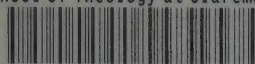


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THE

H O L Y B I B L E

With Explanatory Notes, Practical Observations

AND

Concise Marginal References.

BY THE REV. THOMAS SCOTT.



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THE BOOK OF THE P R O P H E T J E R E M I A H.

Jeremiah (whose name signifies "the exaltation of the Lord,") entered upon the prophetic office about seventy years after the death of Isaiah; during which time the reigns of Manasseh and Amon had intervened, and the former years of Josiah. The nation of the Jews was therefore at that time almost wholly given up to idolatry and wickedness. A short revival indeed soon took place: but the people were in general dissemblers, speedily relapsed into idolatry, and became ripe for Divine judgments. Jeremiah prophesied for forty years preceding the Babylonish captivity; and this book consists chiefly of abstracts of the several messages with which he was sent from God to the people: these are remarkable for being replete with plain and faithful reproofs, tender and affectionate expostulations, and awful denunciations of impending judgments. They are occasionally interspersed with narratives of the usage that the prophet met with, and with historical records of national affairs. No exact order is observed in the arrangement of the different prophecies; and the labours of learned men, in classing them according to the time when delivered, are not satisfactory: but many of them are dated.—Jeremiah was a man of a very tender spirit, and he endured many sorrows; but he seems to have been most affected by the miseries of his people, which he both predicted and witnessed. Having seen the utter desolation of Jerusalem and Judah, he was carried into Egypt by the remnant of the Jews, who rebelliously fled thither: and there he continued to prophesy, till they were at length so enraged by his reproofs, that they stoned him to death, as it is credibly attested by several ancient writers.—A large proportion of Jeremiah's predictions were accomplished during his lifetime, or soon after his death. Such were all those, that related to the desolations of Jerusalem and Judah, and the adjacent countries, by the Chaldeans; and the return of the Jews from Babylon at the end of seventy years. These, in the way of argument and evidence, were most conclusive to his contemporaries, and the immediately successive generations: especially as the want of historical records renders us unable, in many cases, to explain the prophecies, except from the sacred narrative. But several of this prophet's predictions relate to more remote ages, and some have not yet been fulfilled. When proud Babylon was at the height of her prosperity, he foretold, not only that the Medes and Persians should prevail against her; but also that she should sink, and rise no more, (li. 63, 64;) which has received a most remarkable accomplishment. He predicted also the abolition of the ritual law, and the union of Israel and Judah in one faith, and the conversion of all nations, (Notes, lii. 15, &c. xxxi. 31, &c.) the dispersion of the Jews, and their preservation as a distinct people in their dispersions, which has been fulfilled to this day, (Notes, xxx. 11. xli. 29;) the calling of the gentiles, (iv. 3;) the destruction of idolatry, (Note, x. 11;) and the person and kingdom of Christ, with the introduction of a new dispensation, and vast prosperity to the cause of religion; with clear declarations concerning the conversion of the Jews to Christ, and their restoration to their own land, (Notes xxiii. xxxiii.)—The comment will shew, that this statement is well founded: yet, nothing could appear more improbable, when Jeremiah wrote, than many of the events which he predicted; and it is undeniable that his prophecies have been most wonderfully accomplished.—It appears, that his reputation as a prophet, was very high among the Jews, in the time of our Saviour; for when the people were divided in opinion who Jesus was; some supposed him to be Elijah, and others Jeremiah.—His prophecies are repeatedly quoted in the New Testament, as the oracles of God; and thus receive the most unreserved sanction of the apostles and evangelists. (Compare xxxi. 15. Matt. ii. 17, 18.—vi. 16. Matt. xi. 29.—ix. 23, 24. 1 Cor. i. 29—31.—xxx. 31—34. Heb. viii. 8—12. x. 15—17.) The last references are peculiarly important; for in the one of them, God himself is mentioned as speaking the words referred to; and in the other, it is said, "whereof the Holy Ghost is a witness to us," &c. This is decisive, as to the judgment of the inspired apostles, respecting the book on which we now enter; and is peculiarly suited to put us upon our guard against those professed friends of the Scripture, who speak of these books, as venerable, authentic, or genuine remains of antiquity, of great value and high authority; but hesitate to vindicate them as divinely inspired.—A great part of this book is supposed to be poetry: and though Jeremiah is thought inferior to Isaiah in sublimity; (which may perhaps be owing to the different circumstances in which they lived, and the different subjects on which they treated;) yet it must be allowed, that he is admirably pathetic, his descriptions of approaching judgments are peculiarly vivid; and his eloquence is very vigorous and impressive, when inveighing against the shameless audacity of the people in rebellion against God.—It is generally allowed, that the last chapter was added after Jeremiah's death; perhaps by Ezra, who probably arranged his prophecies in their present order.

CHAP. I.

Some account of Jeremiah, and the times during which he prophesied, 1—3. His calling and commission, 4—10. His visions of an almond-tree and a seething-pot, explained to him, 11—16. He is encouraged by promises of protection and assistance, 17—19.

THE words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:

A. M. 3392.

B. C. 712.

a Is. i. 1. li. 1.
Am. i. l. vii. 10.
b Ez. i. 3.

c xl. 21. xxxii. 7
9. Josh. xxi.
17, 18. 1 Chr. vi.
60.

d 4. 11. 1 Kings
xiii. 20. Hos. 1.
1. Jonah i. 1.
Mic. i. 1.
e 2 Kings xxi. 25.
26. xxii. xxxiii.
2 Chr. xxiv.
xxv. f xxv. 1—3. xxvi. xxxv. xxxvi. 2 Kings xxiv. 1—9. 2 Chr. xxxvi. 5—8. g xxviii. xxix. xxxiv. xxxvii.—xxxix. lii. 2 Kings xxiv. 17—20. xxv. 2 Chr. xxxvi. 11—21.

2 To whom "the word of the LORD came, "in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also "in the days of Jehoiakim the son of Josiah king of Judah, "unto the end of the eleventh

NOTES.

CHAP. I. V. 1—3. Jeremiah, being of the family of Aaron, would have been an ordinary teacher of the people, if he had not been called to this extraordinary office; and he united in himself the priestly and prophetic character, in which, as in many other respects, he was a type of Christ. Some think he was the son of Hilkiah the high priest, who found the book of the law in the temple, (2 Kings, xxii. 8:) but as no intimation is given of this, in the subsequent history, the opinion is not very probable.—Anathoth was about three miles distant from Jerusalem. Jeremiah was appointed to prophesy just after Josiah had effectually begun his reformation; and great things might have been expected from the united efforts of such a king and such a prophet, both young, and likely to continue long to be useful to their nation: yet their zealous labours aggravated the guilt, and thus accelerated the ruin, of their incorrigible fellow-citizens. Jeremiah prophesied forty years before the expulsion of the Jews from the promised land, as Moses had prophesied forty years previous to their entrance into it; but with a very different effect.

V. 4. "This seems to have been a visible appearance of the Divine majesty,"

by the Son of God, the second Person in the blessed Trinity.' (Lowth.) (Note, 9, 10.)

V. 5. (Marg. Ref.) The Lord foreknew Jeremiah, before he was formed in the womb, and gave him his being, on purpose to make him a prophet to the Jews and other nations: he separated him, in his intention, for this work before his birth, and perhaps made him partaker of the regeneration of the Holy Spirit, even in his mother's womb. And he let him know this his appointment, that he might prepare for the work assigned him, and apply himself to it.—"This favour is expressed by knowing him, or taking special notice of him: as if a prince should single one particular person out of a multitude, and call him by name, and appoint him to some honourable office or trust. So God expresses the peculiar favour he had to Moses, by saying, "I know thee by name." (Lowth.) —"Jeremiah did not only prophesy concerning the Jews, but also the Egyptians, Babylonians, Moabites, and other nations." (xxv. xlvii.—li.)

V. 6—8. The prophet would have declined, at least for the present, the service to which he was called. He was so young and inexperienced, that he did not think himself competent to so arduous and important an office; and

year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord God, behold, I cannot speak; for I am a child.

7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth; and the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

x v. 14, Is. li, 16. Ez. iii. 10. Matt. x. 19, 20. Luke xii. 12. y xvi. 15-26. xlviii. 2-7. xlviii. 1. Rev. xi. 3-6. z xlviii. 7-9. i Kings xix. 17. Ez. xxii. 18, & c. xlviii. 3. Rev. xii. 17. 19-21. a xxxi. 4, 5, 28. b Am. vii. 8. viii. 2. Zech. iv. 2, v. 2. c Num. xvi. 8. Ez. vii. 10. d Deut. v. 28. xviii. 17. Luke x. 28. xx. 39. e xxxix. iii. Deut. xxxii. 35. Ez. xii. 22, 23, 25, 28. Am. viii. 2.

A. M. 3292.

B. C. 712.

h lii. 12. 2 Kings xxv. 8. Zech. vii. 5. viii. 19. i Ez. i. 3, iii. 16. k Is. xlix. 1. 5. Gal. i. 15. l Ex. xxiii. 12. 17. Tim. ii. 19 -21. m Luke i. 15. 41. Rom. i. 1. n John xv. 16. i. 23. Acts. i. 8. * Heb. gave. Eph. iv. 11, 12. o iv. 10. xiv. 13. xxiii. 17. p Ex. iv. 10-16. vi. 12. 30. Is. vi. 5. q i Kings iii. 7-9. r 17, 18. xxv. 15, & c. Ex. vii. 1. 2. i Kings xxii. 14. Ez. ii. 3-5. iii. 17-21. 27. Matt. xxviii. 20. Mark xvi. 15, 16. s 17. Is. li. 7, 12. Ez. ii. 6. iii. 8. 9. Matt. x. 26. 28. Luke xii. 4, 5. Eph. vi. 20.

t xv. 20, 21. xx. 11. Ex. iii. 12. Deut. xxxi. 6. 8. Josh. i. 5. 9. Is. xliii. 2. Matt. xxviii. 20. Acts vii. 9, 10. xviii. 10. xxvi. 17. 2 Cor. i. 8-10. 3 Tim. iv. 17. 18. Heb. xiii. 5, 6. u Ex. iv. 11, 12. Is. vi. 7, xlix. 2. 14. Luke xli. 15.

v xvi. 15-26. xlviii. 2-7. xlviii. 1. Rev. xi. 3-6. z xlviii. 7-9. i Kings xix. 17. Ez. xxii. 18, & c. xlviii. 3. Rev. xii. 17. 19-21. a xxxi. 4, 5, 28. b Am. vii. 8. viii. 2. Zech. iv. 2, v. 2. c Num. xvi. 8. Ez. vii. 10. d Deut. v. 28. xviii. 17. Luke x. 28. xx. 39. e xxxix. iii. Deut. xxxii. 35. Ez. xii. 22, 23, 25, 28. Am. viii. 2.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething-pot; and the face thereof is toward the north.

14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them, touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them.

18 For, behold, I have made thee this day a defended city, and an iron pillar, and brazen walls, against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

t v. 17, 20. Is. i. 7. Ez. iii. 8, 9. Mic. iii. 8, 9. John i. 42. u xxi. 4-14. xlii. 1, & c. xxvi. 12-15. xxxiv. 3. 20-22. xxxvi. 27-32. xxxvii. 7, & c. xxxviii. 2, 18, & c. xlii. 22. x li. 15-22. x li. 22. x li. 1-6. xxvii. 11, & c. xlix. 26-32. xxxviii. 11-21. xxxviii. 6-13. Ps. cxlii. 2. y 8. xv. 20, 21.

he thought himself defective in the capacity of speaking with fluency and pertinency, or with that boldness and presence of mind which were requisite. (*Marg. Ref.*) This objection, though it arose from humility and a proper sense of the greatness of the work, was alloyed with a mixture of unbelief, and a timid reluctance to the perils and hardships, to which he might be exposed. The Lord therefore over-ruled his objection, and ordered him not to say that he was a child; for he would embolden and strengthen him to address all to whom he sent him, and give him utterance to deliver all that he commanded him: he ought therefore to dismiss his fears, and rest assured that the Lord would be with him, to defend and deliver him. (*Matt.* xxviii. 20.)—The eighth verse is future, as well as the others; and may more literally be rendered, "Thou shalt not fear their faces," &c.: as a promise, and not as a command.—The word translated *child* is used with great latitude in Scripture; and frequently signifies one, who has arrived at full maturity: so that we cannot from it determine any thing concerning the age of Jeremiah, when he entered on his prophetic office.—To reprove the faults of all persons, the great men of the world, as well as those of lower degree, with that plainness and impartiality which the prophets used, requires a more than ordinary degree of courage. (*Louth.*)

V. 9, 10. This seems to have been an appearance of the personal Word of the Lord, in human form, anticipating his incarnation. (*Note.* 4.) He therefore put forth his hand, and by touching Jeremiah's mouth signified, that he would "give him a mouth and wisdom, which all his adversaries should not be able to gainsay or resist." (*Luke* xxi. 15.) Thus he gave him commission and authority over the nations, not to rule or make war against them, but to denounce the judgments of God upon them; and these would be so certainly executed, according to his word, that he might be said to root them out and throw them down, &c. He was also to declare the Lord's mercies and salvation to his people, which would be effectual to build and to plant them. It may also mean, that the tendency of the prophet's ministry would be to repress the idolatry and wickedness of the nations, and to promote the knowledge of God and true religion among them; and the desolations to be wrought in some nations, which had most obstinately opposed the cause of God, would make way for the planting and building of others in their places, that would be more favourable to it. (*Marg. Ref.*)—The prophets are said to do things, when they declare God's purpose of doing them. Thus Ezekiel was sent to destroy the city; that is, to prophesy concerning its destruction. And Isaiah is commanded to "make the heart of the Jews fat," that is, to foretell their obduracy and incredulity. (*Louth.*)—It may, however, also be added, that God foresaw that the Jews and others would aggravate their past guilt, and even bring down on themselves both spiritual and temporal judgments, by hardening their hearts against the warnings and exhortations of his prophets. And thus the very messages which, if properly received, would have been the means of their preservation, tended to hasten and enhance their punishments.

V. 11, 12. 'Not only the nature of the almond-tree, but the very sound, (or meaning) of the Hebrew word, denotes God's hastening to fulfil the prophecies which Jeremiah uttered.' (*Louth.*) This vision of a rod of the almond-tree, which is more forward in the spring than any other tree, represented the speedy approach of the judgments predicted against the Jews and other nations; and it was an apt emblem of the prophet's mission, who lived

to witness the accomplishment of more of his own predictions, than any other prophet did.

V. 13, 14. By another emblem the Lord shewed Jeremiah what was to be the grand subject of his ministry, namely, the destruction of his people by the king of Babylon, whose dominions lay north of Judea. Jerusalem was represented to him, by a pot, or caldron, boiling over a large fire: for the city was all in commotion, and about to be emptied by that fiery indignation which distressed it. The face of this seething-pot was towards the north: the place under the caldron, which was open to receive the fuel, by which the fire was kept up, faced the north; by which the Lord instructed the prophet that out of the north an evil should break forth upon all the inhabitants of the land. (*Marg. Ref.*)

V. 15. Not only would the king of Babylon invade Judea and encamp against Jerusalem; but with him all those kings and nations, who were his allies or vassals, and who chiefly inhabited countries still more to the north than Chaldea.

V. 16. Jeremiah would especially be employed, in solemnly denouncing that sentence against the Jews for their idolatries, which the northern nations would speedily execute.

V. 17-19. 'God commands the prophet instantly to undertake the office he designed him for, and to discharge it with courage and presence of mind.' (*Marg. Ref.*)—The Hebrew word is the same in both parts of the sentence: "Be not thou confounded at their faces, lest I confound thee before them."—"They shall no more be able to prevail against thee, than they could against an impregnable wall or fortress." (*Louth.*) The Lord thus called on his servant to expect the most violent opposition from all the great persons in the land; that he might understand the nature of the service, and be prepared accordingly: but such express promises of protection, support, and deliverance were added, as were fully sufficient for his encouragement. He seems, however, afterwards, on some occasions, to have greatly lost sight both of the warnings and the promises. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1.—10. The Lord raises up and qualifies proper instruments for his work, in every age and circumstance of his church: and when their labours fail to reform degenerate nations, they prove useful to some individuals, and leave others without excuse.—He, who hath formed us in the womb, knew beforehand for what services or purposes he intended us: and he will qualify us for all that he hath for us to do or suffer, in this world, and carry us through it. But, except he sanctify us by his new-creating Spirit, we shall neither be fit for his holy service on earth, nor his holy happiness in heaven. This is a most invaluable mercy, whenever it is vouchsafed; but the earlier in life, the happier for us and for others: and as the Lord sometimes sanctifies even infants, parents may be encouraged to pray for this blessing on their offspring, even from their conception in the womb.—He, who gives grace, can alone efficaciously ordain men to be his ministers. In general, young persons are not so proper for the discharge of this sacred office, in important stations and difficult times, as their seniors: and a modest diffidence arising from conscious unworthiness and inability, is a more favourable token, than self-confidence, and a hasty eagerness to be employed. Yet the Lord may please to call one, who is a child

CHAP. II.

God reminds the Jews of his former kindnesses; and expostulates with them on their ungrateful, unreasonable, and unexampled apostasies and idolatries, 1—13. Their calamities originate from their crimes, 14—19. Their conduct is a breach of solemn engagements; degeneracy from their pious ancestors; undeniable, and inexcusable; the effect of impetuous lusts, and desperately persisted in, 20—30. It is connected with folly and wearying labour; murder and persecution; useless self-justification; and continual changes from one false confidence to another, 31—37.

MOREOVER ^{the word of the LORD came to me,} saying,

2 Go, and ^{cry} in the ears of Jerusalem, saying, Thus saith the LORD; I remember ^{thee}, ^{the} kindness of thy youth, the love of ^{thine} espousals, ^{when} thou wentest after me in the wilderness, in a land ^{that} was not sown.

3 Israel ^{was} holiness unto the LORD, and ^{the} first-fruits of his increase: ^{all} that devour him shall offend; evil shall come upon them, saith the LORD.

4 ^{Hear} ye the word of the LORD, O house of Jacob, and ^{all} the families of the house of Israel.

5 Thus saith the LORD, ^{What} iniquity have your fathers found in me, that they are gone far from me, and have ^{walked} after vanity, ^{and} are become vain?

6 Neither said they, ^{Where} is the LORD that ^{brought} us up out of the land of Egypt, that ^{led} us through the wilderness, through a land of deserts and of pits, through a land of drought, and of ^{the} shadow

4 Hos. iv. 1. Mic. vi. 1. k xxxi. 1, xxxiii. 24. 131. Is. v. 3, 4. xliii. 22, 23. Mic. vi. 2, 3. m x. 8, 14, 15. xiv. 22. Deut. xxxii. 21. 1 Sam. xii. 21. 2 Kings xvii. 15. Jonah ii. 8. Asa xiv. 13. n ii. 17, 18. Ps. cxv. 8. Is. xlv. 9. Rom. i. 21. o v. 24. Job xxvii. 16. Is. lxv. 7. p Ex. xiv. xv. Ps. cxv. 8. Is. xlv. 9. Rom. i. 21. q 2. Deut. viii. 14—16. xxxii. 10. r Job iii. 5, x. 21, 22. Ps. xliii. 4. Matt. iv. 16.

in years and experience, and apparently of inferior endowments: in this case he will surely make it evident that it is his call; he will overrule all objections and remove all impediments; he will encourage his servant against self-diffidence and fear of man, and bear him out in all to which he commissions him; "he will give him a mouth and wisdom, which all his adversaries shall not be able to gainsay or resist;" and will be with him in every work, in which he engages according to the instruction given him.—Whatever the wise men and politicians of the world may profess, the safety of kingdoms is decided according to the purpose and word of God; and greatly depends on the reception that is given to his faithful ministers. When their labours are unsuccessful, and their prayers return into their own bosom; and when they are persecuted, injured, and driven away, nations ripen apace for judgments to root up and destroy them. But when they are protected and prospered, when their prayers are answered, and the number of true believers is greatly increased; there will be more and more, by their prayers, examples, and exertions, to check the progress of impiety and iniquity: and thus they are useful to build, and to plant, and to promote or prolong, the external prosperity of the community as well as the salvation of souls.

V. 11—19. If we would speak properly in the name of God to others, we must observe attentively his word and works, and study his providence as well as his precepts; this will bring us acquainted with "the signs of the times," and direct our labours and prayers: and though our services are all imperfect and defiled; yet God will graciously shew his approbation of all that we do well, according to our measure: and we should thus candidly accept of the well-meant services of each other.—The destruction of the wicked, and the salvation of the righteous, are ripening apace: in both respects the Lord will hasten his word to perform it. This ministers must boldly declare, according to all that God commands them: they should therefore gird up their loins, and without delay address themselves to their work: they should expect enmity and opposition from many whose sins they reprove, and whose doom they denounce: but they need not be dismayed at their stout, frowning, or menacing countenances; and they must not yield to unbelieving fears of man, lest the Lord should put them to shame before their enemies, and employ others to carry his messages. He will protect such, as simply follow and trust in him, against every assault of the wicked, as far as is good for them: he can make the feeblest and most timid, firm and immovable as an iron pillar, and secure as a city defended by brazen walls, though whole nations should combine against them; and we should pray for fortitude and constancy in every temptation, and that they may be connected with prudence, meekness, humility, love, and a willingness to recede from every personal interest or inclination, whilst nothing can move us from our place and duty. If men do not prevail against us to render us unfaithful, negligent, or angry; they cannot greatly hurt us, however they may fight against us. But as there is no respect of persons with God; and kings, princes, and even priests, often need reproof and admonition, as much, or more, than others; so they, who are called to this perilous service, will need and may expect peculiar support, encouragements and protection; that "as their day is, so may their strength be."

NOTES.

CHAP. II. V. 2, 3. Jeremiah, now about to open his ministry, was ordered to "cry in the ears of Jerusalem;" to proclaim his message in the most public places of the city; and to assure the inhabitants, that the Lord remembered the nation of Israel and those events which had taken place, from the calling of Abraham, to the departure of his posterity out of Egypt, which might be called the youth of the nation; and the solemn transactions that had taken place at

A. M. 3375.

B. C. 629.

a i. 11. vii. 1. xliii. 28. Ez. vii. 1. Heb. i. 1. 2 Pet. i. 21. b vii. 2. xi. 6. xix. 2. Prov. i. 20. viii. 1—4. Is. lviii. 1. Hos. viii. 1. Jonah i. 2. Luke xii. 3. c Or, for thy sake. d Ex. xiv. 31. xv. 1. &c. Ez. xvi. 8. 22. 60. Hos. ii. 15. e Ex. xiv. 3—8. Cant. iii. 11. Ez. xvi. 8. f Deut. ii. 7. viii. 2. 15. 16. Neh. ix. 12—21. Is. xliii. 7—14.

f Ex. xix. 5, 6. Deut. vii. 6. xiv. 2. xxvi. 19. Zech. xiv. 20. 21. Eph. i. 4. 1 Pet. ii. 9. g Ex. xlii. 29. xliii. 16. Num. xviii. 12. Am. vi. 1. Marg. Jam. i. 18. Rev. xiv. 4.

h x. 14. i. 7. Ex. iv. 22, 23. Ps. lxxxi. 14, 15. cv. 14, 15. 25—36. Is. xli. 11. xlviii. 6. Zech. i. 15. ii. 8. xii. 2—1. Acts ix. 4, 5.

i v. 21. vii. 2. xlii. 15. xix. 3. xxiv. 4. xlv. 16. 24—26. Is. ii. 1. 2. 3.

s Num. xlii. 27. xiv. 2. Deut. vi. 10, 11, 18. viii. 7—9. xi. 11, 12. Neh. ix. 25. Ez. xx. 6. t iii. 1. xvi. 18. Lev. xviii. 24—28. Num. xxxv. 33, 34. Ps. lxxviii. 58, 59. cxxv. 28, 29. cxxviii. 17, 18. Mic. ii. 10. u v. 31. viii. 10. 11. xliii. 9—15. 1 Sam. ii. 12. Is. xxviii. 7. xxix. 10—12. lvi. 9—12. Hos. iv. 6. xviii. 8, 9. Deut. xxxiii. 10. Mal. ii. 6—9. Rom. xi. 52. Rom. ii. 17—24.

y x. 21. xli. 10. xlii. 1, 2. z i. xxii. 13. 1 Kings xviii. 19, 22. 40. Hab. ii. 18. a 29. 35. Is. iii. 13. xliii. 26. Ez. xx. 33, 36. Hos. ii. 2. Mic. vi. 2. b Ex. xx. 5. Lev. xx. 5.

c Or, over to. d Gen. x. 4, 5. Num. xxiv. 24. 1 Chr. i. 7. Ez. xxvii. 6. Dan. ix. 20. e Gen. xxv. 13. e xviii. 13, 14. Judg. xix. 30. f 1 Cor. v. 1. g v. 1. 18.

h Ex. xiv. 18. 1 Cor. vii. 4. h Deut. xxxiii. 29. Ps. iii. 2. cvi. 20. Rom. i. 23. i v. 19. xxii. 29. Deut. xxxiii. 1. Is. i. 2. Mic. vi. 2. Matt. xxvii. 45, 50—53. k 31, 32. iv. 22. v. 26, 31. Ps. lxxxi. 11—13. Is. i. 3. v. 13. lxiii. 8. Mic. ii. 8. vi. 3. 17. 19. i. 16. xv. 6. Judg. x. 13. 1 Sam. xii. 10. m xviii. 13. xviii. 14. Ps. xxxv. 19. John iv. 14. vii. 37—39. Rev. xvi. 6. 17. m 11, 26, 27. Ps. cxv. 4—8. cvi. 3, 4. Ec. i. 2, 14, ii. 11, 21. 26. iv. 4. xii. 8. Is. xlv. 9—20. xlv. 6, 7. lv. 2. 2 Pet. 17.

of death, through a land that no man passed through, and where no man dwelt?

7 And ^I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered ^{ye} defiled my land, and made mine heritage an abomination.

8 The ^{priests} said not, Where is the LORD? ^{and} they that handle the law knew me not: ^{the} pastors also transgressed against me, and ^{the} prophets prophesied by Baal, and walked after ^{things that} do not profit.

9 Wherefore ^I will yet plead with you, saith the LORD, and ^{with} your children's children will I plead.

10 For pass ^{over} ^{the} isles of Chittim, and see; and send unto ^{Kedar}, and consider diligently, ^{and} see if there be such a thing:

11 Hath ^a nation changed ^{their} gods, which are yet ^{no} gods? but my people have ^{changed} their glory for ^{that which} doth not profit.

12 Be ^{astonished}, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For ^{my} people have committed two evils; they have ^{forsaken} me, ^{the} fountain of living waters, and hewed them out cisterns, ^{broken} cisterns, that can hold no water.

mount Sinai, which were as their espousals to God. The kindness of Israel's youth, and the love of their espousals, may mean either God's kindness to Israel, or Israel's professed love and zeal for him and his worship. They readily followed him out of Egypt, and on the banks of the Red Sea they sang his praises: they cheerfully and unreservedly acceded to the covenant at Sinai; and though they were guilty of many rebellions and provocations, yet they did not utterly renounce his worship and tenaciously set up open idolatry, as they did in after ages. So that in some sense Israel might then be called holiness to the Lord, his worshippers, and the first-fruits of that harvest of believers, which he intended afterwards to reap from among men: and considering the nation as immediately dedicated to him, he was offended with all those who attempted to injure them, and punished them for presuming to devour his portion.—The last clauses should be rendered, "did offend, evil did come upon them;" referring to judgments executed on Egypt, Amalek, and other nations, who opposed or assaulted Israel.

V. 4. The prophet's ministry was generally confined to Judah; and most of the ten tribes were carried captive and dispersed in foreign countries: yet in this, and many other places he addresses all the descendants of Jacob. For in various ways, in that or future ages, numbers of the favoured nation would read, and might profit, by his instructions. (Marg. Ref.)

V. 5. V. After all that the Lord had done for Israel, and all their professed attachment to his worship, they actually apostatized: and they could have no excuse for this conduct, unless he had given them cause for it. Could they then bring any charge against him? Had their fathers ever found him unfaithful to his engagements, or oppressive in his government? Had he exacted unreasonable services, or inflicted immoderate punishments? Could they find fault with his precepts, ordinances, or providential dispensations? If they could not, why had they gone far from him, to follow vain and worthless idols, and become as vain and worthless as they?

V. 6. Shadow, &c. A solitary waste, such as continually reminded the people of death or threatened them with it; through this hitherto untrudged desert the Lord had safely led Israel. 'God's sustaining such a vast multitude in a barren desert was an amazing instance of his almighty power, and his goodness, and care over his people.' (Louth.)

V. 7. 'The Hebrew reads "into the land of Carmel," which was so plentiful a part of Judea, that the word came to signify a fruitful place in general.' (Louth.)

V. 8, 9. 'The priests, whose office it was to instruct others in their duty, were ignorant or regardless of it themselves: and this was the principal cause of that degeneracy of manners which prevailed among the people.' (Louth.) The Scribes, who pretended to expound the Scriptures did not understand them. The pastors, or rulers, civil and ecclesiastical, led the people into rebellion by example and influence: and even the prophets or extraordinary teachers, who professed to be divinely inspired, taught the people to commit idolatry. This concurrence of all orders in wickedness provoked God to plead with or punish the nation, and their remote posterity, who would be induced, in the natural course of things, to imitate the corrupt principles and copy the bad examples of their progenitors. (Marg. Ref.)

V. 10—12. The Greeks, Romans, Arabians, and other inhabitants of the eastern and western world, adhered tenaciously to the gods and religion of their fathers; and though their idols were helpless and worthless, they would not change them: yet Israel, whose peculiar glory and happiness it was to worship the Creator of heaven and earth, were always ready to change their God and religion, for dumb idols and abominable superstitions, that tended to their disgrace and ruin! Well might the heavens be astonished at this senseless and

14 ¶ Is 'Israel a servant? is 'he a home-born slave? why is he 'spoiled?

15 The 'young lions roared upon him, and 'yelled, and 'they made his land waste: 'his cities are burned without inhabitant.

16 Also 'the children of 'Noph, and 'Tahapanes have 'broken the crown of thy head.

17 'Hast thou not procured this unto thyself, 'in that thou hast forsaken the LORD thy God, 'when he led thee by the way?

18 And now 'what hast thou to do in the way of Egypt, to drink the waters of 'Sihor? or what hast thou to do in the way 'of Assyria, to drink the waters of the river?

19 Thine 'own wickedness shall correct thee, and 'thy backslidings shall reprove thee: know therefore and see, that it is an evil thing and 'bitter, that thou hast forsaken the LORD thy God, 'and that my fear is not in thee, saith the LORD God of hosts.

20 For 'of old time I have broken thy yoke, and burst thy bands; 'and thou saidst, I will not 'transgress; when 'upon every high hill, and under every green tree, thou wanderest, 'playing the harlot.

21 Yet 'I had planted thee a noble vine, wholly a
a Deut. xxii. 10. Ps. lxxvii. 10. Ps. lxxviii. 53, 54. c. vii. 7. c. xxxv. 5—10. Is. xxx. 1, &c. xxii. 1, &c. Lam. iv. 17. Ez. xvii. 15. Hos. vii. 11. e. Josh. xiii. 3. d. 2 Kings xv. 7—9. 2 Chr. xxviii. 20, 21. Hos. v. 13. e. 17. Prov. i. 31. v. 22. xiv. 14. Is. liii. 9. l. 1. Hos. v. 5. f. iii. 6. 11—14. v. 6. viii. 5. Hos. iv. 16. xi. 7. xiv. 1. Zech. vii. 11. g. iv. 18. Job xx. 11—16. Am. viii. 10. h. v. 22. xxvi. 23, 24. Ps. xxxv. 1. Rom. iii. 18. Deut. iv. 20, 34. xv. 15. Is. x. 27. k. Ex. xix. 8. xxiv. 3. Deut. v. 27. xvi. 17. Josh. xiv. 18—24. * Or. serve. l. i. iii. 6. Deut. xii. 2. 1 Kings xiii. 32. Ps. lxxviii. 58. Is. vii. 5—7. Ez. xvi. 24, 25, 31. xx. 23. m. iii. 1. 6—8. Ex. xxxiv. 14, 15. Ez. xvi. 15, 16. 29. 41, xxiii. 5. Hos. ii. 5. iii. 8. n. Ex. xv. 17. Ps. xlv. 2. lxxx. 8. Is. v. 1—7. lx. 21. lxi. 3. Matt. xxi. 33. Mark xii. 1. Luke xx. 9.

hateful ingratitude, and appear as in a horrible consternation, and withdraw their light, in token of their grief and abhorrence of such enormous guilt. (Matt. xxvii. 45.) 'Such rhetorical apostrophes import the unusualness, and likewise the indignity, of the things spoken of; implying them to be such, that if men take no notice of them, the elements themselves will testify against them.' (Lowth.)

V. 13. Every expression in this verse tends to aggravate the folly and guilt of Israel. They were the people of JEHOVAH, to whom his special favours had been shewn, to whom his laws and oracles had been given, among whom his wonderful works had been wrought, and to whom his manifested presence was vouchsafed! Even this people had forsaken their God, who is indeed the fountain of living waters, the sum of all excellency and the source of all felicity; who communicates from his infinite fullness life and blessedness to his creatures, even to sinners who come to him in his appointed way; affording them freely whatever is necessary for acceptance, sanctification, and eternal salvation, and every thing conducive to their present comfort and security. To this fountain of living waters, Israel had free and unrestricted access by means of the ordinances, and the promises made to them of a Saviour that was to come; from this fountain they might draw the waters of life by faith and prayer, whenever they would; they had always found it full and overflowing; and yet they had been so foolish and ungrateful as to forsake it! Nay, as if this evil had not been sufficient, they had committed another also: they could not be satisfied without an object of worship, though they renounced JEHOVAH; and therefore they set themselves to form gods and a religion for themselves: and thus with much labour they hewed out cisterns, which they preferred to the fountain of living waters; though at the best they could hold but little, and would soon be emptied, and the water in them must needs be turbid: and therefore they multiplied them to supply, if possible, this defect. But indeed their cisterns, when completed, were broken, and could hold no water; their idols could do them no good, either in respect of their temporal or eternal concerns.

V. 14—19. The prophet here alludes to the case of the ten tribes. Was Israel born a slave in the family of some idolater? if not, why was he spoiled by them, and reduced to the basest bondage? The Assyrian princes, like young lions, had roared and prevailed against him, and desolated his land; and the inhabitants of Noph and Tahapanes, cities of Egypt, had destroyed his glory and strength. This may also be a prophetic intimation of the death of Josiah, when engaged against Pharaoh-necho king of Egypt, and of the dethroning and captivity of Jehoahaz by the same prince.—But the Israelites brought all these calamities upon themselves by apostatizing from God, and departing from the way in which he led them. And what business had they in Egypt, or in Assyria? Did they still prefer the waters of Sihor (that is, the Nile) or those of Euphrates, to the fountain of living waters? Could such carnal confidences and idolatrous connections tend more to their good, than a simple dependence on God and devotedness to him? They would therefore find these their revolts from him to be the sources of misery: for by giving these strangers admission among them, they brought themselves into a dependence on them, which ended in their ruin: and they were thus taught, that to sin against God was a bitter, as well an evil thing, and that he was more to be feared than their strongest enemies.

V. 20, 21. In old times God brake the Egyptian yoke from off his people, and they promised to renounce idolatry and adhere to his worship: but they soon brake this solemn covenant, which was as the marriage-compact; and they were guilty of spiritual adultery with every abominable idol, in the high places and groves. Yet, in the choice of Abraham and the patriarchs of their nation,

A. M. 3375.

B. C. 629.

o Ex. iv. 22. Is. l. 1. p Gen. xv. 3. q Heb. become a spoil. q v. 6. xxv. 30. 1. 17. Job iv. 10, 11. Is. v. 29. Hos. v. 14, 7, 8. Am. iii. 4, 8, 12. Nah. ii. 11, 12. s Heb. gave out their voice. r Is. i. 7. xlv. 1. Ez. v. 14. s iv. 7. ix. 11. xxvi. 9. xxxiii. 10. xxiv. 22. Is. v. 9. Zeph. i. 13. ii. 5. iii. 6. t 2 Kings xviii. 21. xxiii. 33. Is. xxx. 1—6. xxxi. 1—3. u xlvii. 14, 19. Is. xix. 13. Ez. xxx. 13, 16. x xliii. 7—9. xlv. 1. xlv. 14. Tahapanes. || Or, feed on thy crown. Deut. xxxiii. 20. Is. viii. 8. y Is. iv. 18. Lev. xxvi. 15, &c. Num. xxxii. 23. Deut. xxviii. 15, &c. Job iv. 8. Is. i. 4. z 13 Chr. xviii. 9. 2 Chr. vii. 19, 20. b 38. xxxvii. 5—10. Is. xxx. 1. c Josh. xiii. 3. d 2 Kings xv. 7—9. f iii. 6. g iv. 18. Job xx. 11—16. Am. viii. 10. h v. 22. xxvi. 23, 24. Ps. xxxv. 1. Rom. iii. 18. Deut. iv. 20, 34. xv. 15. Is. x. 27. k Ex. xix. 8. xxiv. 3. Deut. v. 27. xvi. 17. Josh. xiv. 18—24. * Or. serve. l. i. iii. 6. Deut. xii. 2. 1 Kings xiii. 32. Ps. lxxviii. 58. Is. vii. 5—7. Ez. xvi. 24, 25, 31. xx. 23. m. iii. 1. 6—8. Ex. xxxiv. 14, 15. Ez. xvi. 15, 16. 29. 41, xxiii. 5. Hos. ii. 5. iii. 8. n. Ex. xv. 17. Ps. xlv. 2. lxxx. 8. Is. v. 1—7. lx. 21. lxi. 3. Matt. xxi. 33. Mark xii. 1. Luke xx. 9.

■ Deut. xxxiii. 32. Is. i. 21. v. 4. Lam. iv. 1. p Job ix. 30, 31. q xlv. 17. xlvii. 1. Deut. xxxiii. 34. Job xiv. 17. Ps. xc. 8. cxxx. 3. Hos. xiii. 12. Am. viii. 7. r 34. 35. Gen. iii. 12, 13. 1 Sam. xv. 13, 14. Ps. xxxvii. 2. Prov. xxviii. 13. xxx. 12, 20. Luke x. 29. Rom. iii. 19. 1 John i. 8—10. Rev. iii. 17, 18. s iii. 2. Ps. i. 21. Deut. xxxiii. 34. t vii. 31. Is. lvii. 11. + Or, O swift dromedary. + Or, O wild ass, &c. Job xi. 12. xxxix. 5, &c. s Heb. taught. || Heb. the desire of her heart. * Or, reverse it. u 27. Hos. v. 15. x xlii. 22. + Or, Is the case desperate? xlvii. 1. Is. lvii. 19. y iii. 13. Is. ii. 6. z xlv. 17. Deut. xxxix. 19, 20. Deut. xxxii. 22. Rom. ii. 4, 5.

a 36. iii. 24, 25. Prov. vi. 30, 31. Is. i. 19. Rom. vi. 1. b xxxii. 32. Ezra ix. 7. Neh. ix. 32—34. Dan. ix. 2. c x. 8. Ps. cxv. 4—8. Is. xlv. 9—20. xlv. 6—8. Hab. ii. 18, 19. d Ez. viii. 16. s Heb. the hinder part of the neck. ■ 24. xlii. 23. Judg. x. 8—16. Ps. lxxviii. 34—37. Is. xxvi. 16. Hos. v. 15. vii. 14.

right seed: how then art thou turned 'into the degenerate plant of a strange vine unto me?

22 For 'though thou wash thee with nitre, and take thee much soap, 'yet thine iniquity is marked before me, saith the Lord God.

23 How 'canst thou say, I am not polluted, I have not gone after Baalim? 'See thy way in the valley, know what thou hast done: 'thou art a swift dromedary traversing her ways;

24 'A wild ass 'used to the wilderness, that snuffeth up the wind 'at her pleasure; in her occasion who can 'turn her away? all they that seek her will not weary themselves; 'in her month they shall find her.

25 'Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, 'There is no hope: No; 'for I have loved strangers, and 'after them will I go.

26 As 'the thief is ashamed when he is found, so is the house of Israel ashamed; they, 'their kings, their princes, and their priests, and their prophets,

27 Saying 'to a stock, Thou art my father; and to a stone, Thou hast 'brought me forth: 'for they have turned 'their back unto me, and not 'their face; 'but in the time of their trouble they will say, Arise, and save us.

he had planted them a noble vine, wholly a right seed, as good a stock as could be procured of the human species; and under Joshua, he had planted them in the land, very much purified from idolatry, and an excellent race of men: yet, notwithstanding all their advantages, they were most inexcusably degenerated, and were become like the wild vine, that bears poisonous berries instead of grapes.

V. 22—24. The Jews could not conceal or excuse their guilt by any palliations or evasions; the labours of their reforming princes and prophets could not purge away their deep stains; they were so marked before God, that no means could be devised of washing them out. (Note, Prov. xxv. 20.)—'Though thou use all the purifications and ceremonies of the law, thou canst not escape punishment; except thou turn to me by faith and repentance.'—And yet they presumptuously pleaded, that they were not polluted, and had not gone after idols! For a short space they sometimes were restrained by their pious kings from the open practice of gross idolatry; but their hearts were bent upon it, and they speedily rushed into it again.—'The Jews, it seems, had found out distinctions, whereby to reconcile the worship of the true God with those religious rites which they paid to the idols of the heathen, called here Baalim.—These, they pretended, were only inferior demons or spirits, or the souls of men departed; and might be worshipped in subordination to the supreme God.—The word Baalim answers to the lords many, whom St. Paul mentions as the inferior deities of the heaven.' (Lowth.) This, and nothing better, may the papists urge in excuse of their manifest idolatry in worshipping saints and angels.—The valley, (perhaps that of the son of Hinnom, where the Jews caused their children to pass through the fire,) was still marked with their footsteps and the vestiges of their idolatry; and when freed from restraint, they were as eager to return to their former practices, as the swift dromedary to traverse the plain; and as ready to multiply their idolatries, as she is to run to and fro in every direction. Nay, they were like the wild ass, when she snuffs up the wind in her eager desire to find out the male, and cannot be restrained from her pursuit. In that case, they who sought her would not weary themselves, but would wait till she was heavy with young, and then they would find her. Thus the Jews were greedily determined upon their idolatries, and often for the sake of those licentious practices with which they were attended; and nothing could restrain them, till they experienced the fatal effects of their conduct in the Divine judgments executed upon them.

V. 24. 'Do not wear out thy shoes or sandals, and expose thyself to thirst and weariness, in undertaking long journeys, to make new alliances with idolaters.' (Lowth.)—But they said, 'There is no hope.' The case is desperate, meaning, either, that there was no hope of safety except in heathen alliances or in idolatry; or no hope of mercy from God and deliverance from distress; or no hope of getting the better of their headstrong inclinations. And, therefore, as they had loved strangers and strange gods, they were determined to go after them, and desperately to venture all consequences. (Marg. Ref.)

V. 26—30. The whole house of Israel, especially the rulers and teachers of every description, shunned detection like a thief: and yet they would certainly be detected and put to shame; for the Lord would prove against them, that they had ascribed divine honours to senseless idols, and worshipped them as the authors of their existence and of all their comforts. But though they thus turned their backs on JEHOVAH; yet in their approaching troubles, they would call upon him to save them: and then he would send them to their idols to seek deliverance; but they would not obtain any help from them, though they were as numerous as their cities.—'Every city had its peculiar deity, after the manner of the heathen.' (Lowth.)—And why should they attempt to plead

28 But *where are thy gods that thou hast made thee?* let them arise, if they can save thee in the time of thy trouble: for according to the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD: Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride

Neh. ix. 26. Matt. xxi. 35, 36. xxiii. 34—37. Luke xi. 47—51. xiii. 33, 34. Acts vii. 52. 1 The. ii. 15. m Am. i. 1. Mic. vi. 9. n 5. 2 Sam. xii. 7—9. 2 Chr. xxxi. 10. Neh. ix. 21—25. Hos. ii. 7, 8. Mal. iii. 9—11. o Deut. vii. 12—14. xxxi. 20. xxxii. 15. Ps. x. 4. xli. 4. Prov. xxx. 9. Hos. xii. 6. 1 Cor. iv. 8. Rev. iii. 15—17. * Heb. note dominion. p 11. Gen. xxiv. 22, 30, 65. 2 Sam. i. 24. Ps. xiv. 13, 14. Is. lxi. 10. Ez. xvi. 10—13. 1 Pet. iii. 3—5. Rev. xxi. 2.

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f Deut. xxxii. 37. Judg. x. 17. 2 Kings xiii. 13. Is. xiv. 20. xlv. 2, 7. || Heb. evil. g xl. 13. 2 Kings xviii. 30, 31. Hos. x. 1. h 23. 35. iii. 2. i v. 1. vi. 13. ix. 2—6. Dan. ix. 1. k v. 3. vi. 29, 30. vii. 28. xxxi. 18. 2 Chr. xxviii. 22. Is. i. 5. ix. 13. Ez. xxiv. v. 13. Zeph. iii. 2. Rev. ix. 20, 21. xvi. 9. l xxvi. 20—24. 1 Kings xix. 10. 14. 2 Chr. xxiv. 21. xxxvi. 16.

q iii. 21. xiii. 10. 25. xviii. 15. Ps. 17. cv. 21. Is. xvii. 10. Ez. xxii. 12. Hos. viii. 14. r 23. 35. iii. 1, 2. Is. lvii. 7—10. Hos. ii. 5—7. s 2 Chr. xxxiii. 9. Ez. xvi. 27. 47, 51, 52. t vii. 31. xix. 4. 2 Kings xxi. 16. xxiv. 4. Ps. cvi. 37, 38. Is. lvii. 5. lix. 7. Ez. xvi. 20, 21. xxi. 31. u viii. 12. Ez. xxiv. 7. v 23. 29. Is. lviii. 3. y 9. Prov. xxviii. 13. 1 John i. 10. z 15. 22. 33. xxxi. 22. Hos. v. 13. vil. 11. xii. 1. a xxxvii. 7. Is. xx. 5. xxx. 1—7. xxxi. 1—3. Lam. iv. 17. v. 6. Ez. xxix. 7. b 2 Chr. xxviii. 16. 20, 21. c 2 Sam. xiii. 19. d 35. xvii. 5. xxxvii. 7—10. Is. x. 4. Ez. xvii. 15—20.

her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

their cause against God, or to expect the performances of his promises to the nation; when they had forfeited them by their sins; and when they were all involved in this national transgression, which violated their covenant! He had indeed had long patience with them; he had corrected them in his providence, and warned them by his prophets; but they had not derived benefit by his corrections; and by murdering his prophets, as a fierce lion devours the prey, they had filled up the measure of their iniquities. (*Marg. Ref.*)

V. 31, 32. If the Jews would not diligently attend to the word of God, they must prepare to see it, as accomplished before their eyes, even in that very generation. Could they say that the Lord had been to them as a wilderness, or a land of darkness and distress? On the contrary, it was plain that they had always prosperity and abundance of comforts, when they adhered to his service. Why then should they desire to renounce his authority, and set up for their own masters, and affect independence? Why should they determine to come no more to him, from whom they had received so many pledges of love and valuable blessings? Even the virgin was used to set far more store by her ornaments, or the bride by her nuptial garments, than Israel did by his relation to God, and all the honour, privilege, and happiness connected with it! Nay, they had forgotten him days without number!

V. 33—37. The Lord here enquired of the people, why they imitated the harlots, who used every artifice to allure, and turned every way to meet, the companions of their shameful amours; for thus the Jews assiduously employed themselves in devising and embracing new idolatries. They not only were acquainted with the worst practices of the heathens, but refined upon them, and became teachers of professed idolaters in these infamous mysteries.—The word, rendered *trimmest*, is literally, *makest good*, which some understand of their plausibly excusing their conduct; though they were so notoriously wicked.—They had also shed the innocent blood, both of their children which they sacrificed to Moloch; of the prophets who reproved them for their sins; and of the Lord's decided worshippers: and these abominations were not committed in secret, or carefully concealed; but the marks of them were evidently to be seen on the skirts of their garments, and their guilt defiled every thing they did. Yet they would still persist in justifying themselves; and they had a presumptuous confidence in God, as if he were or soon would be reconciled to them. But he would "enter into judgment with them, or denounce sentence against them, on that very account: for in saying that they had not sinned, they affronted the God of truth in the grossest manner, (1 John, i. 10.) It was also undeniable, that they had not renounced their idolatrous connections and confidences, but now expected help from Egypt, as they formerly had done from Assyria; and resembled an adulterous woman, that gads about from one paramour to another. Therefore the Lord was determined to put them to shame: and they should go forth from Pharaoh, with every expression of disconsolation; nay, they should go into captivity in the deepest distress and anguish: for the Lord was displeased with their confidence, and had determined never to prosper them in their evil ways.—The alliances of the Jews with Assyria had always proved ruinous and disgraceful: and the Egyptians slew Josiah, carried Jehoahaz prisoner into Egypt, and utterly disappointed all the expectations of the Jews.

PRACTICAL OBSERVATIONS.

V. 1.—13. The Lord will remind us of all the favours, that he hath conferred on us from our youth; and of all our professions of faith and love, since we first heard of his name and salvation.—It is very desirable and honourable to be early numbered amongst his worshippers, and admitted to those sacred ordinances, which are as the solemn espousals of the soul to God, (*Note, Can. iii. 11.*) Yet numbers on such occasions express much zeal and love, and appear ready to follow him through every trial and difficulty, who afterwards give cause to suspect, that their affections were only moved, and not their hearts changed; and that they had no root in themselves, and therefore in time of temptation fell away. Many, who once appeared to be "holiness to the Lord," and devoted to his service, spend their future lives, in such a manner, that their zealous professions are an additional reproach to their characters, and an aggravation of their crimes. Yet some, who have fallen off, after very promising beginnings, and who have run very wide in the ways of impiety or infidelity, have been recovered, and have remembered the love of their first espousals, and their consequent unfaithfulness, to their deeper humiliation before God, even to the end of their lives.—But not only hypocrites, and such persons as disgrace their profession, are criminal in these things; even true believers are often constrained to plead guilty. After having been delivered from the bondage of Satan, relieved in the hour of distress and dismay, conducted through many

dangers and perplexities, and made comfortable in the hopes and earnestness of heavenly felicity; they have evidently made unsuitable returns for these immense obligations; and have declined from that zeal and love, which marked their first entrance on a religious course. We all ought therefore to examine ourselves in these things, that we may "repent and do our first works," and we should be very careful, as we proceed in life, that we do not lose in zeal and fervency, what we gain in knowledge, prudence, and experience. They however, who are indeed "holiness to the Lord," and the first-fruits of his creatures, (*James, i. 18.*) and who are following him through this dreary wilderness, to the promised rest, experience such love from him, as richly compensates all they can lose, leave, or suffer for his sake; and the Lord will resent the wrong done to such endeared relations, as if done to himself. No apostate or backslider can give a good reason for going far from God: none can charge him with unfaithfulness, injustice, or unkindness: and he may justly reproach them with the folly, as well as the ingratitude, of leaving such a tried and powerful friend, to walk after vanity and become vain.—In nations, that have been most highly favoured with temporal deliverances and advantages, and with abundance of the means of grace, how grievously do men generally defile themselves and their land, and make the Lord's heritage an abomination! Too often the ministers of religion are peculiarly criminal: men officiate in holy things, without the spiritual knowledge of God or earnest enquiry after him; they presume for lucre to handle the law without any acquaintance with the lawgiver; and thus pastors, and teachers, and rulers, by their example and doctrine, propagate iniquity, infidelity, and heresy, and harden the hearts of those numbers that walk after such things as cannot profit! What will such men say, when the Lord shall plead against them? And how can they endure the thought of treasuring up judgments even for their children's children?—Men, that have been educated in any false religion, adhere tenaciously to it, and are hardly persuaded to change it, however absurd and unreasonable it be. Thus Satan rivets the fetters of ignorance and delusion on men's minds, by means of their bigotry, prejudice, and pride. But the professors of true religion have ever shewn a strange propensity to change their glory for any worthless superstition or absurdity; so that the truth and spiritual worship of God cannot be maintained among men, without continual divine interpositions. This is most lamentable, and may well excite our grief and consternation; but our astonishment will be diminished, if we duly consider, "that the carnal mind is *enmity* against God," and must therefore naturally prefer any gross or sensual worship, any proud self-exalting reasonings, any absurd superstitions or fanatical chimeras, to the holy character and precepts, the humbling truths and spiritual worship, of the Lord. Indeed, we all are prone to commit the two evils, of which Israel was proved guilty. How do we forsake the pure joys of God's favour and service, for the polluting and wasting pleasures and interests of the world and sin! How apt are we to refuse the glorious salvation of Christ, and to prefer our own foolish ways of recommending ourselves to our offended Creator! How prone are we to forsake the unerring word of God, to follow human teachers, and the traditions of men, and to forego the consolations of the Holy Spirit, for the worthless joys of the enthusiast and hypocrite! With great labour do men frame and resort to these broken cisterns; instead of drawing the waters of life from the wells of salvation. Thus man became, and thus sinners continue, the slaves of sin and Satan.

V. 14—24. Even the professed people of God are sometimes reduced to a base and ruinous subjection by their own lusts; but what hath a Christian to do, in the ways of forbidden pleasure and vain dissipation, or in the pursuits of avarice or ambition? Can the waters of these rivers be equal to those of "the river, whose streams make glad the city of God?" If men will thus turn aside, their backslidings will correct them, and they will learn the evil of their conduct, by the bitterness of its consequences, that they may be taught to "be in the fear of the Lord all the day long."—The history of the world, and of the church, and that of every man, (believer or unbeliever,) proves the total depravity of the human heart: no obligations, professions, pious ancestors, good education, or external means, can ensure any man's continuance in the ways of godliness: no ingenuity or eloquence can extenuate this matter; though men wash themselves with nitre and take much soap, yet their iniquities are marked before God, and will prove their depravity, when produced against them at the day of judgment. The fact is evident and very affecting, that the descendants of the most pious men, who have seemed to be planted a noble vine, wholly a bright seed, have in many cases degenerated, and become hardened infidels or profligates. But a disposition to self-justification is strongly marked as a feature of man's character: when his criminality cannot

CHAP. III.

God invites Judah to return to him, with intimations of mercy, rebukes, and expostulations, 1—5. Israel, though rejected for sin, is less criminal than Judah, who had not profited by the judgments inflicted on Israel, 6—11. Both are called to repentance, with gracious promises, and predictions, 12—19. The people being sharply reprov'd, are prophetically represented, as repenting and confessing their sins, 20—25.

THEY say, "If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 "Lift up thine eyes 'unto the high places, and see where thou hast not been lien with. "In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?

5 Will "he reserve his anger for ever? will he

xvi 30—34. Zeph. iii. 3. 19. xxxi. 9. 18—20. Hos. xiv. 1—3. m Prov. ii. 17. Hos. ii. 15. Mal. ii. 14. n 12. Ps. lxxvii. 7—9. lxxxv. 5. ciii. 8, 9. Is. lvii. 16. lxix. 9.

be denied, he will vindicate or excuse it; and if he can plead not guilty of one gross outward wickedness, he will deem this a compensation for all other offences: nay, a short-lived reluctant abstaining from some habitual sin, shall be pleaded as an atonement for all former indulgences, and even as an excuse for returning to the commission of it! But when the Lord shall cause men to review their ways, and to know and see what they have done, "every mouth will be stopped, and all the world will "be found guilty before him." Indeed they are often as much under the power of their lusts, and as regardless of consequences in gratifying their present inclinations as the brute beasts; and as inaccessible to arguments, warnings, or motives, when urged against their impetuous cravings. It is in vain in such cases to weary ourselves about them: the only hope is, that the painful effects of their vices will lead them to salutary reflection, or give us a future opportunity of suggesting useful admonitions.

V. 25—37. Sometimes despair of mercy, or of victory over domineering evil habits and lusts, leads men to as unrestrained indulgence, as the most presumptuous infidelity could do. They think there is no hope for them, and as they have loved their sinful pleasures, they may as well go on in them as not! To this case the abundant mercy and almighty assistance, proposed in the gospel, form a suitable remedy.—Sinners of every rank and distinction must all stand before the Judge of the world; and most of them are conscious, that they cannot vindicate their conduct before him; then they will appear like the poor convict before the bar, when he stands to hear the ignominious sentence against him for his crimes. Even kings, princes, priests, and prophets, will be thus put to shame before the assembled world: and the unreasonableness of men's conduct, whether they have been idolatrous infidels or profane, will as much shame their understandings as their hearts.—It may be vain to expect help from God in the time of trouble, if we now turn our backs on him; yet many call upon him, when they think death at hand, who have never before regarded him. And as the Lord will not help the perishing sinner, who continues to the last impenitent; so all his other confidences will fail him, how many soever they may have been. This will be the awful case of those especially, who have hardened themselves against convictions and reproofs, and who have hated and persecuted such as have warned and instructed them.—Men do not forsake God, merely because they suppose his service is unprofitable or injurious, but because they are of a proud independent spirit, which scorns subjection and subordination; and because they desire to be lords, they will come no more unto him; in this manner they forsake their honour, privilege, interest, and happiness; and thus we have all too often, and too long, forgotten and neglected him. Men may employ all their ingenuity and application in the cause of impiety; but they can find no happiness in it; they may teach other wicked ones their way, and thus be accessories to their destruction; they may do much mischief, and thus treasure up wrath against the day of wrath; they may varnish the matter over with fair pretences, and shift from one sin to another, and seek safety and happiness by varied means; but confusion is their portion, "the Lord hath rejected their confidences, and they shall not prosper in them."

NOTES.

CHAP. III. V. 1. The beginning of this chapter, in the original, seems to connect with the conclusion of the preceding. "In saying if a man," &c., God would never prosper his professed worshippers, while they proceeded in their evil courses: and this appeared, not only by his threatenings and judgments, but even by his calls to repentance and promises of mercy. For "in saying return to me, and I will pardon thee, notwithstanding thy past atrocious crimes," he in effect said, that he would not otherwise pardon them. To show that his ways and thoughts are unspeakably above those of man, he illustrates the subject from the law given by Moses; in which any one who had divorced his wife, was forbidden to take her back, if she had been married to another, (Note, Deut. xxiv. 1—4.) and it must be allowed, that such a conduct would introduce a community of wives; and greatly pollute the land where it was practised: yet after all the idolatries committed by the Jews, the Lord could honourably, and would certainly, receive them to full favour, if they returned to him.

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B. C. 612.

* Heb. Saying. a Deut. xxiv. 1—4. b 9. ii. 7. Lev. xviii. 24—28. Is. xxiv. 5. Mic. ii. 10. c ii. 20, 23. Ez. xvi. 26, 28, 29. xxiii. 4, &c. Hos. i. 2. ii. 5—7. d 12—14. Jer. i. 14. Deut. iv. 29 —31. Is. lv. 6—9. Ez. xxxiii. 11. Hos. xiv. 1, 4. Zech. i. 3. Luke xv. 16—24. e ii. 23. Ez. viii. 4—6. f i. 20. Deut. xii. 2. 1 Kings xv. 7. 1 Kings xxiii. 13. Ez. xvi. 16. 24, 25. xx. 28. g Gen. xxxviii. 14, 15. Prov. xxiii. 28. Ez. xvi. 24, 25. h i. 9. ii. 7. i ix. 12. xiv. 4. Lev. xxvi. 19. Deut. xxviii. 23. 24. Is. v. 6. Joel i. 16—20. Am. iv. 7. Hag. i. 11. k v. 3. vi. 13. viii. 12. xiv. 16. 17. Ez. iii. 7. Hos. ii. 15. Mal. ii. 14.

■ Ez. xxii. 6. Mic. ii. 1. vii. 3. Zeph. iii. 1—5. p 8. 11—14. vii. 24. 2 Kings xvii. 17. Ez. xxiii. 11. q ii. 20. Is. lvii. 7. Ez. xvi. 24, 25. 31. xx. 28. r 2 Kings xvii. 13. 14. 2 Chr. xxx. 6—12. Hos. vi. 1—4. xiv. 1, &c. s 13. Ez. xvi. 46. t 2 Kings xvii. 6. —18. xviii. 9—11. Ez. xxiii. 9. Hos. ii. 2, 3. iii. 4. iv. 15—17. ix. 15—17. u Deut. xxiv. 1, &c. x 2 Kings xvii. 19. Ez. xxiii. 11, &c. + Or, fame. Ez. xxiii. 10. y 2. ii. 7. z ii. 27. x. 8. Is. lvii. 6. Ez. xvi. 17. Hos. iv. 12. Hab. ii. 19. a 2 Chr. xxxiv. 33. xxxv. 1—18. b 2. lxxviii. 36. 37. Is. x. 6. Hos. vii. 14. + Heb. in falsehood. Ps. lxxvi. 3. Marg. b 8. 22. Hos. iv. 16. xl. 7.

keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me, in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I said, after she had done all these things, Turn thou unto me; but she returned not: and her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding

V. 2, 3. The people might see the traces of their idolatries, on every high place on which they looked; they were continually devising new species of idolatry, and tempting others to it; even as the prostitute sits by the way to seduce the passengers, or as the Arabian robber waits in the desert for the traveller. Thus they polluted the land by their abominable wickedness: and when the Lord visited them with drought or famine, they persisted in their crimes with the most shameless effrontery.

V. 4, 5. Some interpret these verses as a reproof of the hypocrisy and presumption of the Jews. Notwithstanding their abandoned and obstinate wickedness, they would still pretend to call God their father, and the guide of their youth; (Note, Prov. ii. 17;) the friend, who had taken care of the nation from its infancy: and they presumed to expect help from him, though they continued to imitate the rebellious son, or the adulterous wife. Nor would they be induced to believe, that he would so reserve his anger for ever, as to bring his threatened judgments upon them; but they expected, that he would relent before matters came to this extremity; though they were conscious, that they spake and did evil to the extent of their ability, and were not restrained from transgression by any other hindrance, than want of power or opportunity.—This is a probable interpretation; but the passage is more commonly understood in a contrary sense. Would not the people, from this time, (when they were warned, corrected, and invited to repentance, and favoured with such a pious, reforming king,) come and seek mercy from that God, who had always been the father and guide of Israel? Would they not crave him again to take them under his fatherly guidance? And would they not do it immediately, without further delay? And would the Lord, in that case, reserve his anger for ever, and punish them to the end? By no means: though they had done all in their power to provoke him, he was yet disposed to be merciful to them.

V. 6—11. A new message seems to be begun in this place, which probably was delivered after Josiah had made great progress in his reformation. The prophet had a view given him of the wickedness of backsliding Israel which had apostatized from God, or the kingdom of the ten tribes. The word backsliding seems to be taken from the oxen, when they turned back, instead of drawing forward, in the yoke; and it is used for an individual or a people, renouncing the worship and service of God. Israel had utterly renounced the temple, and almost wholly forsaken the worship of God, and they committed idolatry in every part of the land. The Lord had also sent Elijah, Elisha, and other prophets, to bring them back to him; but in general they returned not. The kingdom of Judah, descended from the same stock, was equally treacherous and unfaithful to the covenant of God with them, and they witnessed all these transactions. At length he saw it necessary to put Israel away, as an adulterous woman; which he did by the kings of Assyria. Yet Judah took not warning, and was not afraid to continue, and to grow more impudent, in their abominable and absurd idolatries. And after all that Judah had heard and witnessed of the long continued captivity and misery of Israel; they did not fall in cordially with good Josiah's reformation, but only feignedly, reluctantly, and hypocritically. So that all things considered, Israel was not so inexcusable as Judah was become: for Judah had been favoured with many pious kings, had had far greater advantages than Israel, had been borne with in greater patience, and had the doom of Israel set before them as a warning; and all these circumstances aggravated their guilt.

V. 12—15. The prophet was next ordered to proclaim his message towards the north, where the ten tribes were dispersed in captivity. We need not suppose that the prophet went into those countries to preach to the Israelites: but this order was intended to shame the Jews, and it implied that mercy was in reserve for Israel. They were thus called on to repent of their idolatries, and return to the Lord: and he would no longer cause his anger to rest upon them, being ever disposed to mercy. They were exhorted to acknowledge that they had sinned against that God, whose professed and covenanted worshippers they had been; and that they had basely turned every way to seek out other objects of worship, which they preferred to him. They were encouraged to repent and return to God, by an intimation, that he still considered them as children though rebellious, and as married to him though adulterous; and

Israel hath justified herself more than treacherous Judah.

12 ¶ Go, and proclaim these words toward the north, and say, 'Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD, for I am married unto you: and I will take you, one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land; in those days, saith the LORD, they shall say no more, 'The ark of the covenant of the LORD; neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

1 Cor. ii. 6, 12, 13, iii. 9, 10. Heb. v. 12-14. 1 Pet. ii. 2. xxx. 19. xxxi. 8, 27. Is. ix. 22, lxi. 4. Ez. xxxvi. 8-12, xxxvii. 26. Hos. i. 10, 11. Am. ix. 9, 14, 15. Zech. x. 7-9. p. vii. 4. Zeph. iii. 11. Matt. iii. 9. q. Is. lxxv. 17, lxxvi. 1, 2. Mal. i. 11. John iv. 20-24. Heb. ix. 9-12. x. 8, 9, 19-24. s. Heb. upon the heart. || Or, it be magnified. r. xiv. 21, xvii. 22, xxxi. 23. Ps. lxxvii. 3. Is. vi. 1. Ez. xl. 1. Ez. xlii. 7. Gal. iv. 26. s. Is. lii. 2-4, lix. 19-23. Is. 3-9. lxxi. 20. Mic. iv. 1-5. Zech. vii. 20-23. r. Is. xxvi. 8, lvi. 6, lix. 19. u. vii. 21, ix. 13, xi. 8, xvi. 12, xviii. 12. Gen. vii. 21. Num. xv. 39. Rom. i. 21. 2 Cor. x. 4, 5. Eph. iv. 17-19. Heb. xii. 12. * Or, stubbornness. Deut. xxix. 19. Marg. Judg. ii. 19. Ps. lxxviii. 8.

that he had yet a favour towards them, on account of his ancient transactions with their nation: they were to be assured, that he intended to take a small remnant of them, as one from the whole number of the inhabitants of a city, or two from a family, or subordinate division, of a tribe; to bring them back to Zion, and place over them rulers and teachers like David, men after his own heart, who should feed them wisely and prudently, or with divine knowledge and wisdom, which are the proper food of the soul. This was in part accomplished, when some of the Israelites returned with the Jews from Babylon, and were ruled and taught with them by Zerubbabel, Joshua, Ezra, Nehemiah, and others. But it especially refers to the gathering of the dispersed Israelites with the gentiles, into the Christian church in the primitive times and in after ages.

V. 16-18. It is generally thought, that the ark of the covenant was not found after the captivity, and that nothing was substituted in its place: yet vastly more than this must be here intended. The ark was the chief symbol of the Lord's presence with Israel, the principal type of Christ, and the centre of the ritual law. The meaning therefore seems to be, that the whole of that dispensation was about to be abolished, which took place after the multitude of believers had been greatly increased, by the conversion of the gentiles, and of the Israelites scattered among them. The strong attachment of the Jews to externals, and their reluctance to part with them, seem to be denoted. They could not be weaned from these beggarly elements, till Jerusalem and the temple were destroyed: then the observance of them became impracticable, and the Jewish converts to Christ perceived that they were no longer of any value; and thus they sunk into disuse, and gradually into oblivion. At the same time, the church, the Jerusalem from above, became more glorious: the Lord openly reigned there as on his throne, all the nations were gathered before him to worship, and no longer followed the imaginations of their own evil hearts, in the worship of idols. In this happy state of the church, it is predicted that the Jews and Israelites would lay aside their ancient contests, cordially unite in the worship of God, and enjoy together the peculiar privileges of his people.—As this is here introduced subsequent to the calling of the gentiles, it seems to foretell the future calling of the tribes of Israel into the church, and their restoration to their own land. (Marg. Ref.)—'Whatever way we understand these promises, about the restoration of the Jews from captivity or dispersion, it cannot annul the evidence of the chief predictions in view; viz. those relating to the abolishing of the ceremonial law, and the conversion of the gentiles; begun by the calling or gathering in of many nations, and completed by "the gathering of all nations to the name of the LORD." (Melaunin.)

V. 19. The blessings, promised in the preceding verses, were exceedingly great; and a difficulty, apparently insurmountable, lay in the way of their accomplishment, arising from the guilt of the nation: for how could JEHOVAH, consistently with his justice and holiness, put such obstinate rebels among his children, and give them that pleasant land for their inheritance, which had been long possessed as an heritage by the nations and their armies? To this he answers, that he would bring them to repentance, faith, and prayer, and

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¶ Ez. xvi. 51, 52. xxiii. 11. 18 xxxi. 8, xxxii. 8. 2 Kings vi. 23. xxvii. 6, 23. xxviii. 11. e 22. iv. 1. Is. xlv. 22. Ez. xxxiii. 11. Hos. vi. 1. xiv. 1-8. f xxx. 11, xxxiii. 26. Ez. xxxix. 25. Hos. xi. 5, 9. Deut. iv. 29. Ps. lxxxvi. 5. lxxv. 8, 9. 17. xlv. 8. Mic. vi. 16-20. Rom. v. 20, 21. h xxxi. 18-20. Lev. xxvi. 40-42. Deut. xxx. 1-3. Job xxxiii. 27, 28. Prov. xxviii. 13. Luke xv. 18-21. i John. 8-10. j 2. ii. 20, 25. Ez. xvi. 15, 24, 25. k 1. 8. ii. 2, xxxi. 32. Is. liv. 8. Hos. ii. 19, 20. l xxxi. 3, xxxi. 8-10. Is. i. 9, vi. 13. x. 22. xi. 11. 12. xlvii. 6. xxiv. 13-15. Ez. xxx. 11-14. Zech. xlii. 7-9. Rom. ix. 27. xl. 4-6. m xxxi. 4. Is. am. xlii. 14. Is. xxx. 20, 21. Ez. xxxiv. 23. xxxvii. 24. Mic. v. 4, 5. John x. 1, 8c. xxi. 19-27. Eph. iv. 11, 12. 1 Pet. v. 1-4. n Prov. x. 21. Luke xii. 42. Acts xx. 28. Prov. x. 9. xix. 3. h ii. 32. Is. xlvii. 10. Ez. xxxiii. 35. Hos. viii. 14. xlii. 6. i 14. Hos. xiv. 1. k xxxi. 18. Ps. xxxvii. 8. Cant. i. 4. Hos. iii. 5. vi. 1, 2. xiv. 8. Zech. xlii. 9. 16. x. 14-16. Ps. cxli. 1, 2. Is. xlv. 8, 9. xlv. 20. xlv. 7, 8. Ez. xx. 28. Jon. ii. 8, 9. m xiv. 8. Ps. iii. 8, xxxvii. 29, 40. Is. xlii. 2. xlii. 11. xlv. 15, 17. lxxii. 1. Hos. i. 7. n xi. 13. Ez. xvi. 61, 62. Hos. ii. 8. ix. 10. x. 6. Rom. vi. 21. o ii. 26. vi. 26. Ezra ix. 7-15. Ps. clix. 29. Is. i. 11. Lam. v. 16. Ez. vii. 18. Dan. xii. 2. p ii. 17, 19. Deut. xxxi. 17, 18. Ezra ix. 6. Ez. xxxvi. 32. q ii. 2. Ezra ix. 7. Neh. ix. 32-34. Ps. cvi. 7. Is. xlviii. 8. Lam. v. 7. Dan. ix. 6-9. r xlii. 21.

x xxx. 3. xxxi. 1. 1. 4. 20. Is. xi. 11-13. Ez. xxxvii. 16-22. xxxix. 25-28. xli. 11. Zech. x. 6. + Or, 16. 41. 45. y 12 xxxi. 8, xxxi. 8. + Or, caused your fathers to possess. z v. 7. Hos. xi. 8. a xxxi. 9, 20. John i. 11-13. 2 Cor. vi. 17. 18. Gal. iii. 25. iv. 7. Eph. i. 5. 1 John iii. 1-3. b Ps. cvi. 24. Ez. xxx. 6. Dan. viii. 9. xi. 16, 41. 45. s. Heb. land of desire. || Heb. heritage glory, or, beauty. Prov. iii. 35. 1 Pet. i. 3, 4. c 4. Is. lxiii. 16. lxiv. 8. Matt. vi. 8. 9. Rom. vii. 15-17. Gal. iv. 5. d xxxii. 30, 40. Heb. x. 39. e. Heb. from after me. + Heb. friend. Hos. iii. 1. e 1. 2. 8-10. v. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. f xxx. 15-17. xxxi. 9, 18-20. 1. 4, 5. Ez. vii. 16. Zech. xlii. 10-14. g Num. xxi. 32. Job xxxiii. 27. Prov. x. 9. xix. 3. h ii. 32. Is. xlvii. 10. Ez. xxxiii. 35. Hos. viii. 14. xlii. 6. i 14. Hos. xiv. 1. k xxxi. 18. Ps. xxxvii. 8. Cant. i. 4. Hos. iii. 5. vi. 1, 2. xiv. 8. Zech. xlii. 9. 16. x. 14-16. Ps. cxli. 1, 2. Is. xlv. 8, 9. xlv. 20. xlv. 7, 8. Ez. xx. 28. Jon. ii. 8, 9. m xiv. 8. Ps. iii. 8, xxxvii. 29, 40. Is. xlii. 2. xlii. 11. xlv. 15, 17. lxxii. 1. Hos. i. 7. n xi. 13. Ez. xvi. 61, 62. Hos. ii. 8. ix. 10. x. 6. Rom. vi. 21. o ii. 26. vi. 26. Ezra ix. 7-15. Ps. clix. 29. Is. i. 11. Lam. v. 16. Ez. vii. 18. Dan. xii. 2. p ii. 17, 19. Deut. xxxi. 17, 18. Ezra ix. 6. Ez. xxxvi. 32. q ii. 2. Ezra ix. 7. Neh. ix. 32-34. Ps. cvi. 7. Is. xlviii. 8. Lam. v. 7. Dan. ix. 6-9. r xlii. 21.

18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

19 But I said, 'How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, 'Thou shalt call me, My Father; and shalt not turn away from me.

20 ¶ Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.

22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

give them the Spirit of adoption, the temper of dutiful children; and then they would call on him, and fear him and love him as their father: and that he would so influence their hearts by his grace, that they should no more depart from him; and it is implied, that when this took place, he would cast out their enemies before them, as he had done when their fathers were first put in possession of Canaan. (Marg. Ref.)

V. 20-25. This seems to be a prophetic representation of the manner, in which the change before mentioned should be effected. The Lord would convince the people of their wickedness, in treacherously departing from him. Then the voice of their lamentations and prayers would be heard, even in the places where their crimes had been perpetrated; and this open confession was necessary, as they had so perversely forsaken the way of obedience, and forgotten their God. He then graciously invites them to return to him, and he will both pardon their guilt and heal their backslidings; establishing their hearts by his sanctifying grace. Thus encouraged they readily declare their purpose of immediately returning to the Lord, who had a right to their worship and service. They are now convinced that salvation, temporal or eternal, must be sought in vain from their idols or superstitions, and that it could only be had from the Lord. They confess, that, for their sins, they had endured much disgrace and misery, having been spoiled of their property and bereaved of their children: they are now ashamed before God to reflect on their iniquities and idolatries, and those of their fathers through all their generations: and being thus penitent, they are reinstated in the family of God, and numbered among his children. (Notes, Isaiah, lxxii. lxxiv.)—Some expositors consider the word *shame*, as exclusively relating to the shameful idolatries of Israel; especially the worship of Baal, for this idol is sometimes called *Bosheth*, the word rendered *shame*: but this interpretation is not necessary; the present dispersed and disgraced state of the nation is evidently the punishment of crimes, entirely distinct from gross idolatry, from which the Jews have long been free; and their recovery from this abject condition seems especially predicted.

PRACTICAL OBSERVATIONS.

V. 1-11. The Lord is so rich in mercy, and hath made such abundant provision for the honourable exercise of it; that he is ever ready to receive to full favour the vilest of sinners: even when it would be contrary to the most approved rules of society, exactly to copy his example in our conduct to those who grossly violate their relative obligations. But whilst he glorifies the abundance of his grace, in calling rebels or apostates to return unto him; he will also bring their iniquities to remembrance: nor can any man expect the tokens of his favour, who is not humbled and ashamed on account of his transgressions. If then we would escape rebukes, corrections, or ruinous judgments; we must judge ourselves, and examine with minute exactness all the sins we remember to have committed, that we may condemn ourselves for them before God. In this frame of mind, the vilest transgressor may approach him as a kind Father, and may plead with him all the favours that he hath bestowed, as the creator and preserver of men. All the mercies of God to his church in every age may suggest encouragement to the humble enquirer;

CHAP. IV.

A. M. 3392.

B. C. 612.

Israel and Judah are called to repent, with gracious promises and solemn warnings, 1—4. A prediction of the invasion of Judah and the ravages of war, for the wickedness and hypocrisy of the inhabitants, 5—18. The prophet bitterly laments the sins and miseries of his people, 19—31.

If thou wilt return, O Israel, saith the LORD, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

3 For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow-ground, and sow not among thorns.

4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come

1 Gen. iii. 18. Hos. x. 12. Matt. xiii. 7, 12. Mark iv. 7, 18, 19. Luke viii. 7, 14. Gal. vi. 7, 8. 1 Ex. 35. Deut. x. 16. xxx. 6. Ez. xxvii. 31. Rom. ii. 28, 29. Col. ii. 11. 1 Cor. x. 1, 31. xxxvi. 7. Lev. xvi. 28. Deut. xxxii. 22. 1s. xxx. 27, 33. 1i. 17. Lam. iv. 11. Ez. v. 13—15, vi. 12. viii. 18. xvi. 38. xx. 33, 47, 48. xxi. 17. xxiv. 8, 13. Am. v. 6. Nah. i. 2. Zeph. ii. 2. Mark ix. 43—50.

and what can be so desirable for the young and inexperienced, in this ensnaring perilous world, as to have the Lord for their father, and the guide of their youth? Let such then daily and fervently pray for this mercy: and let parents direct and help their children in seeking it, and earnestly intreating God to bestow it on them. Let those, who have not hitherto begun to seek the Lord, from this time begin to do it in good earnest; and if any have grown negligent in this important concern, let them without delay, and with their whole heart, return unto the Lord. But it will not avail the obstinate and hypocritical, to use the most excellent words, and to presume upon their external privileges, and relation to God; or on his mercy, as if he would not execute his threatened vengeance especially on those who call him Lord and Father, but who continue to speak and do evil as they can.—Alas, how plainly do we find, on an impartial review of our conduct, that we have had it in our hearts to do far more evil, than we had it in our power actually to perpetrate; and that we should have made ourselves far more vile, if we had had more liberty, health, riches, ingenuity, or opportunity; or if we could have got over the fear of reproach or punishment from man! And how few temptations, comparatively, have we resisted out of pure regard to God!—When we carefully mark the crimes of others, especially of such as break off from a religious profession, and despise warnings and convictions; we should also note the consequences; and then we shall generally see abundant reason to shun their evil ways. But when the Lord makes sinners a warning and beacon to their companions; and they fear not, but rush into similar iniquities, their guilt is greatly aggravated. He is the only competent Judge of characters; he knows perfectly how to estimate men's comparative advantages, with the warnings and the strivings of his Spirit which they resist; the hypocrisy of their apparent good, and many other discriminating circumstances: and he alone can infallibly determine, whether the open infidel and profligate, or the designing hypocrite, be the viler character. It is dreadful to be proved more criminal than those, who have actually perished in their sins; yet it will be no comfort to the condemned to know, that some others were still worse than they.

V. 12—25. Blessed be God, his word hath been proclaimed in this our distant land, calling on sinners to return unto him, and declaring his plenteous mercy, and readiness to forgive. This goodness of our God should lead us to repentance, and humble confession of our sins. But, alas! most men after the hardness of their impenitent hearts despise the riches of his mercy, and proceed to treasure up wrath against the day of wrath. Hitherto only a small remnant hath been called into the true church of God, even from that nation which was as it were married to him; and but few of this nation, that hath been almost equally favoured. But let us be thankful, if we are of this number: and let ministers pray for themselves, and let the people pray for them, that they may be pastors after God's own heart, to feed the people with knowledge and understanding; and that very many such pastors may be raised up in all parts of the world. In the primitive ages of the church, when the partition-wall was taken down, such pastors abounded, and the number of true Israelites was vastly increased; but "yet there is room": the holy nation may still be multiplied exceedingly, its worship may be rendered more spiritual, its people more weaned from the imagination of their evil hearts; and they may be taught to be more of one heart and soul, and "to keep the unity of the Spirit in the bond of peace." Then Jerusalem will appear to be the glorious throne of JEHOVAH; Israel and Judah will become one in Christ Jesus, and all nations will be gathered unto him.—We are ready sometimes, on considering the character of hardened sinners, to say, how can the Lord put such persons among his children, and give them those privileges and that inheritance which belong to every one of his family? But surely the mercy and grace, which have sufficed for us, would suffice for the vilest that we know or can conceive of. He can teach all the nations of the earth to call him Father, and to exercise every filial disposition towards him; but without this change, no man can be partaker of the inheritance of the children of God; and we can have no security that we shall not depart from him, except as he engages to keep us. But whilst professed Christians often treacherously depart from God; the voice of godly sorrow and prayer is sometimes heard from the most wicked: they have indeed perverted their ways, and forgotten the Lord, and they humbly confess it; and even the backsliding children can only be known from apostates, when they thus humbly

forth like fire, and burn that none can quench it, because of the evil of your doings.

5 ¶ Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defended cities.

6 Set up the standard toward Zion: *retire, stay not: for I will bring evil from the north, and a great destruction.

7 The lion is come up from his thicket, and the destroyer of the gentiles is on his way; he is gone forth from his place, to make thy land desolate; and thy cities shall be laid waste without an inhabitant.

8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

return to him. Let such then without delay come unto the God of Israel for salvation, that their backslidings may be healed.—Sincere penitents renounce all other hopes of salvation, as well as their idols and iniquities.—Whilst men harden themselves in sin, contempt and misery are their portion; but when they are covered with shame and confusion before God, they enter upon safety, comfort, and honour; for "he that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall find mercy."

NOTES.

CHAP. IV. V. 1, 2. These verses seem to be addressed to the ten tribes, and to continue the subject of the preceding chapter. They had been introduced, saying, "Behold we come unto thee, for thou art the LORD our God:" and here they are reminded to return wholly and in good earnest to him and his service; and not to rest in a partial or superficial reformation: and the Lord assures them, that if they evidenced their sincerity by putting away all their abominable idolatries and iniquities, which they had wrought as in his sight, they should be re-established in their ancient inheritance, and not remove from it any more, or wander about as they had done. This was a clear intimation to Judah also, by what means their removal might be prevented. Thus they would become serious and devout in their religious worship; and they would use the name of the living God, and not that of any idol, in their solemn oaths; in sincerity, and with reverence and consideration, and not in a trifling manner on frivolous occasions; and would punctually observe their oaths, "in truth, judgment, and righteousness." Then other nations, seeing their holiness and prosperity, would be induced to seek happiness from God, and to glory in him as their portion and salvation; and thus his name would be glorified, which had been dishonoured by the crimes and calamities of his professed worshippers. This implies a prediction of the conjunction of the Israelites and the gentiles in the Christian church.—The constant mention of *swearing*, as an act and a part of true religious worship, which in some cases is expressly commanded, constitutes a full proof that they who understand certain passages in the New Testament, as indiscriminately prohibiting all oaths, in every case, lie under a mistake; for God could never have commanded that, which is directly evil in its very nature, as all oaths by this interpretation are supposed to be.

V. 3, 4. The Jews are here addressed. They were still continued in the land, and favoured with the ordinances of God: their pious king, (assisted by the prophets and others,) was sedulously employed in extirpating idolatry, and in promoting religion and righteousness; but the people were generally hypocritical in their concurrence; their hearts continued proud, hard, stout, and carnal, producing spontaneously vice and impiety, but incapable of receiving the good seed of divine instruction. It was therefore incumbent on them, and absolutely necessary, earnestly to use all means of preparing their hearts for the good seed of divine truth, together with diligence and self-denial, in mortifying their worldly lusts; that they might receive the good seed into a humble, teachable, contrite, and upright heart, by faith and in love; and so bring forth the fruit of it in a holy life. They were indeed disposed to confide and glory in circumcision, as a token of their relation to God. But this would not profit them, unless their hearts were circumcised, by the mortification of their depraved propensities, that they might love God and his holy ways: and except this inward circumcision, and the consequent dedication of themselves to his service, took place, no external privileges or reformation could prevent the execution of the predicted judgments on them: for the wrath of God for their personal and national sins, would break forth, and burn like fire that could not be quenched.—This preparation of heart is indeed the gift of God, and is frequently promised in Scripture: yet it is the sinner's duty to repent, to submit, to fear God, to believe his word, to turn to him, to love and to serve him; and therefore these things are frequently and expressly commanded. Nor is it any proof of wisdom, to aim at more exact systematical consistency, than this twofold scriptural view of the subject exhibits.—The word rendered *foreskins* is translated by the Septuagint *hardness of heart*, which gives the proper meaning, though not the literal sense, of the passage.

V. 5—7. Even during Josiah's reformation, the prophet was commissioned to predict the invasion of the land by Nebuchadnezzar, which took place above thirty years after. The alarm is given, as by one upon the spot; it is ordered

10 Then said I, 'Ah, Lord God, surely thou hast greatly deceived this people and Jerusalem, saying, 'Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem; A 'dry wind of the high places in the wilderness toward the daughter of my people, 'not to fan, nor to cleanse,

12 Even a full wind from those places shall come unto me: now also will I give sentence against them.

13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles, 'Woe unto us! for we are spoiled.

14 ¶ O Jerusalem, 'wash thine heart from wickedness, that thou mayest be saved. 'How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the Lord.

18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, 'because it reacheth unto thine heart.

19 ¶ My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, 'because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

p v. 15. Deut. xxviii. 49—52. Is. xxxix. 3. q ii. 15. Ez. xxi. 22. r vi. 2. 3. 2 Kings xxi. 1—14. Is. 18. Luke ix. 43, 44. xxi. 20—24. s v. 23. Is. i. 20—23. xxx. 9. Lam. i. 18. Ez. ii. 3—7. vi. 19. xxvi. 19. Job xx. 11—16. Ps. cvii. 17. Prov. i. 31. v. 22. Is. i. 10. xix. i. 10. xii. 17, 19. v. 19. xxi. 17, 18. xxiii. 9. xlviii. 31, 32. Ps. cxix. 53, 136. Is. xv. 5. xvi. 11. xxii. 4. Lam. i. 16. ii. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

to be published by the blowing of the trumpet; and the people are called upon to assemble, and take refuge in their strong holds. The standard was to be erected in the way to Zion, that the people might without delay repair thither for safety; and yet this would be in vain, for destruction was at hand. For Nebuchadnezzar, the conqueror and destroyer of the neighbouring nations, was risen up, as a fierce lion from the thicket, to go in quest of his prey! and had left Babylon, commissioned by God, to desolate the land and the cities of Judah.

V. 9. 'Great calamities often deprive men of their wonted courage, and that presence of mind which is necessary for the due management of their affairs: and sometimes a divine infatuation accompanies God's other judgments.'—'The priests and false prophets agreed to make the people believe that none of these calamities should come upon them.' (Louth.)

V. 10. In the prospect of these calamities, the prophet was astonished and afflicted, to see the people secure, and seduced into a vain expectation of peace and prosperity, by means of the false prophets. This the Lord permitted and appointed in judgment, to punish their contempt of him; and the prophet lamented it, as the most awful of their calamities. For they expected peace, whilst the indignation of the Lord reached even to the soul, and inflicted a mortal wound.—'These pretenders to prophecy, study only to speak pleasing things to the people, and to soothe them in their impenitency and carnal security; and thou hast in thy just judgment given them up to follow these delusions.' (Louth.)—'Then said I, Ah, Lord God, surely this people and Jerusalem will be ready to cast upon thee the imputation of deceiving them; in that those, who have pretended to prophesy unto them, have said, Ye shall have peace, whereas there is nothing but slaughter and devastation. (Bp. Hall.)—'Thou hast punished their stubbornness, by causing them to hearken unto lies, who would not believe thy truth.' (Notes, 1 Kings, xxii. 19—23.—2 Thes. ii. 10—12.)

V. 11—13. The approach of the invaders is here represented by striking similitudes. It would be as a dry wind, increasing drought and famine, bringing suffocating heat, and occasioning fatal diseases, and sometimes overwhelming travellers with immense quantities of burning sands, as they passed through the deserts. It would blow from the high places in the wilderness, towards Zion. It was not intended to correct and purify the people as the gentle gale fans and cleanses the corn, but as a full wind to drive all away together; and it would come "unto me," either to the Lord's sanctuary, who seems here to speak, and at his command, or to the habitation of the prophet by whom he spoke; for God would speedily denounce sentence against Zion as a condemned criminal;—to execute which Nebuchadnezzar and his armies would come swiftly and in immense multitudes, so that nothing could stop their progress; as clouds speedily formed darken the sky, and burst forth in a dreadful storm. Thus his chariots would be like a whirlwind, to desolate the land.

V. 14. Some attention had been paid by the Jews to external reformation;

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y i. 8. xiv. 13. xxvii. 17. Ez. xi. 13.

z xiv. 13. 14. 1 Kings xxii. 30—23. Is. lxii. 17. Ez. xiv. 9. 10. Rom. i. 24. 26. 28. 2 Thes. ii. 9—12.

a v. 12. vi. 14. viii. 11. xlii. 17. Is. xxx. 10.

b 18. Ez. ix. 14. c xxiii. 19. xxx. xxvii. 8. lxi. 6. Ez. xvii. 10. xix. 12. Hos. xiii. 3. 15.

d viii. 19. ix. 1. 7. xiv. 17. Is. xxii. 4. Lam. ii. 11. iii. 48. iv. 3. 6. 10.

e ii. 2. Is. xli. 16. Matt. iii. 12. Luke iii. 17.

f Or a fuller wind than those. g Hebr. after judgments. i 16. Ez. v. 8. &c. vi. 11—13. vii. 8, 9. f Is. xlii. 5. xix. 1. Nah. i. 3. Matt. xxiv. 30. Rev. i. 7.

g Is. v. 28. lxi. 16. Nah. ii. 3, 4. h Deut. xxviii. 49. Lam. iv. 19. Dan. vii. 4. Hos. viii. 1. Hab. i. 8. 31. x. 19.

k 4. Is. i. 16—19. iv. 7. Ez. xviii. 31. Matt. xii. 33. xv. 19, 20. xxiii. 26, 27. Luke xxi. 39. Jam. iv. 19. Dan. vii. 4. Hos. viii. 1. Hab. i. 8. 31. x. 19.

l 4. Is. i. 16—19. iv. 7. Ez. xviii. 31. Matt. xii. 33. xv. 19, 20. xxiii. 26, 27. Luke xxi. 39. Jam. iv. 19. Dan. vii. 4. Hos. viii. 1. Hab. i. 8. 31. x. 19.

m vi. 1. viii. 16. n vi. 18. xxxi. 10. 1. 2. Is. xxxvii. 1. o v. 4. xxxix. 1. p v. 1. 4. Is. 18. Luke ix. 43, 44. xxi. 20—24. s v. 23. Is. i. 20—23. xxx. 9. Lam. i. 18. Ez. ii. 3—7. vi. 19. xxvi. 19. Job xx. 11—16. Ps. cvii. 17. Prov. i. 31. v. 22. Is. i. 10. xix. i. 10. xii. 17, 19. v. 19. xxi. 17, 18. xxiii. 9. xlviii. 31, 32. Ps. cxix. 53, 136. Is. xv. 5. xvi. 11. xxii. 4. Lam. i. 16. ii. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

u vi. 18. xxxi. 10. 1. 2. Is. xxxvii. 1. o v. 4. xxxix. 1. p v. 1. 4. Is. 18. Luke ix. 43, 44. xxi. 20—24. s v. 23. Is. i. 20—23. xxx. 9. Lam. i. 18. Ez. ii. 3—7. vi. 19. xxvi. 19. Job xx. 11—16. Ps. cvii. 17. Prov. i. 31. v. 22. Is. i. 10. xix. i. 10. xii. 17, 19. v. 19. xxi. 17, 18. xxiii. 9. xlviii. 31, 32. Ps. cxix. 53, 136. Is. xv. 5. xvi. 11. xxii. 4. Lam. i. 16. ii. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

x ix. i. 10. xii. 17, 19. v. 19. xxi. 17, 18. xxiii. 9. xlviii. 31, 32. Ps. cxix. 53, 136. Is. xv. 5. xvi. 11. xxii. 4. Lam. i. 16. ii. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

y i. 8. xiv. 13. xxvii. 17. Ez. xi. 13.

z xiv. 13. 14. 1 Kings xxii. 30—23. Is. lxii. 17. Ez. xiv. 9. 10. Rom. i. 24. 26. 28. 2 Thes. ii. 9—12.

a v. 12. vi. 14. viii. 11. xlii. 17. Is. xxx. 10.

b 18. Ez. ix. 14. c xxiii. 19. xxx. xxvii. 8. lxi. 6. Ez. xvii. 10. xix. 12. Hos. xiii. 3. 15.

d viii. 19. ix. 1. 7. xiv. 17. Is. xxii. 4. Lam. ii. 11. iii. 48. iv. 3. 6. 10.

e ii. 2. Is. xli. 16. Matt. iii. 12. Luke iii. 17.

f Or a fuller wind than those. g Hebr. after judgments. i 16. Ez. v. 8. &c. vi. 11—13. vii. 8, 9. f Is. xlii. 5. xix. 1. Nah. i. 3. Matt. xxiv. 30. Rev. i. 7.

g Is. v. 28. lxi. 16. Nah. ii. 3, 4. h Deut. xxviii. 49. Lam. iv. 19. Dan. vii. 4. Hos. viii. 1. Hab. i. 8. 31. x. 19.

k 4. Is. i. 16—19. iv. 7. Ez. xviii. 31. Matt. xii. 33. xv. 19, 20. xxiii. 26, 27. Luke xxi. 39. Jam. iv. 19. Dan. vii. 4. Hos. viii. 1. Hab. i. 8. 31. x. 19.

l 4. Is. i. 16—19. iv. 7. Ez. xviii. 31. Matt. xii. 33. xv. 19, 20. xxiii. 26, 27. Luke xxi. 39. Jam. iv. 19. Dan. vii. 4. Hos. viii. 1. Hab. i. 8. 31. x. 19.

m vi. 1. viii. 16. n vi. 18. xxxi. 10. 1. 2. Is. xxxvii. 1. o v. 4. xxxix. 1. p v. 1. 4. Is. 18. Luke ix. 43, 44. xxi. 20—24. s v. 23. Is. i. 20—23. xxx. 9. Lam. i. 18. Ez. ii. 3—7. vi. 19. xxvi. 19. Job xx. 11—16. Ps. cvii. 17. Prov. i. 31. v. 22. Is. i. 10. xix. i. 10. xii. 17, 19. v. 19. xxi. 17, 18. xxiii. 9. xlviii. 31, 32. Ps. cxix. 53, 136. Is. xv. 5. xvi. 11. xxii. 4. Lam. i. 16. ii. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e ix. 10. Gen. i. 2. Is. xxiv. 19. 23. Rev. xx. 11.

f Is. v. 30. xlii. 10. Ez. xxxii. 7. 8. Joel ii. 10. 30, 31. iii. 15. 16. Am. viii. 9. Matt. xxiv. 29. Mark xii. 24. 25. Luke xxi. 25, 26. Acts ii. 19, 20.

g vi. 16. x. 10. Judg. v. 4. 5. 1 Kings xxi. 11. Ps. xviii. 7. lxxviii. 8. xxi. 4. xiv. 4. Is. v. 25. Rev. xxi. 20. Mic. i. 4. Nah. i. 5. 6. Hab. iii. 6. h Hos. iv. 3. Zeph. i. 2, 3. i xii. 4. xiv. 2—6. Deut. xxix. 23—28. Ps. cvii. 34. Is. v. 9, 10. vii. 20—25. Mic. iii. 42. k 7. vii. 34. xii. 11. xlviii. 16. 2 Chr. xxxvi. 21. Is. vi. 11, 12. xxiv. 3. Ez. vi. 14. xxxiii. 28. l v. 10. 18. xxx. 11. m 23—28. xii. 4. xlviii. 10. Is. xxiv. 4. xxxiii. 8. Hos. iv. 3. Joel i. 10. n Is. v. 30. xxxiv. 4. 1. 3. Joel ii. 30, 31. Matt. xxvii. 45. Mark xv. 33. Luke xxi. 44. Rev. vi. 12. o vi. 16. xiv. 11. 12. xv. 1—9. Num. xxiii. 19. 1 Sam. xv. 24—27. xvi. 10, 11. Eph. i. 9, 11. p xxxix. 4—6. iii. 7. 2 Kings xxv. 4—7. Is. xxx. 17. Am. ix. 1. q 1 Sam. xiii. 6. Is. ii. 19—21. xxxix. 30. Rev. vi. 15—17. r 27.

y i. 8. xiv. 13. xx

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CHAP. V.

30 And *when thou art spoiled, what wilt thou do?* Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy *face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.*

31 For *I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.*

z Is. i. 15. Lam. i. 17. a iv. 18. xviii. 21. Lam. i. 20. ii. 21. Ez. ix. 5, 6. xxiii. 46, 47.

desolation of the land, after the most violent convulsions; which is more plainly predicted in what follows: yet it is also intimated, that this ruin of the nation would not be final. (*Marg. Ref.*)

V. 30, 31. (2 Kings, ix. 30—33.) Jerusalem is here represented as a harlot: and it is enquired, What she would do, when these judgments came upon her? Her gay clothing and costly ornaments, and her painting, (which for the present might cover the defects of the face, but afterwards would rend it and make it deformed,) could be of no avail.—That is, none of Jerusalem's outward privileges or hypocritical professions, none of her contrivances and efforts, would prevent her destruction: for even the nations, that had seduced her to idolatry, would despise her. The city is, therefore, next represented under the image of a travelling woman in her first labour, when her pains and fears may be supposed the greatest; for thus he must bewail the massacres and desolations that were coming upon her inhabitants.

PRACTICAL OBSERVATIONS.

V. 1—13. The Lord will assuredly pardon and bless all those, however criminal, who return to him with their whole hearts; and shew that they are sincere penitents, "by putting away all their abominations," as in his sight who "requires truth in the inward parts:" but a formal or a partial reformation will be of no avail.—Whilst Christians, so called, are notoriously addicted to injustice, fraud, lying, and oppression; whilst they trifle with the most solemn oaths, which are administered without reverence, taken without consideration, and violated without hesitation; whilst they are multiplied on such frivolous occasions, and men shew a contempt of God and of justice at the same time, by rash as well as profane swearing; it cannot be expected that pagans or Mahometans should be much impressed in favour of Christianity, or expect much good from embracing it. But whenever a contrary conduct shall distinguish the disciple of Jesus from every other man, in all parts of the world; one grand obstacle to the conversion of the nations will be removed, and we may hope that they will be induced to bless themselves, and glory in our God and Saviour. Our aim should therefore be, to prevail, if possible, with professed Christians, to break up the fallow ground, and not to sow among thorns: that, not content with empty forms and notions, they may seek for a humble, serious, and broken heart, in which the word of God may take root, and bring forth fruit to perfection. And we should begin with ourselves; for without serious self-examination, deep convictions of our guilt and depravity, fervent prayers, and constant endeavours to be influenced in our conduct by the truths we receive; all the advantages of revelation, and all the labours of the minister, will be in vain to us. Let us then recollect, that the true baptism, (as well as the true circumcision,) is that of the heart: and as the Lord commands us to put off the body of the sins of the flesh, and to remove all the impediments of our corrupt nature, that we may fear, trust, and love him; let us turn these precepts into prayers, and intreat him to "create in us a clean heart, and renew a right spirit within us." For "except a man be born again, he cannot see," or "enter into, the kingdom of God;" and if men die unchanged, "his fury will come forth like fire, and burn that none can quench it, because of the evil of their doings." In a case, therefore, of such urgent necessity, the less we can do of ourselves, the more need we have to cry incessantly to the Lord for help.—He commonly warns before he strikes: but if his warnings are despised, they will soon be realized in judgments: and when he ariseth to execute vengeance, sinners will find it in vain to combine for mutual defence, or to flee any whither for refuge; and no roaring lion, or destroyer of the nations, is to be dreaded, in comparison with "him who is able to destroy both body and soul in hell." Yet when he uses ambitious men besides their intention, as his instruments of temporal punishments, sinners are made to howl and lament. When he contends, men are soon dispirited and infatuated; their resolution and capacity fail them, and their hearts sink and perish within them: but none are more stupefied with astonishment and terror on such occasions, than ungodly priests and false teachers!—The justice of God, in leaving sinners to be deceived, and to expect peace when vengeance reacheth to the soul, is very awful. The faithful servants of God deprecate from the people this judgment, above all others; yet they often perceive that he sees good to inflict it. On this account they are treated as malevolent, censorious, and spiritually proud; for they cannot but remind their hearers of the distinction betwixt a faithful minister of the gospel, and a blind guide, or a teacher of lies in the garb of a priest: but the event will justify their conduct, and convince all the world of the reality and importance of this disregarded distinction.—When lighter calamities are not effectual to fan and cleanse congregations, churches, or nations professing Christianity; God will give sentence upon them; a whirlwind and storm of vengeance will be commissioned to execute his word; and then it will be unavailing to say, "Woe unto us, for we are undone."

V. 14—31. Exhortations and encouragements should be blended with warnings; that men may neither presume, nor be left without hope: but we must still insist upon it, that without the heart be washed from wickedness, and vain thoughts and desires dislodged from it, there can be no salvation. We can also

s v. 31. xiii. 21. Is. x. 3. xx. 6. xxxiii. 14. Heb. ii. 3. t 2 Kings ix. 30. Ez. xxiii. 40, 41. xxviii. 9, 13. Rev. xvii. 4. * Heb. eyes. u xxi. 20—22. Lam. i. 9, 19. 17, 17. Ez. xvi. 36—41. xxiii. 9, 10, 22—24. 28, 29. Rev. xvii. 2. 13, 16—18. x vi. 24. xxx. 6. xviii. 41. xlix. 22, 24. 1. 43. Is. xiii. 8. xxi. 3. y vi. 2, 23.

a Cant. iii. 2. Luke xiv. 21. b 1 Kings xv. 10. Ez. xxii. 30. c Gen. xxvii. 23. —32. Ps. xii. 1. xiv. 3. Mic. vii. 1, 2. d Prov. xxiii. 23. Is. lix. 4, 14, 15. Ez. ii. 7, 9, 15. xlviii. 1. Hos. iv. 4, 5. 15. 2 Tim. iii. 5. Tit. i. 16. f xxxiii. 19. 2 Chr. xvi. 9. Ps. xi. 4. —7. 11. 6. Prov. xxii. 12. Rom. ii. 2.

The judgments of God on the Jews, for the incorrigible wickedness of all ranks and orders among them, 1—6; for their adultery, 7—9; their impious contempt of God's word, 10—14; their idolatry, 15—19; their blindness, presumption, and ingratitude, 20—25; their injustice and oppression, 26—29; and the favour shewn to false prophets, 30, 31.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they say, "The Lord liveth; surely they swear falsely."

3 O LORD, are not thine eyes upon the truth?

point out that fountain, in which the most polluted may wash and be clean, and direct them to one, that is able and willing to assist them in this work: we can assure them, that all who are thus washed shall be saved: and we should distinguish between those who hate vain thoughts and sinful imaginations, but are often harassed by them; and those who love, entertain, and lodge them in their hearts. This hath too long been the case with us all: but how long do sinners intend that it should be so with them? Would they be willing to die, when their hearts are thus occupied, and remain to eternity the proud carnal enemies of God and holiness? If not, no time should be lost. For his voice declareth from afar, that misery is speedily approaching, and especially against wicked professors of the gospel: and when this overtakes them, it will be evident, that their rebellious ways and doings have procured these things unto themselves; and that the fruit of wickedness is bitter and the end fatal.—They who believe and preach the word of God, clearly foresee that destruction of sinners, of which others have little apprehension; and the prospect often pains them to the heart: and because they cannot hold their peace, but must warn, exhort, and expostulate with sinners, and intreat them to flee from the wrath to come, they are deemed troublers of the city: and they are accused of taking pleasure in denouncing damnation, whilst their aim and constant prayers are, that men may be wise and make haste to escape it, and while their benevolence and compassion towards even their revilers, in their temporal distresses, refute the injurious charge. But often neither warnings nor judgments make due impression even on men called Christians; they shew themselves foolish and rebellious, and prove that they know not the Lord; yea, sottish children, without common sense in the concerns of their souls, though in other respects ingenious, and reputed as oracles. But what a wretched thing is it to be wise to do evil and treasure up wrath, but to have no understanding to do good! Whatsoever we know not, may the Lord make us to be of good understanding in the ways of godliness!—How has sin marred God's fair creation, and almost reduced it again to a confused chaos! They, whose treasure is on earth, may be soon bereaved of it by revolutions in kingdoms, or human affairs, or removed from it by death; and ere long the visible creation will pass away, and be no more seen. But the Lord will not make a full end of his people. As for his enemies, their light will soon be put out in utter darkness: and all those things, which have here appeared admirable or honourable in them, will terminate in contempt and misery, of which no images in nature can give us an adequate conception.

NOTES.

CHAP. V. V. 1, 2. We are not informed at what time this message was delivered: if it could be supposed to have been in the latter part of Josiah's reign, it might serve to explain the mystery of Providence, in removing so prematurely that pious king. Yet it can scarcely be conceived that the external conduct of the Jews was so very bad during his life; and, therefore, it may perhaps be referred to the time immediately succeeding his death, when their wickedness burst forth the more impetuously, for the temporary restraint that had been put upon it.—The Lord speaks to the prophet, and a very few others who interceded for the people; and directs them to make a diligent and accurate survey of Jerusalem, of her streets and broad places, where business was transacted, and where justice should have been administered; and let them see whether they could find a man, that executed justice and sought the truth; and if they could, he would for his sake pardon the city. Their depravity was so universal, that none could be found who either did justice to man, or enquired after the truth and will of God. If any such characters remained, they were driven into obscurity, and were afraid to shew themselves. (*Marg. Ref.*) Especially not one could be met with among the rulers and priests, who acted as a pious and upright man, in the important duties of his station: and even the few, who professed themselves the worshippers of Jehovah, and swore by his name, scrupled not to commit perjury, and to use that solemn act of worship to cloke their iniquity; and hesitated not to violate the vows which they had thus ratified.

V. 3—6. Undeniable facts constrained the prophet to allow, that the character of his people was such as had been described.—Were not the eyes of God upon the truth? His judgment was according to truth: he looked upon sincerity and equity with approbation, and he was concerned to maintain the cause of truth; but he could not fail to abhor the iniquity and hypocrisy that he witnessed. It was evident, that the people despised his rebukes and corrections; and, refusing to profit by them, they obstinately persisted in impenitence, and their hearts were become even harder than a rock. He had hoped that this was only the case of the poor, who were profane and wicked for want of a better education, and fuller instructions, and more leisure: having therefore met with discouragement in speaking to them, he purposed to address the rich and great, whose minds were more stored with the knowledge of God and his word, and who would better understand his instructions. But he found them still worse: for they had altogether cast off the yoke of subjection to God; broken through all the restraints of duty, conscience, fear, and shame; and run into the most enormous impiety and iniquity; therefore, their enemies, like lions,

3 N 2

24 Neither say they in their heart, "Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

25 Your iniquities have turned away these things, and your sins have withholden good things from you.

26 For among my people are found wicked men: they lay wait as he that setteth snares; they set a trap, they catch men.

27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

^s Or, pry as fowls lie in wait. ^f Luke v. 10. ^{||} Or, coop. Rev. xviii. 2. Hos. xii. 7, S. Am. viii. 4-6. Mic. vi. 10, 11. Hab. ii. 9-11. h Deut. xxxii. 15. Job xv. 27, 28. xxi. 23, 24. Ps. lxxiii. 6, 7, 12. ex. 70. Am. iv. 1. Jam. v. 4, 5. i ii. 33. Ez. v. 6, 7. xvi. 47-52. 1 Cor. v. 1. xii. 16. k Ps. lxxii. 4. lxxxii. 2-4. Is. i. 23. Zech. vii. 10. 1 xii. 1. Job xii. 6. Ps. lxxiii. 12.

had they understanding to consider their own interest. When they adhered to the worship of God, he gave them seasonable rains and plentiful harvests; yet when their apostasy had caused him to withhold these good things from them, they could not be induced to return to him in order that they might recover them.

V. 26-29. Men as atrociously wicked might be found among God's people, as among the worst of the gentiles. They were generally occupied in overreaching and defrauding one another; and thus their houses were replenished with the gains of deceit, as the fowler's cage with the birds that he hath ensnared. In this manner they lived in luxury and magnificence, and even surpassed in wickedness the worst of sinners in other ages and nations. Nor did their rulers redress the wrongs done to the poor, the widows, and orphans, being induced to connivance by bribes, or other interested motives; and by these means they prospered, whilst the Lord was preparing vengeance against the whole nation. (Note, 7-9.)—The last clause is very expressive in the original. "Shall not my soul be avenged on a nation which is like unto this?"

V. 30, 31. The most wonderful and horrible wickedness, that was committed in the land, and which above all things hastened the ruin of the nation, was the combination of the false prophets and ambitious priests, to seduce the people into a presumptuous security. The prophets accommodated their predictions to the humour of the chief priests, and the princes that were influenced by them; and thus the nation was deceived into the expectation of permanent prosperity, and submitted quietly to the despotic domination of the ungodly rulers and teachers: for they loved the flattering delusion, which encouraged them in sin; and were emboldened to despise the disagreeable messages of the true prophets. But what would they do, when the event should verify those dreadful denunciations, which they now treated as the effect of a gloomy imagination or a malevolent disposition?

PRACTICAL OBSERVATIONS.

V. 1-14. To what an awful condition is the earth reduced by sin, when, even in those cities and countries that are most favoured with the means of grace, so few are found, that "execute judgment and seek the truth," or who make any conscience of observing the most solemn oaths or sacred engagements? Alas! impiety and iniquity greatly abound in this our land; yet we may find a considerable number, who are both conscientious in their whole conduct, and steady friends to the truths of God; and for their sakes, in answer to their prayers, and by his blessing on their endeavours, we hope that the Lord will yet spare us. It must, however, be confessed, that the more carefully we investigate the state of religion, comparing it accurately with the standard of Scripture; the worse opinion we shall be constrained to entertain of it; and too often we find, that an attachment to the truths and an attendance on the most sacred ordinances, of religion, are made subservient to mere secular designs. But nothing more provokes the Lord, than our multiplied perjuries, perverting subscriptions in sacred things, and prostituting sacramental engagements.—We are sure that the eyes of the Lord are upon the truth: and, believing him to be righteous in his most mysterious dispensations, we shall gradually be led to see something of the reasons of his conduct; by observing the ingratitude, perverseness, and obstinate rebellion of sinners, who harden their hearts against his mercies, rebukes, corrections, and convictions. This is readily allowed to be the case of numbers in the lower orders of society, who are as profligate as ignorant; who neither know nor desire to be taught, the way of the Lord, and who plead their want of learning and leisure as an excuse for the most abandoned vice and impiety. But if the faithful minister of God, discouraged by his ill success amongst them, and by their unteachableness and obstinacy, should embrace some opportunity of betaking himself to those in superior stations, and such as possess authority, affluence, dignity, or learning; he will commonly have cause to mourn under still greater discouragements. He will find their pride of superiority; their habits of being flattered, humoured, submitted to, and indulged by every one and in every thing; their infidel contempt of sacred things, which they have learned sophistically to defend; and their enmity to the truths and precepts of the gospel, which run counter to all their maxims, habits, and pursuits, far more insurmountable obstacles to his success, than the ignorant profligacy of the unprincipled poor. So that in our land, though we have a few exceptions, to the honour of divine grace, to which nothing is impossible; yet it may be said of most of the great and noble, that "they have altogether broken the yoke, and burst the bonds." Nay, in one

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2 i. 5. Is. lxiv. 7. Hos. iii. 5, vi. 1. a xiv. 22. Deut. xi. 14. xxviii. 12. 1 Kings xvii. 1. Job v. 10. xxxvii. 27, 28. xxxviii. 37. Ps. cxlvi. 8. Joel ii. 23. Am. iv. 7. Zech. x. 1. Matt. v. 45. Acts xv. 17. Jam. v. 7, 17. Rev. xi. 6. b Gen. viii. 22. c ii. 17-19, iii. 3. Deut. xxviii. 22. 23. Ps. cvii. 17. 34. Is. lix. 2. 1. Am. iii. 39. iv. 22. d iv. 22. Is. lviii. 1. Ez. xxii. 12-12. e xxviii. 22. 1 Sam. xix. 10, 11. Ps. x. 9, 10. lxxv. 5. Prov. i. 17, 18. Hab. i. 14, 15. g Prov. i. 11-13. h Deut. xxxii. 15. Job xv. 27, 28. xxi. 23, 24. Ps. lxxiii. 6, 7. xvi. 47-52. 1 xii. 1. Job xii. 6. Ps.

m. ix. 9. Mal. iii. 5. Jam. v. 4. * Or, astonishment and filthiness. n ii. 12. xlviii. 14. 25, 26. Is. i. 2. Hos. vi. 10. o xiv. 14. xxviii. 25, 26. 1 Sam. ii. 14. Ez. xiii. 6. Mic. iii. 11. † Or, take into their hands. p Is. xxx. 10, 11. Mic. ii. 6, 11. John iii. 19-21. 2 Thes. ii. 9-11. 1 Tim. iv. 3, 4. q iv. 30, 31. xxii. 22, 23. Is. x. 3. xx. 6. xxxiii. 14. Ez. xxii. 14. Zeph. ii. 2, 3. CHAP. VI. a Josh. xvi. 63. xviii. 21. 28. Judg. i. 31. 2 Chr. xi. 5, 12. i. 1. e Neh. iii. 14. f 22 i. 14, 15. iv. 6. x. 22. xxv. 9.

29 Shall "I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ "A wonderful and horrible thing is committed in the land;

31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

CHAP. VI.

The eagerness of Zion's enemies, 1-5. Because of her sins and impenitency, God will prosper them, 6-9. The prophet pathetically declares the sins and miseries of the people, 10-15. Having in vain called on them to repentance, he denounces the judgments of God; calls the people to mourning; and predicts their incorrigible obduracy, 16-30.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

respect they are worse than the Jewish nobles; for they are many of them more unacquainted with the Scriptures, than the untutored multitude. This is an alarming symptom of the decayed condition of our constitution in church and state: and as our transgressions are multiplied, and our backslidings increased, we cannot but fear that national judgments, though mercifully retarded, will at length overtake us. And indeed how can we expect, that the Lord should always bear with and pardon us; when our youth are trained up in infidelity and impiety; when they abuse the bounty of Providence in licentious excess, and learn early to "commit adultery, and assemble themselves by troops in the harlots' houses;" and when such numbers, whose example should discountenance vice, not content with every other indulgence of their unbridled lusts, are "like fed horses in the morning, every one neighing after his neighbour's wife?" "Shall not the Lord then visit for these things? And will not his soul be avenged on such a nation as this?"—But in general the minister of God must expect to be disregarded, when he protests against such abominations, and warns ungodly men to beware of temporal judgments, and of eternal punishment; for their presumption commonly equals their profligacy; and sometimes they deem themselves entitled to the Lord's protection, and deserving of his favour, notwithstanding their enormous wickedness! We must therefore lay our account with being called misanthropes, hypocrites, or fanatics, if we faithfully declare the whole counsel of God. But whilst men thus revile or ridicule those, who speak according to the oracles of God; they treat Him as a liar, his word as an imposture, and his denunciations as a bugbear; and they will surely find at length, that the words which they despised will prove fire to consume them, as the fuel for the Lord's indignation.

V. 15-31. Ministers are not at present authorized to predict national judgments, or to declare what instruments God intends to employ, or in what way he will punish sinners; but they are commissioned to declare that all the prosperity and confidence of the ungodly will shortly fail, and leave them in everlasting misery and despair. If men will yet enquire wherefore the Lord doeth these things unto them; let them be referred to their unnumbered iniquities and manifold ungodliness, for an answer. And let them be reminded that the most tremendous effects of their sins might yet be prevented, if they could but be prevailed on to use their senses, faculties, and advantages in a proper manner. But, alas, for this they have no disposition; "having eyes they see not, having ears they hear not," and their rational powers leave them without understanding. So that, whilst all nature proclaims the perfections, and obeys the mandate of her Creator; man, with all his boasted powers, neither fears his wrath, regards his authority, is grateful for his mercies, nor values his favour; but his revolting and rebellious heart carries him far off from the worship and service of his Maker! And whilst the Lord, year after year, giveth plenteous seasons, and reserveth to us the appointed weeks of harvest; men live on his bounty, and are thus emboldened to increase their transgressions against him! Nay, when their iniquities have turned away these good things from them, they seldom so far consider even their temporal interest, as to use any means of recovering his favour; but vent their disquietude in rebellious complaints and bitter revilings of one another! It is notorious that wickedness of every kind prevails among nominal Christians as much as among heathens, nay, that in some respects they even exceed them; so that they treat their brethren as lawful prey, and set traps and lay snares for each other, to plunder, defraud, enslave, or murder them, and thus fill their houses with abundance, through deceit; they wax rich and great, and live in luxury and splendour on the spoils of the poor. Nay, it is also to be lamented that even rulers, out of interest and policy, often leave such men unmolested, and do not judge the cause of the orphan, the widow, the destitute, and the oppressed. But whilst these things ripen guilty nations for vengeance, and ruin the souls of men, nothing is in reality so horrible and lamentable as the ambition, avarice, ignorance, unfaithfulness, and wickedness of numbers, who are the nominal priests and prophets of the Lord. Too many, who pretend to teach religion, prophesy falsely; others enjoy affluence, dignity, and authority by their means, and most of the people love to be thus soothed into a false and fatal security! But what will they do in the approaching day of judgment, and final retribution? "Oh that men were wise, that they understood these things, that they would consider their latter end!"

NOTES.

CHAP. VI. V. 1. This chapter proceeds with the subject of the foregoing, and predicts the increasing wickedness of the Jews till the captivity, as well as of the desolations that then took place. Part of Jerusalem was situated in the

2 I have likened ^athe daughter of Zion to a ^acomely and delicate *woman*.

3 The ^ashepherds with their flocks shall come unto her; ^athey shall pitch *their* tents against her round about; they shall feed every one in his place.

4 ^aPrepare ye war against her: arise, and let us go up ^aat noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and ^alet us destroy her palaces.

6 For thus hath the LORD of hosts said, ^aHew ye down trees, ^aand ^acast a mount against Jerusalem: ^athis *is* the city to be visited; she *is* ^awholly oppress-
ion in the midst of her.

7 As ^aa fountain casteth out her waters, so she casteth out her wickedness: ^aviolence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be ^athou instructed, O Jerusalem, ^alest my soul ^adepart from thee: ^alest I make thee desolate, a land not inhabited.

9 Thus saith the LORD of hosts, ^aThey shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 ¶ To ^awhom shall I speak, and give warning, that they may hear? behold, ^atheir ear *is* uncircumcised, and they cannot hearken: behold, ^athe word of the LORD is unto them a reproach; they have no delight in it.

x ii. 15, vii. 20, 34, ix. 11, Lev. xxvi. 34. v xvi. 18. xlix. 9. lii. 28-30. Ob. 5.
z v. 4, 5. Is. xxviii. 9-13. a iv. 4, vii. 26. Ez. vi. 12. Deut. xxix. 4. Is. vi. 9, 10, xli.
23-25. Acts vii. 51. b xx. 8. 2 Chr. xxxvi. 15, 16. Am. vii. 10. Luke xi. 45.
2 Tim. iv. 3.

lot of Benjamin, and inhabited by that tribe: and they are here warned to prepare for leaving the city, that they might seek refuge in some other place.—In the beginning of the Chaldean invasion, the people no doubt flocked to Jerusalem as a place of safety, (25,) but this prophetic warning intimated that it would soon be so straitened by the siege, that its old inhabitants would be glad to leave it.—The signals here mentioned were those at that time in use.—Beth-haccerem was about three miles from Jerusalem, in the road to Tekoa. (Marg. Ref.)

V. 2, 3. The prophet here compares Jerusalem to a beautiful woman, accustomed to a delicate and self-indulgent life, who would soon be exposed defenceless to brutal violence; or as some render it, to a *verdant and luxuriant pasture*, which allures the shepherds to bring their flocks to eat it up. Thus the invaders were induced by the riches and prosperity of Jerusalem to encamp in companies against her, and meeting with feeble resistance, they soon devoured her, and shared the spoil.

V. 4-8. The Lord here commissions the Chaldeans to prepare war against Jerusalem, and immediately they are represented as all in earnest and in motion, exciting each other to despatch, lamenting that the least time is lost, and beginning or continuing their march even during the night, as in haste to destroy her palaces. The Lord purposed that they should execute his judgments on that city, which was to be visited for her oppression and impiety; and they were as effectually induced to besiege it, as if he had headed their troops, and given the word of command. The wicked lives of the inhabitants sprang from their corrupt principles and depraved affections, as naturally and plentifully as waters from the fountain; the cries of those who suffered violence and oppression were continually heard in the city, and the Lord meditated to repay their wickedness with grief and wounds. Yet still instruction was given, and mercy proposed, which would leave the obstinate transgressors more inexcusable, but would give encouragement to the few who might repent; and the people were warned to profit by their peculiar advantages, otherwise the special favour of God for them as a nation would be discontinued, as well as their land left desolate. 'This threatening received a further completion in that final desolation brought upon them by the Romans.' (Louth.)

V. 9. The Chaldeans would not only carry away captive the principal people of the land, but they would return again and again, to gather the poor remains, till all were gone; as the gleanings of the vine are gathered, when the gatherer having put some of the grapes into his basket, turns back his hand to collect those that yet remain, and to convey them to the same place.

V. 10-12. (Notes, v. 4, 5. Isaiah xxviii. 9-13.) The prophet had without success addressed both the poor and the rich, and to whom should he now give warning? Pride, prejudice, and the love of idols and iniquities, so closed their ears, that the word of God could find no entrance: they could not hearken, because they hated God and his service, and their inability aggravated their guilt. They counted his precepts, warnings, and reproofs to be a reproach to them; they were affronted at the prophets for describing their characters, exposing the ingratitude and rebellion of their conduct, and shewing what punishment they deserved and were exposed to; they could not endure those

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g iv. 31. Is. i. 8.
lii. 1, 2. Lam.
ii. 1, 13.
* Or, dwelling at
home.
h Nah. iii. 18.
i iv. 16, 17. xxxix.
1-3. 2 Kings
xxiv. 2, 10-12.
xxv. 1-4. Luke
xix. 43.
k v. 10. li. 27, 28.
Is. xlii. 2-5.
Joel iii. 9.
l xv. 8. Is. v. 26
-30.
m ix. 21. xvii. 27.
2 Chr. xxxvi. 19.
Is. xxxii. 14.
Hos. viii. 14.
Am. ii. 5. iii.
10, 11. Zech. xi.
1.
n Deut. xx. 19.
o xxxii. 24. xxxiii.
4. iii. 4. Is.
xxxvii. 33. Ez.
xxi. 22.
† Or, pour out the
engine of shot.
p v. 9, 29.
q 2 Kings xxi. 16.
Is. lix. 13, 14.
Ez. vii. 23. Am.
iv. 1. viii. 5, 6.
Zeph. iii. 1-3.
Jam. v. 1-5.
r Is. lvi. 20. Jam.
iii. 10-12.
s xx. 8. Ps. lv. 9
-11. Ez. xxii.
3-12. xxi. 7.
Mic. ii. 1, 2. 8-
10. iii. 1-3. 9-
12. vii. 2, 3.
t iv. 14. vii. 37.
xvii. 23. xxxi.
19. xxxii. 33.
xxxv. 13. Is. 10.
Deut. xxxii. 29.
Ps. ii. 10. 1. 17.
xvii. 12. Zeph.
iii. 7.
u Ez. xxiii. 18.
Hos. ix. 12.
Zech. xi. 8, 9.
† Heb. be loosed,
or disappointed.
v. 9. Ez. xxiii.
18.
w Rev. xiv. 18.
x Is. vi. 9, 10, xli.
Luke xi. 45.

c xx. 9. Job xxxii.
18, 19. Ez. iii.
14. Mic. iii. 8.
Acts iv. 20. xvii.
16. xviii. 5.
d ix. 21. xvii. 21.
Rev. xvi. 1.
e Ez. ix. 6. Luke
xvii. 34.
f vii. 10. Deut.
xxviii. 30-33.
39-43. Lam. v.
3. 11. Zeph. i.
13.
g 1 Chr. xxi. 16.
Is. v. 25. ix. 12.
17. 21. x. 4.
Lam. ii. 4, 5, 8.
lii. 3.
h viii. 10. xxi.
17. Is. lvi. 9-
12. lvii. 17. Ez.
xxii. 12. xxxiii.
31. Mic. ii. 1, 2.
iii. 2, 3, 5, 11.
Zeph. iii. 3, 4.
Luke xvi. 14.
1 Tim. iii. 13.
2 Pet. ii. 3, 14.
i ii. 8, 28. v. 31.
xxiii. 11, 14, 15.
xxvi. 7, 8. xxxii.
32. Is. xxviii. 7.
Lam. ii. 13. Ez.
xxii. 25-29.
Zeph. iii. 4.
k iv. 10, v. 12. viii.
li. xiv. 13. xxxii.
17. 21. x. 4.
Lam. ii. 14. Ez.
xxii. 10-16. 22.
Mic. ii. 11, 2 Pet.
ii. 1, 18, 19.
g 1 Chr. xxi. 16.
Is. i. 6. xxx. 26.
1 iii. 3. viii. 12.
Is. iii. 9. Ez. ii.
4. xvi. 24, 25.
xxiv. 7. Zeph. iii.
5. Phil. iii. 19.
m xxviii. 12. Is. x.
4. Ez. xiv. 9, 10.
Mic. ii. 6. Matt.
xx. 14.
n v. 9. Ez. xxxii.
34. Ez. vii. 6-9. Hos. ix. 7. Mic. vii. 4.
o xviii. 15. Deut. xxxii. 7. Cant. i. 8. Is. viii. 20.
Mal. iv. 4. Luke ixvi. 29. John v. 39. 46, 47. Acts xvii. 11. Rom. iv. 1-6. 12. Heb. vi. 12.
2. & c. xli. 1. p vii. 23. Is. ii. 5. xxx. 21. John xlii. 33. xlii. 17. q Is. xxxvii. 12. Matt. xi.
28, 29. r ii. 25. xviii. 12. xxii. 21. xiv. 16. Matt. xxi. 26-32. s xxv. 4. Is. lvi. 10. Ez. iii.
17-21. xxxiii. 7. & c. Hab. ii. 1. Acts xx. 28-31. Heb. xlii. 17. t Is. lvi. 11. Hos. viii. 1. Am. iii. 5-8.
u iv. 16. xxxii. 10. Deut. xxix. 24-28. Ps. i. 4-6. Is. v. 3. Mic. vi. 5.

11 Therefore ^aI am full of the fury of the LORD: I am weary with holding in: ^aI will pour it out upon the children abroad, and upon the assembly of young men together: ^afor even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And ^atheir houses shall be turned unto others, *with their* fields and wives together: for ^aI will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For ^afrom the least of them even unto the greatest of them, every one *is* given to covetousness; and from the prophet even unto the priest every one *dealeth* falsely.

14 They have ^ahealed also ^athe hurt of the *daughter* of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were ^athey ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: ^atherefore they shall fall among them that fall; ^aat the time *that* I visit them they shall be cast down, saith the LORD.

16 ¶ Thus saith the LORD, ^aStand ye in the ways, and see, and ask for the old paths, where *is* the good way, ^aand walk therein, and ^aye shall find rest for your souls. But they said, ^aWe will not walk *therein*.

17 Also ^aI set watchmen over you, *saying*, ^aHearken to the sound of the trumpet. But they said, ^aWe will not hearken.

18 Therefore ^ahear, ye nations, and know, O congregation, what *is* among them.

teachers who were always reproaching them with their sins, but preferred such as had a better opinion of them, and gave them more encouragement, (Notes, Luke xi. 45. 2 Tim. iv. 3, 4.)—The prophet perceiving them set against his testimony, seems to have been tempted to decline his work; but he was inwardly constrained to speak, being full of the furious indignation of the Lord against their sins, and not able to withhold himself from declaring it. He would therefore pour his warnings out before the first persons that he met with, though they should be the children playing in the streets, or the young men assembled for their pleasure and diversion; as he clearly foresaw desolating judgments coming upon all the inhabitants of the land. (Marg. Ref.)

V. 13-15. The words rendered "given to covetousness," are peculiarly emphatical.—The priests and prophets dealt falsely for filthy lucre's sake. (Marg. Ref.) They should have probed the consciences of the people, and faithfully shewn them their real state and character; and taking the opportunity of public calamities or perils, have attempted to lead them to true repentance and conversion; but instead of treating them in this faithful and skilful manner, which would have put them to some pain, but might have effected a radical cure; being themselves slaves to avarice, they only directed them to superficial observances, and then assured them of peace and prosperity: thus the wound was skinned over without being cured, and was sure to break out more fatally in a little time. This seems especially to be the abomination of which the prophet next speaks, and which having committed, they were not ashamed of: nay, when the event shewed them to be lying prophets, they could not be put to the blush, but faced it out with the utmost effrontery; and still carried on the same infamous business for filthy lucre's sake. The Lord had therefore determined, that the covetous priests and lying prophets should be marked for destruction among those that should fall by the sword. (Marg. Ref.)

V. 16, 17. The Lord here reminds the people of the directions, that he had always given them by his prophets, in order that they might know and walk in his ways. They were called on to attend to instruction, and to enquire for the old way, which had been prescribed by Moses and their ancient prophets, and which was marked with the footsteps of the patriarchs and their fathers in more prosperous days. Thus by diligent enquiry they would find the good way of repentance, faith, and holy obedience, and, walking therein, they would find rest to their souls. But they resolved, and avowed their determination, not to walk in those ways: and when the Lord had set his prophets as watchmen to sound the alarm of approaching judgments, they determined not to take warning! (Notes, Matt. xi. 16-19. 28-30.)

V. 18-20. The nations, and the congregation of Israel, yea, the whole earth, are here called upon to hear and understand the wickedness, that was found among the Lord's people, for which he would bring evil upon them: this would be the natural consequence of their rebellious thoughts and devices, and of their rejection of his law and authority. And how could they expect, that their hypocritical burning of costly incense and perfumes, and their multiplied sacrifices, could be acceptable to him; when the spirit, in which they offered them, was an additional provocation? (Marg. Ref.)

V. 21. The Lord, provoked by the sins of the Jews, was determined so to

19 Hear, ¹⁹O earth: behold, I will bring evil upon this people, ¹⁹even the fruit of their thoughts, ¹⁹because they have not hearkened unto my words, nor to my law, but rejected it.

20 To ²⁰what purpose cometh there to me incense from ²⁰Sheba, and the ²⁰sweet cane from a far country? ²⁰your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, ²¹I will lay stumbling-blocks before this people; ²¹and the fathers and the sons together shall fall upon them: the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, ²²a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They ²³shall lay hold on bow and spear; they are ²³cruel, and have no mercy; ²³their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We ²⁴have heard the fame thereof: our hands

x. 22. xxv. 9. 1. 41-43. h. v. 16. 1. 42. Is. xlii. 18. Ez. xxiii. 22-25. 46, 47. Hab. i. 6-10. j. xxx. 14. Is. xix. 4. k. iv. 13. Is. v. 26-30. Luke xxii. 25, 26. i. v. 6-9. 19-21. Is. xxviii. 19. Ez. xxi. 6, 7. Hab. iii. 16.

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x. xlii. 29. Deut. iv. 26. xxx. 19. xxxii. 1. Is. i. 2. Mic. vi. 2.
y. xvii. 10. Prov. i. 23-25. Is. iii. 10, 11. Hos. x. 13. Acts viii. 22.
viii. 9. 1 Sam. xv. 23. 29. Hos. iv. 6. John iii. 19-21. xli. 48. a. Ps. xl. 6. 1. 8-13. Is. i. 11-15. lxxvi. 3. Ez. xx. 39. Am. v. 2. Mic. vi. 6, 7. b. 1 Kings x. 1, 2. 10. Is. lx. 6. Ez. xxvii. 22.
c. Is. xliii. 23, 24. d. vii. 21-23. e. xlii. 16. Is. viii. 14. Ez. iii. 20. Rom. ix. 33. 1 Pet. ii. 8. f. ix. 21, 22. xv. 2-9. xvi. 3-9. xlviii. 21. xix. 7-9. xxi. 7. 2 Chr. xxxvii. 17. Is. ix. 14-17. xxiv. 2, 3. Lam. ii. 20-22. Ez. v. 10. ix. 5-7. Is. xli. 14, 15. v. 15. g. 1. 4, 15. v. 15. h. 1. 6-10. 19-21. Is. xxviii. 19. Ez. xxi. 6, 7. Hab. iii. 16.

wax feeble: ²⁴anguish hath taken hold of us, and pain, as of a woman in travail.

25 Go ²⁵not forth into the field, nor walk by the way; for ²⁵the sword of the enemy and fear is on every side.

26 O daughter of my people, ²⁶gird thee with sackcloth, and wallow thyself in ashes; ²⁶make thee mourning, as for an only son, most bitter lamentation: ²⁶for the spoiler shall suddenly come upon us.

27 ¶ I ²⁷have set thee for a tower and a fortress among my people, that thou mayest know and try their way.

28 They are ²⁸all grievous revolters, ²⁸walking with slanders: ²⁸they are brass and iron; they are all corrupters.

29 The bellows are burned, the lead is consumed of the fire; ²⁹the founder melteth ²⁹in vain: for the wicked are not plucked away.

30 ³⁰Reprobate silver shall men call them, because the LORD ³⁰hath rejected them.

y. ix. 7. Prov. xvii. 3. Zech. xiii. 9. Mal. iii. 2, 3. 1 Pet. i. 7. iv. 19. z. Is. xlix. 4. liii. 1. Ez. xxiv. 13. Hos. xi. 7. || Or, refuse silver. Ps. cxix. 119. Prov. xxv. 4. Is. i. 22, 25. Ez. xxii. 15, 19. a. xiv. 19. Lam. v. 22. Hos. ix. 17. Rom. xi. 1.

order his providential dispensations, as to occasion their judicial infatuation. Thus they would, through their own perverseness, stumble and fall, by choosing those measures which directly tended to their ruin. (*Marg. Ref.*)

V. 22, 23. (*Notes*, i. 13, 14. v. 15-18. *Marg. Ref.*) 'Hostile invasions are fitly compared to great inundations, that carry all before them, and lay a country waste.' (*Louth.*)

V. 24-26. The people seem to be here prophetically represented, as discoursing on the report of the Chaldean invasion: and being filled with anguish and dismay, they exhort one another to keep close within the walls of Jerusalem; as all other places were exposed to the ravages of the enemy, and full of terror and destruction. And then the people are warned to shew every token of sorrow and distress, as they would suddenly be plundered with immense slaughter, by the victorious assailants.

V. 27-30. The Lord had raised up the prophet, made him courageous and firm in his duty, and secured him as a fortress against every enemy: not with an intention to preserve the city from ruin; but to prove and discover the temper of the people, to shew their incorrigible wickedness, and to illustrate the Divine justice in punishing them: thus he was appointed to investigate their whole conduct, and to bring in his report concerning them. For they were most grievous rebels and apostates, who slandered the ways and prophets of God, to excuse themselves. They pretended to be gold or silver: but indeed they were base metal, without any mixture of precious ore; and they continually corrupted one another more and more. The prophets, whom the Lord used as instruments to refine and purify them, were not only worn out to no purpose, but put to death for attempting it; as if the refiner's bellows were thrown into the fire, and his lead consumed to no purpose: nay, all the judgments and mercies of God were in vain; for wickedness was not separated from among them. Indeed the whole mass of them was proved to be refuse metal, and not silver as it once appeared to be; and men would treat them with contempt, because God no longer regarded them as his people.—'Their impudence resembles brass, and their obstinacy may be compared to iron.'—'Before the use of quicksilver was known, they made use of lead for refining their metals.' (*Louth.*) (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-15. Ungodly prosperity, when the Lord is provoked to withdraw his protection, renders men the richer prey to the rapacious, and affords them no security against their depredations: and the more admired, indulged, or delicate they are, the more dreadful will they find it to endure hardship.—They, that are intent upon worldly gain or greatness, (though by means of the miseries of others,) are assiduous, indefatigable, lose no time, deny themselves even ordinary refreshments, and consider hindrances as grievous calamities: how shameful then is it, that we should be so attached to our ease and indulgence, when the glory of God, the welfare of our neighbours, and the salvation of our souls, demand our vigorous and patient activity!—The Lord uses wicked men as the executioners of his vengeance; and he girds, directs, and prospers them, though they know him not: but it is far more desirable, in the humblest station, to subserve the good of our brethren, and it will meet with a far different recompense.—The wickedness of men's lives springs from the corrupt nature of their hearts: this fountain may, in part and for a time, be stopped; yet it will cast forth its waters; and unless it be cleansed and changed, we can do nothing spiritually good.—All the secret, as well as open, iniquity in the world is continually before the eyes of the Lord, and he will repay oppressors with more terrible miseries, than they occasion to their poor brethren.—To be separated from God and his favour, is the greatest evil that can befall a rational creature: yet numbers hear the Judge himself declare that he will at last say to all the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," and yet continue careless and unconcerned! Nay, they even seem to "say to the Almighty, Depart from us, we desire not the knowledge of thy ways!"—So long as men continue uninstructed amidst opportunities of instruction, and unsanctified amidst the best means of sanctification, there is reason to fear, that the Lord will depart from them in final indignation: he will surely withdraw the light of his gospel from those who

generally despise and abuse it; and this is a more grievous judgment, than any temporal calamity.—When he shall arise to take vengeance, no sinners, of any age, rank, or sex, can possibly escape; but they shall all be collected, as grapes are gathered to be cast into the wine-press. Obvious and incontrovertible as these truths are, but few properly notice them. Most men stop their ears against all salutary warnings and instructions; and their pride and lusts render them incapable of hearing, understanding, believing, and obeying, the gospel of Christ. They deem the faithful preaching of God's word a reproach and affront to them; and either neglect all religious instruction, or turn away their ears from the truth to hearken to fables. This often so discourages the zealous minister, that he has little heart to speak any more; yet a sense of duty, zeal for the honour of God, holy indignation against sin, and a hope of rescuing a few at least from perdition, constrain him to speak, and to declare the wrath of God against the impenitent workers of iniquity; and being weary of holding in, he may sometimes introduce the important subject in such places and companies, as many deem unseasonable and improper. But every man is concerned in it; few are duly sensible of its importance and of their own danger; and those scenes of amusement and pleasure, which engross the time, the thoughts, and affections of the young and gay, are proofs what need they have of being "warned to flee from the wrath to come." But that covetousness, to which elder persons are addicted, is a more dangerous obstruction to the care of the soul, than the diversions of children, or the dissipated pleasures of youth. If we judge of this vice by the word of God, we shall find immense multitudes, in every rank of life, given up to it; and too often we shall have to lament, that even the ministers of religion are by it induced to deal falsely in most sacred matters. Many are so taken up with forming connections and seeking preferment, that they neglect the study of the Scriptures, and the discharge of their duty; they adopt smooth, fashionable, soothing systems of divinity; like unskilful surgeons, they heal every wound slightly; either because they know no better, or because they choose not to avow sentiments unfavourable to their interests, or to utter things grating to the ears of their generous patrons. Thus, they speak Peace, peace, when there is no peace.—Whilst sinners are ashamed of the abominations which they have committed, their case is hopeful; but when they are incapable of blushing, and can glory in their shame, it is very dreadful.

V. 16-30. If we would learn the safe and happy path, amidst the discordant opinions that prevail; let us look well to our steps, put ourselves in the way of instruction, ask wisdom of God, and reduce what we know to practice: especially let us diligently enquire for the old paths, in which patriarchs, prophets, apostles, martyrs, and other honoured servants of God, have walked, and which they have pointed out to others. (*Notes*, Heb. xi.) Following their steps, we cannot fail of finding rest to our souls. But many know nothing of these ways, and take no pains to enquire after them: many prefer modern improvements and discoveries: nay, many treat these ancient ways as novel inventions and enthusiastical reveries; and others have some speculative knowledge of them, yet do not walk in them. But if men will not obey the voice of God, nor take warning when his watchmen sound the alarm, nor flee to his appointed refuge; it will appear at the day of judgment to all the world, that their ruin originated from their own wicked thoughts, because they would not hearken unto God's words, but rejected them. Nor can any man reasonably expect that the Lord should accept the most costly oblations or services, which are offered in impotence, or in proud contempt of the sacrifice and intercession of our great High Priest. To such men, even this tried foundation becomes a rock of offence; and every doctrine, and ordinance, and providential dispensation concurs in blinding and hardening them to their perdition; and thus unbelievers will perish together, being unable to help one another. They despise indeed the distant report, both of temporal judgments, and of eternal punishment; but their near approach will soon cause their courage to fail, and then anguish will seize upon them: for the sword of the most cruel enemy is as nothing, in comparison of the final wrath of almighty God. In short, sinners must lament and mourn, either here in penitent sorrow and self-abasement; or hereafter with doleful, unavailing, and eternal wailing and gnashing of teeth. If the bold and faithful ministers of God are not

CHAP. VII.

Jeremiah is sent to call the Jews to repentance, that they might not be removed; to remove their presumptuous confidence in the temple, while living in gross wickedness; and to predict that Jerusalem would be desolated like Shiloh, and the people carried captive, as Israel had been, 1-15. God directs the prophet not to pray for them. He shows him their idolatries and the judgments about to come upon them, 16-20. He refuses the sacrifices of the disobedient; and exposes the perverse conduct of the nation from their departure out of Egypt, 21-28. A call to mourning for the prevailing abominations, and a denunciation of desolating judgments, 29-34.

THE word that came to Jeremiah from the LORD, saying,

2 ^aStand in the gate of the LORD's house, and proclaim there this word, and say, ^bHear the word of the LORD, all ye of Judah, ^cthat enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel: ^dAmend your ways and your doings, and I will cause you to dwell in this place.

4 ^eTrust ye not in lying words, saying, ^fThe temple of the LORD, The temple of the LORD, The temple of the LORD, ^gare these.

5 For ^hif ye thoroughly amend your ways and your doings; ⁱif ye thoroughly execute judgment between a man and his neighbour;

6 ^jIf ye ^koppress not the stranger, the fatherless, and the widow, ^land shed not innocent blood in this place, ^mneither walk after other gods to your hurt:

7 Then ⁿwill I cause you to dwell in this place, ^oin the land that I gave to your fathers, for ever and ever.

8 Behold, ^pye trust in lying words, that cannot profit.

9 Will ye ^qsteal, murder, and commit adultery, and swear falsely, ^rand burn incense unto Baal, ^sand walk after other gods whom ye know not;

10 And ^tcome and stand before me in this house,

xviii. 7, 8. xxv. 5. n iii. 18. Deut. iv. 40. 2 Chr. xxxiii. 8. o 4. iv. 10. v. 31. viii. 10. xiii. 14-16. 26. 32. Is. xlviii. 15. xxx. 10. Ez. xlii. 6, &c. p ix. 2-9. Ps. i. 16-21. Is. lix. 1-3. Ez. xviii. 10-18. 26. 32. Hos. iv. 1-3. Mic. iii. 8-12. Zech. v. 3, 4. Mal. i. 5. 1 Cor. v. 1. Gal. vi. 18-21. Eph. v. 5-7. 2 Tim. iii. 2-5. Jam. iv. 1-4. Rev. xxi. 8. xxi. 15. q xi. 13-17. xxiii. 29. 1 Kings xviii. 21. r 6. xlv. 3. Ez. xx. 3. Dent. xxxii. 17. Judg. v. 8. s Prov. vi. 14. 15. xv. 8. Is. i. 11-15. xlviii. 2. lviii. 2-4. Ez. xx. 39. xxiii. 37-39. xxiii. 31. Matt. xxiii. 14. John xiii. 18, 26, 27. xviii. 28.

instrumental to the conversion of those whom they address; they will be found unanswerable witnesses against them, and men will be judged and condemned according to their word. And when warnings, corrections, rebukes, and every means of grace, leave men unrenowned; they will be left as rejected of God to everlasting contempt and misery.

NOTES.

CHAP. VII. V. 1, 2. This chapter begins a new prophecy, which probably was delivered some time after the preceding. The prophet was commanded to station himself in the entrance of the temple, and there to proclaim his message to all who came thither to worship, probably on some of their solemn feast-days. This must have given great offence to the chief priests, and those in authority in ecclesiastical concerns.

V. 4. The people gloried and trusted in the temple of JEHOVAH, even when they were given up to idolatry and wickedness; and when the prophets foretold judgments from God upon the city and nation; they boasted that the temple and its courts and solemnities belonged to the Lord; and they were confident that he would spare the city on that account. Thus they trusted in lying words, which the false prophets spake to them: as if they were so unalterably the favourites of heaven, that they might be sure of protection whatever wickedness they committed.

V. 5-7. As the omniscient God foresaw, that the Jews would not thus repent, and amend their lives; the absolute predictions of desolating judgments were not inconsistent with these conditional promises; and as it was their undeniable duty, thoroughly to amend their ways, and to "do justice, love mercy, and walk humbly with their God;" it was peculiarly honourable to him, thus to hold out encouragements to them, in case they attended to his exhortations.—The prescience or decrees of God cannot be the rule or motive of man's duty; and the exhortations, promises, and threatenings, should always be considered, as abstracted from that incomprehensible subject: because, this is the scriptural and rational way of stating this matter, for "secret things belong unto the LORD our God; but those things which are revealed belong to us, and to our children for ever, that we may do all the words of his law."

V. 10, 11. The Jews acted, as if God had delivered and protected them, that they might have the opportunity of committing every kind of abomination: thus men sometimes appear very penitent, when they are sick and think themselves near death; but when they recover, they return to wickedness, as if they supposed the Lord had restored them for that purpose. Or they thought, that an attendance on the temple-worship had delivered them from the guilt of their past sins, and that they might now without concern return to their idolatries and indulgences: as some men task themselves with fastings and devotions, and come to the Lord's table; that, having, as they think, settled the old account, they may return to their former course of life without scruple, till the next reckoning day. Thus they made the house of God a den of robbers, by frequenting it in the midst of their unrepented frauds,

A. M. 3394.

B. C. 610.

a xix. 2, 14. xlii. 1. xxvi. 2. xxxvi. 6, 10. Acts v. 20.

b ii. 4. x. 1. xix. 3. xxxiv. 4. xlv. 24. 1 Kings xxii. 19. Is. i. 10. Ez. ii. 4. 5. Hos. v. 1. Am. vi. 16. Mic. i. 2. iii. 1. 9. Matt. xiii. 9. Rev. ii. 7. 11. 17. 29. iii. 6. 13. 22.

c xviii. 19. 20. xxii. 2. d 5-7. xviii. 11. xx. 13. xxx. 15. Prov. xxviii. 13. Is. i. 16-19. iv. 7. Ez. xviii. 30. 31. xxxiii. 4. 11. Matt. iii. 8-10. Jam. iv. 8. e 8. vi. 14. xxviii. 15. xxix. 23. 31. Ez. xlii. 19. 9-12. 1 Sam. iv. 3. 4. Mic. iii. 11. Zeph. iii. 11. Luke iii. 8. g 3. iv. 1. 2. Is. i. 19. 20. xli. 12. 1 Kings vi. 12. 13. Is. xvi. 3. Ez. xviii. 8. 17.

i xlii. 3. 4. 15, 16. Ex. xxii. 21-24. Deut. xxiv. 17. xxvii. 19. Job xxxi. 13-22. Ps. lxxviii. 3. 4. Zech. vii. 9-12. Mal. iii. 5. Jam. i. 27.

k ii. 30. 34. xlii. 17. xlv. 15. 23. 2 Kings xxi. 6. xxiv. 4. Ps. cvi. 38. Is. lix. 7. Lam. iv. 11. Ez. xxii. 3-6. Matt. xxiii. 35-37. xxvii. 4. 25. 1 xlii. 10. Deut. vi. 14. 15. xli. 28. Ez. xviii. 6. m xvii. 20-27. g xi. 14. xlvii. 11. x. 1. xlvii. 2. xxxvi. 6, 10. Acts v. 20.

n i. 16. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o 4. iv. 10. v. 31. viii. 10. xiii. 14-16. 26. 32. Is. xlviii. 15. xxx. 10. Ez. xlii. 6, &c. p ix. 2-9. Ps. i. 16-21. Is. lix. 1-3. Ez. xviii. 10-18. 26. 32. Hos. iv. 1-3. Mic. iii. 8-12. Zech. v. 3, 4. Mal. i. 5. 1 Cor. v. 1. Gal. vi. 18-21. Eph. v. 5-7. 2 Tim. iii. 2-5. Jam. iv. 1-4. Rev. xxi. 8. xxi. 15. q xi. 13-17. xxiii. 29. 1 Kings xviii. 21. r 6. xlv. 3. Ez. xx. 3. Dent. xxxii. 17. Judg. v. 8. s Prov. vi. 14. 15. xv. 8. Is. i. 11-15. xlviii. 2. lviii. 2-4. Ez. xx. 39. xxiii. 37-39. xxiii. 31. Matt. xxiii. 14. John xiii. 18, 26, 27. xviii. 28.

e 8. vi. 14. xxviii. 15. xxix. 23. 31. Ez. xlii. 19. 9-12. 1 Sam. iv. 3. 4. Mic. iii. 11. Zeph. iii. 11. Luke iii. 8. g 3. iv. 1. 2. Is. i. 19. 20. xli. 12. 1 Kings vi. 12. 13. Is. xvi. 3. Ez. xviii. 8. 17.

i xlii. 3. 4. 15, 16. Ex. xxii. 21-24. Deut. xxiv. 17. xxvii. 19. Job xxxi. 13-22. Ps. lxxviii. 3. 4. Zech. vii. 9-12. Mal. iii. 5. Jam. i. 27.

k ii. 30. 34. xlii. 17. xlv. 15. 23. 2 Kings xxi. 6. xxiv. 4. Ps. cvi. 38. Is. lix. 7. Lam. iv. 11. Ez. xxii. 3-6. Matt. xxiii. 35-37. xxvii. 4. 25. 1 xlii. 10. Deut. vi. 14. 15. xli. 28. Ez. xviii. 6. m xvii. 20-27. g xi. 14. xlvii. 11. x. 1. xlvii. 2. xxxvi. 6, 10. Acts v. 20.

n i. 16. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o 4. iv. 10. v. 31. viii. 10. xiii. 14-16. 26. 32. Is. xlviii. 15. xxx. 10. Ez. xlii. 6, &c. p ix. 2-9. Ps. i. 16-21. Is. lix. 1-3. Ez. xviii. 10-18. 26. 32. Hos. iv. 1-3. Mic. iii. 8-12. Zech. v. 3, 4. Mal. i. 5. 1 Cor. v. 1. Gal. vi. 18-21. Eph. v. 5-7. 2 Tim. iii. 2-5. Jam. iv. 1-4. Rev. xxi. 8. xxi. 15. q xi. 13-17. xxiii. 29. 1 Kings xviii. 21. r 6. xlv. 3. Ez. xx. 3. Dent. xxxii. 17. Judg. v. 8. s Prov. vi. 14. 15. xv. 8. Is. i. 11-15. xlviii. 2. lviii. 2-4. Ez. xx. 39. xxiii. 37-39. xxiii. 31. Matt. xxiii. 14. John xiii. 18, 26, 27. xviii. 28.

e 8. vi. 14. xxviii. 15. xxix. 23. 31. Ez. xlii. 19. 9-12. 1 Sam. iv. 3. 4. Mic. iii. 11. Zeph. iii. 11. Luke iii. 8. g 3. iv. 1. 2. Is. i. 19. 20. xli. 12. 1 Kings vi. 12. 13. Is. xvi. 3. Ez. xviii. 8. 17.

i xlii. 3. 4. 15, 16. Ex. xxii. 21-24. Deut. xxiv. 17. xxvii. 19. Job xxxi. 13-22. Ps. lxxviii. 3. 4. Zech. vii. 9-12. Mal. iii. 5. Jam. i. 27.

k ii. 30. 34. xlii. 17. xlv. 15. 23. 2 Kings xxi. 6. xxiv. 4. Ps. cvi. 38. Is. lix. 7. Lam. iv. 11. Ez. xxii. 3-6. Matt. xxiii. 35-37. xxvii. 4. 25. 1 xlii. 10. Deut. vi. 14. 15. xli. 28. Ez. xviii. 6. m xvii. 20-27. g xi. 14. xlvii. 11. x. 1. xlvii. 2. xxxvi. 6, 10. Acts v. 20.

n i. 16. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o 4. iv. 10. v. 31. viii. 10. xiii. 14-16. 26. 32. Is. xlviii. 15. xxx. 10. Ez. xlii. 6, &c. p ix. 2-9. Ps. i. 16-21. Is. lix. 1-3. Ez. xviii. 10-18. 26. 32. Hos. iv. 1-3. Mic. iii. 8-12. Zech. v. 3, 4. Mal. i. 5. 1 Cor. v. 1. Gal. vi. 18-21. Eph. v. 5-7. 2 Tim. iii. 2-5. Jam. iv. 1-4. Rev. xxi. 8. xxi. 15. q xi. 13-17. xxiii. 29. 1 Kings xviii. 21. r 6. xlv. 3. Ez. xx. 3. Dent. xxxii. 17. Judg. v. 8. s Prov. vi. 14. 15. xv. 8. Is. i. 11-15. xlviii. 2. lviii. 2-4. Ez. xx. 39. xxiii. 37-39. xxiii. 31. Matt. xxiii. 14. John xiii. 18, 26, 27. xviii. 28.

e 8. vi. 14. xxviii. 15. xxix. 23. 31. Ez. xlii. 19. 9-12. 1 Sam. iv. 3. 4. Mic. iii. 11. Zeph. iii. 11. Luke iii. 8. g 3. iv. 1. 2. Is. i. 19. 20. xli. 12. 1 Kings vi. 12. 13. Is. xvi. 3. Ez. xviii. 8. 17.

i xlii. 3. 4. 15, 16. Ex. xxii. 21-24. Deut. xxiv. 17. xxvii. 19. Job xxxi. 13-22. Ps. lxxviii. 3. 4. Zech. vii. 9-12. Mal. iii. 5. Jam. i. 27.

k ii. 30. 34. xlii. 17. xlv. 15. 23. 2 Kings xxi. 6. xxiv. 4. Ps. cvi. 38. Is. lix. 7. Lam. iv. 11. Ez. xxii. 3-6. Matt. xxiii. 35-37. xxvii. 4. 25. 1 xlii. 10. Deut. vi. 14. 15. xli. 28. Ez. xviii. 6. m xvii. 20-27. g xi. 14. xlvii. 11. x. 1. xlvii. 2. xxxvi. 6, 10. Acts v. 20.

n i. 16. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o 4. iv. 10. v. 31. viii. 10. xiii. 14-16. 26. 32. Is. xlviii. 15. xxx. 10. Ez. xlii. 6, &c. p ix. 2-9. Ps. i. 16-21. Is. lix. 1-3. Ez. xviii. 10-18. 26. 32. Hos. iv. 1-3. Mic. iii. 8-12. Zech. v. 3, 4. Mal. i. 5. 1 Cor. v. 1. Gal. vi. 18-21. Eph. v. 5-7. 2 Tim. iii. 2-5. Jam. iv. 1-4. Rev. xxi. 8. xxi. 15. q xi. 13-17. xxiii. 29. 1 Kings xviii. 21. r 6. xlv. 3. Ez. xx. 3. Dent. xxxii. 17. Judg. v. 8. s Prov. vi. 14. 15. xv. 8. Is. i. 11-15. xlviii. 2. lviii. 2-4. Ez. xx. 39. xxiii. 37-39. xxiii. 31. Matt. xxiii. 14. John xiii. 18, 26, 27. xviii. 28.

e 8. vi. 14. xxviii. 15. xxix. 23. 31. Ez. xlii. 19. 9-12. 1 Sam. iv. 3. 4. Mic. iii. 11. Zeph. iii. 11. Luke iii. 8. g 3. iv. 1. 2. Is. i. 19. 20. xli. 12. 1 Kings vi. 12. 13. Is. xvi. 3. Ez. xviii. 8. 17.

i xlii. 3. 4. 15, 16. Ex. xxii. 21-24. Deut. xxiv. 17. xxvii. 19. Job xxxi. 13-22. Ps. lxxviii. 3. 4. Zech. vii. 9-12. Mal. iii. 5. Jam. i. 27.

k ii. 30. 34. xlii. 17. xlv. 15. 23. 2 Kings xxi. 6. xxiv. 4. Ps. cvi. 38. Is. lix. 7. Lam. iv. 11. Ez. xxii. 3-6. Matt. xxiii. 35-37. xxvii. 4. 25. 1 xlii. 10. Deut. vi. 14. 15. xli. 28. Ez. xviii. 6. m xvii. 20-27. g xi. 14. xlvii. 11. x. 1. xlvii. 2. xxxvi. 6, 10. Acts v. 20.

n i. 16. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o 4. iv. 10. v. 31. viii. 10. xiii. 14-16. 26. 32. Is. xlviii. 15. xxx. 10. Ez. xlii. 6, &c. p ix. 2-9. Ps. i. 16-21. Is. lix. 1-3. Ez. xviii. 10-18. 26. 32. Hos. iv. 1-3. Mic. iii. 8-12. Zech. v. 3, 4. Mal. i. 5. 1 Cor. v. 1. Gal. vi. 18-21. Eph. v. 5-7. 2 Tim. iii. 2-5. Jam. iv. 1-4. Rev. xxi. 8. xxi. 15. q xi. 13-17. xxiii. 29. 1 Kings xviii. 21. r 6. xlv. 3. Ez. xx. 3. Dent. xxxii. 17. Judg. v. 8. s Prov. vi. 14. 15. xv. 8. Is. i. 11-15. xlviii. 2. lviii. 2-4. Ez. xx. 39. xxiii. 37-39. xxiii. 31. Matt. xxiii. 14. John xiii. 18, 26, 27. xviii. 28.

e 8. vi. 14. xxviii. 15. xxix. 23. 31. Ez. xlii. 19. 9-12. 1 Sam. iv. 3. 4. Mic. iii. 11. Zeph. iii. 11. Luke iii. 8. g 3. iv. 1. 2. Is. i. 19. 20. xli. 12. 1 Kings vi. 12. 13. Is. xvi. 3. Ez. xviii. 8. 17.

i xlii. 3. 4. 15, 16. Ex. xxii. 21-24. Deut. xxiv. 17. xxvii. 19. Job xxxi. 13-22. Ps. lxxviii. 3. 4. Zech. vii. 9-12. Mal. iii. 5. Jam. i. 27.

k ii. 30. 34. xlii. 17. xlv. 15. 23. 2 Kings xxi. 6. xxiv. 4. Ps. cvi. 38. Is. lix. 7. Lam. iv. 11. Ez. xxii. 3-6. Matt. xxiii. 35-37. xxvii. 4. 25. 1 xlii. 10. Deut. vi. 14. 15. xli. 28. Ez. xviii. 6. m xvii. 20-27. g xi. 14. xlvii. 11. x. 1. xlvii. 2. xxxvi. 6, 10. Acts v. 20.

n i. 16. 17. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o 4. iv. 10. v. 31. viii. 10. xiii. 14-16. 26. 32. Is. xlviii. 15. xxx. 10. Ez. xlii. 6, &c. p ix. 2-9. Ps. i. 16-21. Is. lix. 1-3. Ez. xviii. 10-18. 26. 32. Hos. iv. 1-3. Mic. iii. 8-12. Zech. v. 3, 4. Mal. i. 5. 1 Cor. v. 1. Gal. vi. 18-21. Eph. v. 5-7. 2 Tim. iii. 2-5. Jam. iv. 1-4. Rev. xxi. 8. xxi. 15. q xi. 13-17. xxiii. 29. 1 Kings xviii. 21. r 6. xlv. 3. Ez. xx. 3. Dent. xxxii. 17. Judg. v. 8. s Prov. vi. 14. 15. xv. 8. Is. i. 11-15. xlviii. 2. lviii. 2-4. Ez. xx. 39. xxiii. 37-39. xxiii. 31. Matt. xxiii. 14. John xiii. 18, 26, 27. xviii. 28.

e 8. vi. 14. xxviii. 15. xxix. 23. 31. Ez. xlii. 19. 9-12. 1 Sam. iv. 3. 4. Mic. iii. 11. Zeph. iii. 11. Luke iii. 8. g 3. iv. 1. 2. Is. i. 19. 20. xli. 12. 1 Kings vi. 12. 13. Is. xvi. 3. Ez. xviii. 8. 17.

i xlii. 3. 4. 15, 16. Ex. xxii. 21-24. Deut. xxiv. 17. xxvii. 19. Job xxxi. 13-22. Ps. lxxviii. 3. 4. Zech. vii. 9-12. Mal. iii. 5. Jam. i. 27.

k ii. 30. 34. xlii. 17. xlv. 15. 23. 2 Kings xxi. 6. xxiv. 4. Ps. cvi. 38. Is. lix. 7. Lam. iv. 11. Ez. xxii. 3-6. Matt. xxiii. 35-37. xxvii. 4. 25. 1 xlii. 10. Deut. vi. 14. 15. xli. 28. Ez. xviii. 6. m xvii. 20-27. g xi. 14. xlvii. 11. x. 1. xlvii. 2. xxxvi. 6, 10. Acts v. 20.

*which is called by my name, and say, We are delivered to do all these abominations?

11 Is ^athis house, which is called by my name, become a den of robbers in your eyes? Behold, ^beven I have seen ^cit, saith the LORD.

12 But go ye now unto ^dmy place which ^ewas in Shiloh, ^fwhere I set my name at the first, ^gand see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, ^aand I spake unto you, rising up early and speaking, but ye heard not; ^band I called you, but ye answered not;

14 Therefore will I do unto ^cthis house, which is called by my name, ^dwherein ye trust, and unto the place which I gave to you and to your fathers, ^eas I have done to Shiloh.

15 And ^fI will cast you out of my sight, as I have cast out all your brethren, ^geven ^hthe whole seed of Ephraim.

16 ¶ Therefore ^apray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 Seest ^athou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The ^achildren gather wood, and the fathers kindle the fire, and the women knead ^btheir dough, and ^cto pour out drink-offerings unto other gods, ^dthat they may provoke me to anger.

19 Do ^athey provoke me to anger? saith the LORD: ^bdo they not ^cprovoke themselves, to the confusion of their own faces?

oppressions, murders, adulteries, and perjuries; and yet they thought, that the temple, which they so profaned, would be their protection! (*Marg. Ref.*)

V. 12-15. (*Notes*, 1 Sam. i-iv.) The tabernacle and ark of God had been long stationed at Shiloh; till at length the impiety of Eli's sons, and the wickedness of the people, provoked God to give up the ark into captivity:

20 Therefore thus saith the Lord God; "Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground: and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; "Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but "walked in the counsels and in the imagination of their evil heart, and "went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them.

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; "but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 The prophet ought not to be discouraged, as if his labours were singularly unsuccessful: for the people had always been disobedient and obstinate, notwithstanding all the means which God, by his servants, had perseveringly used to reclaim them.—The command given to Jeremiah to speak all the words of God to his people, though previously assured that they would not believe and obey them, shews that invitations, exhortations, and expostulations are in no wise inconsistent with the presence of God, that they will not obey them; nor with his decree, to "give men up to their own hearts' lusts."—Such protestations, indeed, tend eventually to manifest the Divine justice in pouring out his vengeance on hardened rebels, and answer most important purposes in the moral government of God.

V. 29. The hair of the Nazarites was the token of their peculiar dedication to the Lord, which was terminated or profaned, when it was cut off. (Notes, Num. vi.) and cutting or shaving the hair was in all cases a token of grief and humiliation. Thus Jerusalem was ordered to cut off her hair, as about to be profaned and trodden down by the gentiles: she was also to use every token of deep distress; for that generation of Israel would endure the severe wrath of God, and be rejected and forsaken by him.—This implied, that there was mercy in reserve for future generations of that people.

V. 30. (Marg. Ref.) Manasseh placed his idols in the courts of the temple, nay, in the temple itself!

V. 31. The Lord had never commanded such unnatural and cruel sacrifices as are here described, or they might have had some excuse for renouncing his worship. But indeed he had prohibited them and abhorred them as most detestable: and yet the people preferred the worship of Molech, which imposed on them so hard an injunction!

V. 32, 33. Tophet is supposed to have had its name from the drums they beat, or the noises they made, to drown the cries of their tortured children. But it should no longer serve for that purpose, or retain its ancient names; but be called "the valley of slaughter," from the multitudes of the Jews that would be slaughtered in it, and there buried, till it was full of graves; and then the remainder of dead bodies would be left unburied, to be devoured by beasts and birds of prey.

PRACTICAL OBSERVATIONS.

V. 1—15. The great doctrines and precepts of the Scriptures should be proclaimed in the most public manner; and they, that are employed in this service, must not fear the faces, or respect the persons of men, whatever be

A. M. 3394.

B. C. 610.

n iv. 22—26. ix. 10. 11. xii. 13. xiv. 16. xiii. 18. xiv. 6. Is. xlii. 25. Lam. ii. 3—5. iv. 11. Ez. xx. 47, 48. xlii. 22. Dan. ix. 11. Nah. i. 6. Mal. iv. 1. Rev. xiv. 10.

o xvii. 27. 2 Kings xxii. 17. Is. lxi. 24. Mark ix. 43—48. p vi. 20. Is. i. 11—16. Hos. viii. 13. Am. v. 21—23.

q i Sam. xv. 22. Pa. i. 8—17. li. 16. 17. Hos. vi. 6. Matt. ix. 13. Mark xii. 33.

+ Heb. the matter of burnt-offerings. r xii. 4. 7. Ex. xv. 26. xix. 5, 6. Lev. xxvi. 3—12. Deut. v. 29.

s xiii. 4. xxx. 2. 8. 20. Rom. xvi. 26. 2 Cor. x. 5. Heb. v. 9. s xlii. 6. Deut. iv. 20. v. 16. 33.

t 26. xi. 8. Ez. xxxii. 7, 8. Neh. ix. 16—20. Ps. lxxxi. 11, 12. cvi. 7. 8. Ez. xx. 8, 13, 16, 21.

u xlii. 17. Deut. xxx. 19. z Or, stubbornness. iii. 17. Marg. s Heb. were.

z 26. ii. 27. viii. 5. x. 33. 33. Ezra ix. 7. Neh. ix. 4. 2 Chr. xxxvi. 15. Neh. ix. 30. Matt. xxi. 34—36. Luke xx. 10—12. a 24. vi. 17. xi. 7, 8. xxi. 3. xxi. 19. xxiv. 14. xlv. 16. 2 Chr. xxxii. 10. Neh. ix. 6. b ix. 15. 2 Kings xvii. 14. 2 Chr. xxx. 8. Neh. ix. 17, 29. Prov. xxix. 1. Is. xlviii. 4. Acts vii. 51. Rom. ii. 5. c xvi. 12. Matt. xxi. 38. xxiii. 38. d i. 7. Ez. ii. 4—7. e i. 19. Is. vi. 9, 10. Ez. iii. 4—11.

f ii. 30. v. 3. vi. 29, 30. Is. i. 4, 5. Zeph. iii. 2.

* Or, instruction. vi. 8. xxxii. 33. Ps. i. 17. Prov. i. 7. Zeph. iii. 7.

g v. 1. ix. 3—8. Is. lxx. 14, 15. Hos. iv. 1. Mic. vi. 2—5.

h vi. 6. xlvii. 5. xlviii. 37. Job i. 20. Is. xv. 2. 3. Mic. i. 6. i ix. 17—21. Ez. xix. 1. xxviii. 12.

k vi. 30. 2 Kings xvii. 20. Zech. xi. 8, 9.

l Deut. xxii. 5. Matt. iii. 7. xii. 39. vi. 4. xxiii. 36. Acts ii. 40. m xlii. 11. xxxii. 34. 2 Kings xxi. 4, 7. xxiii. 4—6. 12. 2 Chr. xxxiii. 4, 5, 7, 15. Ez. vi. 20. viii. 6—17. xliii. 7, 8.

n xix. 5. xlii. 35. 2 Kings xxi. 10. 2 Chr. xxxiii. 10. 2 Chr. xxxiii. 10. 2 Chr. xxxiii. 10.

o Josh. xv. 8. 2 Chr. xxviii. 3. p Deut. xli. 31. 2 Kings xvii. 17. Ez. xvi. 37, 38. Ez. xvi. 37, 38.

q Lev. xviii. 21. xx. 1—5. Deut. xvii. 3. t Heb. came it upon my heart. r xix. 6. Lev. xxvi. 30. Ez. vi. 5—7. s vii. 11. 13. 2 Kings xlii. 10.

t vii. 1. 2. ix. 22. xvi. 4. xlii. 19. xv. 33. xxxiv. 20. Deut. xxviii. 26. Ps. lxxix. 2, 3. Ez. xxxix. 4, 17—20. Rev. xix. 17, 18. u xvi. 9. xxv. 10. xxxiii. 10, 11. Is. xxiv. 7, 8. Ez. xxvi. 13. Hos. ii. 11. Rev. xviii. 23. x iv. 27. Lev. xxvi. 33. Is. iii. 26.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places: for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but, The valley of slaughter: for they shall bury in Tophet till there be no place.

33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.

their rank or office.—Faithful preaching should attend on the administration of other sacred ordinances, that men may be warned not to rest in forms, and to beware of irreverence or hypocrisy.—No observations, creeds, affections, or supposed revelations, in which men glory and confide, will profit them; if they do not sincerely and thoroughly amend their ways and doings. They may trust in lying words, presuming themselves to be the people of God, and entitled to all the blessings of his covenant; whilst they neglect justice and equity, oppress the stranger, the fatherless, and widow, or commit other atrocious crimes: but if God would not suffer Israel to inhabit Canaan, when they thus abused their privileges; will he admit those into heaven who copy their example? He graciously pardons and saves the most atrocious criminals, who embrace his gospel; and his "grace teaches them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world;" but no one can have any ground to deem himself interested in this free salvation, who allows himself in the practice of one known sin, or the habitual neglect of one known duty. But presumptuous hypocrites deny, overlook, or evade these conclusions, by various subterfuges; and they turn from one delusion to another, as times and circumstances change. The legal pharisee, for instance, pays a sort of quit-rent to the Lord, by a task of austerity or devotion; and thus he purchases the liberty, as he supposes, to live the rest of his time according to his own plan. And many such men, after all their sanctimonious scrupulosity, will cheat, lie, perjure, commit adultery, or any other wickedness, which they hope may escape detection and punishment from man.—But the evangelical pharisee and antinomian enthusiast make a cheaper bargain. They receive a mutilated and distorted evangelical creed, into a carnal heart; they contend earnestly for the doctrines of free grace; they mistake some change of sentiment or sect, or some lively impression on the imagination or affections, for a new creation into holiness; they call the most open apostasy, backsliding; or the most notorious and unrepented vices, "the spots of God's children;" and then by abusing the doctrine of final perseverance, they hope to live the life of the wicked, and at last to die the death of the righteous! Thus men sin on that grace may abound, and treat Christ as the minister of sin; they think themselves delivered from wrath, to commit all kinds of abomination; and speak of the church of God, as if it were a den of robbers, adulterers, and covetous oppressors! They, who are not conversant with such matters, can scarcely deem it possible, that men should hold such impious sentiments: yet it is, alas, too true that many do; and it is no more incredible, than that the Jews should come from their idols and lusts to the temple of God, and then be confident of his protection, because his ordinances were thus profaned among them! If any thing could break this strong delusion, the dealings of God with his ancient people might teach men another lesson: but the cross of Christ, when duly understood, forms the most effectual antidote to these detestable sentiments. Did the Son of God then give himself for our transgressions, to shew the justice and holiness of God, the excellency and obligation of the violated law, and the evil and desert of sin; and was this in order to give his followers leave to commit sin with impunity?—But when men have gone far into these delusions, they are seldom recovered: and though we are not forbidden to pray for any person, or people, by name; yet there are some, respecting whom we feel discouragement, whenever we attempt to plead in

CHAP. VIII.

A prediction of the indignities shewn to the bones of the idolatrous Jews; and of such miseries, that men would prefer death to life, 1-3. Severe reproofs of the obstinacy, avarice, and shameless wickedness of the people, 4-12. A prophetic description of the dismay occasioned by the Chaldean invasion, 13-17. The grief of the prophet in the prospect of these calamities, 18-22.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And death shall be chosen rather than life, by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 Moreover thou shalt say unto them, Thus saith the LORD: Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem slid-

their behalf; as if the Lord said to us, "Make no intercession for them, for I will not hear thee."

V. 16-22. Whatever enormity we witness in the conduct of the ignorant and profane, there remains some hope concerning them, but presumptuous professors who commit and plead for sin, must in general be let alone. If, however, they will learn nothing from us, we may learn from them, "whilst we think we stand, to take heed lest we fall;" and to be as diligent and as careful in instructing our children in the truths of God, and in habituating them to attend on divine ordinances, as they often are, in initiating them in the mysteries of iniquity.—Hardened sinners often delight in shewing their contempt of God, as if this could interrupt his happiness, when it only provokes him to hasten and enhance their misery. Nothing can avert the ruin of those who persist in disobedience: and we understand the gospel as little as the Jews did the law, if we think that a notional belief and a high confidence that we are the people of God, can avail those who persist in rebellion; or that he will accept any particular actions or services, which are intended as compensations for continuing in the practice of some beloved iniquity. The way is indeed open for the sinner to return, and when we are brought to obey the gospel, all former offences are pardoned, imperfect services are accepted, the Lord becomes our God, and numbers us among his people; we learn to walk in his ways, and it is well with us; his gospel furnishes us with motives, encouragements, and assistance; and his ordinances are means of grace to our souls. But he abhors external services, when men continue to follow their own counsels, to walk after their own evil imaginations, and when they grow worse in the midst of opportunities of improvement.—The minister must speak all the message of God, though men will not hear; he must call on them to repent, and invite them to come to Christ, even if he know they will reject his message; and when individuals or nations cast off the authority of God, and refuse correction, or become so addicted to dissimulation and hypocrisy, that truth perisheth, and is cut off from their mouth; their guilt should be charged home upon them, and warning given them.—The Lord hates sin the most when it is nearest to him, and the profanation of his solemn ordinances is the worst of all impiety.—If men were required to endure such losses, hardships, weariness, or expense in the service of God, as they often impose on themselves in their sinful pursuits, they would complain loudly of his commandments. But they are frequently cruel to themselves, their families, and children; they ruin their health or circumstances, and act contrary to natural affection, without complaining, when serving sin and Satan.—All the precepts and prohibitions of the Lord are holy, just, and good; and the self-denial he requires, rational and salutary. But the devil is a cruel tyrant in this world; what will he then be as a tormentor in the next? There all joy will for ever cease from the workers of iniquity. May we then learn to relish holy and spiritual joys, and to sit loose to all other satisfactions, however lawful in themselves.

NOTES.

CHAP. VIII. V. 1-3. When the Chaldeans had taken Jerusalem, without doubt they accomplished this prediction; and being enraged at the Jews, especially at the rulers and teachers, who had violated their treaties, and made so obstinate a resistance; they absurdly vented their indignation by abusing the bodies of the dead, as well as by massacring the living. Thus the bones were taken from the graves, and spread before the sun, moon, and stars, and they were disgraced, and left as dung on the earth, as it were, in the presence of those creatures, whom they had worshipped and served instead of the great Creator. Their idolatry is spoken of in a variety of phrases of similar import, to shew their excessive attachment to it. And the remains of Israel, (no more worthy to be called a holy nation, but an evil family,) being dispersed into distant countries, would encounter such miseries as would cause them to envy those who were slain at the taking of the city.—Some think that the Chaldeans broke open the monuments of the great men, in searching for the treasures which were frequently laid up in them.—The latter part of the second verse

A. M. 3394.

B. C. 610.

a vii. 32-34.
1 Kings xlii. 2.
2 Kings xxiii.
16. Am. ii. 1.

b ii. 27, 28. Is. ii.
8, 9, 20, 21.

c xix. 13. Deut.
iv. 19. xvii. 3.
2 Kings xvii. 16.

d i. 3. 5. 2 Chr.
xxxiii. 3-5. Ez.
viii. 16. Zeph.
i. 5. Acts vii.
42.

e ix. 22. xvi. 4.
xxii. 19. xxvi.
30. 2 Kings ix.
36, 37. Ps.
lxxxiii. 10. Ec.
vi. 3.

f xx. 14-18.
1 Kings xix. 4.
Job iii. 22. Job
vi. 16. Jon.
iv. 3. Rev. vi.
16. ix. 6. Gen.
ix. 24. xxi. 11.

g xxiii. 3, 8. xxii.
36, 37. Dan. ix.
7. Prov. xxiv. 16.
Hos. xiv. 1. Am.
v. 2. Mic. vii. 8.
h iii. 1. 22. vi. 1.
xxiii. 14. xxxvi.
3. 1 Kings viii.
48. Is. xiv. 22.
lv. 7. Ez. xviii.
23. Hos. vi. 1.
vii. 10.

i ii. 32. vii. 24-
26. Hos. xi. 7.

k ix. 6. Prov. iv.
13. Is. xxx. 10.
xlv. 20. 1 The.
v. 21. 2 The.
ii. 9-11. Rev.
ii. 25.

l v. 3. Is. i. 20.
Zech. vii. 11.
Heb. xii. 25.

m Job xxxiii. 27.
28. Ps. xiv. 2.
Is. xxx. 18. Mal.
iii. 16. 2 Pet. iii.
9.

n v. 1. Is. lix. 16.
Ez. xxii. 30.
Mic. vii. 2.

o Job x. 2. Ez.
xxviii. 28. Hag.
i. 7. Luke xv.
17-19.

p ii. 24, 25. Job
xxxix. 19-25.
q Prov. vi. 6-8.
Is. i. 3.

r Cant. ii. 12.
s v. 4, 5. Is. v.
12.

t Job v. 12. 13.
Is. xl. 11, 12.
xii. 21. Rom. i.
22. ii. 17. &c.

u Ps. cxlvii. 19.
20. Hos. viii.
12.

* Or, the false
pen of the scribes
worketh for
falsehood. Prov.
xviii. 18. x. 1.

+ Or, Have they
been ashamed, &c.
x xlix. 7. Job v. 12, 13. Is. xix. 11, 12. Ez. vii. 26. 1 Cor. i. 26-29. y Deut. iv. 6.

Ps. xix. 17. cxix. 98-100. Is. viii. 20. 1 Cor. i. 18-29. 2 Tim. iii. 15. z Heb. the wisdom of what

thing, &c. z vi. 12. Deut. xxviii. 30-32. Am. v. 11. Zeph. i. 13. a vi. 13. Is. lv. 10-13.

Ex. xxxiii. 31. Mic. iii. 5, 11. Tit. i. 7, 11. 2 Pet. ii. 1-3. b v. 31. xlii. 11-17, 25, 26. xxxii. 32.

Is. xxviii. 7. Lam. iv. 13. Ez. xxii. 27, 28.

back by a perpetual backsliding; they hold fast deceit, they refuse to return.

6 I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turneth to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, 'We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness; from the prophet even unto the priest every one dealeth falsely.

may more literally be rendered, "Because they loved them, and because they served them," &c. They were thus disgraced by the just judgment of God for their idolatry.

V. 4-7. Some explain the fourth verse to this sense, 'Are they so plunged in sins and miseries that there is no hope of their recovery? If they will turn to God, will not he immediately be pacified, and return to them?' (Lowth.) The same word is in that verse rendered *turn* and *return*, but if a man have turned out of the way, he must turn again, in order to return into it; so that the same sense is preserved by the interpretation given below, which seems most agreeable to the context, and the scope of the prophet's keen expostulations. If men fall into a pit, or fall down by the road, they attempt to rise again, and are glad of assistance; but when they fall into trouble, they endeavour to extricate themselves; and if a traveller have lost his way, he will bear to be told of his mistake, and be ready to ask for information, and to return back to the road. Why then did the people of Jerusalem persist in apostasy from God? Why were they so obstinate in their idolatry, notwithstanding all the methods used to reclaim them? It was undeniable that they were fallen into sin and misery, and yet they held fast the delusion, and could not be induced to return to the worship and service of God! They were fallen into a pit, and would not be induced to get out of it! They had wandered from the way, and would not attempt to return to it! The Lord had his eye upon them in all their trials, but he saw no man who spake aright, and as became sinners in such circumstances. None of them repented of their sins, or condemned themselves for their rebellion, ingratitude, and folly. On the contrary, every one of them returned to his sinful practices, with as little regard to consequences as the impetuous horse rushes into the battle. Even the birds of passage knew the times which Providence had appointed for their removal from one climate to another, but the Jews, more stupid than they, could not perceive the signs of the times; they did not see that the Lord was about to execute judgments which could not be shunned without repentance and conversion; indeed, they knew neither their duty, nor the rules of the Lord's dealings with them.

V. 8, 9. (Notes, Rom. ii. 17-23.) The Jews valued themselves upon their superior wisdom and knowledge, and upon having the law of God among them. But what ground had they for such glorying, when they were guilty of the most atrocious idolatry and iniquity? They might as well have been left in ignorance with the poor gentiles. The Lord had given the law, and the scribes laboured in writing copies of it, and expounding it, to no purpose, if obedience was not rendered to it. Indeed their politicians and counsellors could not prevent the ruin of the state: they would be frustrated in all their devices, put to shame, dismayed, and taken prisoners. For what wisdom could be in such men, as rejected the truth, precepts, and warnings of God's word? 'The title of Scribe, as applied to the skill of transcribing or interpreting the law, was first given to Ezra;' (that is, according to the order of the sacred books, in our Bibles, for Jeremiah lived long before Ezra;) 'who was not merely a copyist of the law, but likewise an expounder of the difficulties in it. And it is likely none made it their business to write copies of the law, but those who were well versed in the study of it; which would best secure them from committing mistakes in their copies.' (Lowth.) (Notes, xxxvi. 4. Ezra vii. 6-10. Neh. viii. 1-13. Matt. xiii. 51, 52.)

V. 10-12. (Note, vi. 13-15.) The fields would not only be ravaged, and the crops carried off and cattle driven away; but God would give the estates of the Jews to those, who would permanently possess them, as their own inheritance.

V. 13. This verse may be literally translated "In gathering I will consume them, saith JEHOVAH. There are no grapes on the vine; no figs on the fig-tree; the very leaf is fallen; and what I gave them shall pass away." Israel was a vine, or fig-tree: but there was no fruit on the vine, or fig-tree, even the profession of true religion was cast off; and therefore God would take away from the people all the peculiar advantages which he had afforded them. (Notes, Is. v. 1-8. Matt. xxi. 18-20. Luke, xiii. 6-9.)

11 For 'they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

12 Were they 'ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: 'therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ 'I will surely consume them, saith the LORD: 'there shall be no grapes on the vine, nor figs on the fig-tree, and 'the leaf shall fade; and the things that I have given them shall pass away from them.

14 'Why do we sit still? assemble yourselves, 'and let us enter into the defenced cities, and 'let us be silent there: for the LORD our God hath put us to silence, and given us 'water of 'gall to drink, because we have sinned against the LORD.

15 We 'looked for peace, but no good came; and for a time of health, and behold trouble.

16 The snorting of his horses 'was heard from Dan: 'the whole land trembled 'at the sound of the

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B. C. 610.

c vi. 14. xiv. 14.
15. xxvii. 9, 10.
xxviii. 3—9.
1 Kings xxii. 6.
13 Lam. ii. 14.
Ez. xiii. 10—16.
22 Mic. ii. 11.
d iii. 3. vi. 15. Ps.
lil. 1. 7. Is. iii.
9. Zeph. iii. 5.
Phil. iii. 13.
e Is. ix. 13—17.
xxiv. 2. Ez. xxii.
25—31. Hos. iv.
5, 6.
f Or. In gathering
I will consume.
Is. xxiv.
19—21. xxiv. 3.
—11.
g Lev. xxvi. 20.
Deut. xxviii. 39.
—42. Is. v. 4—
6. 10 Hos. ii. 8.
9. Joel i. 7. 10.
—12. Hab. iii.
17. Hag. i. 11.
17. Matt. xxi. 19.
Luke xiii. 6.
—9.
g xviii. 8. Ps. i. 3.
4. Jam. i. 11.
h 2 Kings vii. 3.
4.
i iv. 5, 6. xxxv.
—9.
k Lam. iii. 3.
23. Am. vi. 10.
23. Ps. lxxix. 21.
n iv. 19. xiv. 19.
Mic. i. 12. 1 Thes. v. 3.
n iv. 15, 16. Judg.
i. 4, 5, iii. 2.

* Heb. the fulness
thereof.
q Deut. xxxii. 24.
Is. xiv. 29. Am.
v. 19. ix. 3. Rev.
ix. 19.
r Ps. lviii. 4, 6.
Ec. x. 11.

s vi. 24. x. 19—
22. Job vii. 13.
14. Is. xxii. 4.
Dan. x. 16, 17.
Hab. iii. 16.
t iv. 16, 17, 30.
31. Is. xxxix. 3.
† Heb. upon.
‡ Heb. the country
of them that
are afar off.

u xiv. 19. Is. xii.
6. lii. 1. Joel ii.
32. iii. 21. Ob.
17. Zeph. iii. 15.
—17.
x 5, 6. Deut. xxxii.
16—21. Is. i. 4.

y Prov. x. 5. Luke
xiii. 25. xix. 44.
Heb. iii. 7—15.

z iv. 19. ix. 1.
xiv. 17. xvii. 16.
Neh. ii. 3. Ps.
cxxxvii. 3—6.
Luke xix. 41.
xliii. 11.

neighing of his strong ones; for they are come, and have devoured the land, and 'all that is in it; the city, and those that dwell therein.

17 For, behold, 'I will send serpents, cockatrices, among you, 'which will not be charmed, and they shall bite you, saith the LORD.

18 ¶ 'When I would comfort myself against sorrow, 'my heart is faint 'in me.

19 'Behold, the voice of the cry of the daughter of my people, because 'of them that dwell in a far country: 'Is not the LORD in Zion? is not her king in her? 'Why have they provoked me to anger with their graven images, and with strange vanities?

20 The 'harvest is past, the summer is ended, and we are not saved.

21 For 'the hurt of the daughter of my people am I hurt; 'I am black; astonishment hath taken hold on me.

22 Is there 'no balm in Gilead? is there 'no physician there? 'Why then is not the health of the daughter of my people 'recovered?

Rom. ix. 1—3. a Joel ii. 6. Nah. ii. 10. b xlvii. 11. 1. 8. Gen. xxxvii. 25.
c Luke v. 31, 32. viii. 43. d xxx. 12—17. § Heb. gone up. Is. i. 5, 6.

V. 14—16. The Jews are again introduced, conferring together on the report of the Chaldean invasion. They excite one another without delay to leave the villages and lands, that they might take refuge in the defenced cities; and there remain inactive, unless forced to resist by a close siege: for they saw the hand of God in the visitation, and this damped their hopes and enervated their efforts; as he had, for their sins, given them water mingled with gall to drink. This may be considered either as the language of the remnant, who humbled themselves under the afflicting hand of God; or of those, that counted him their inexorable enemy, and sat down in sullen despondency. The former had hoped, that their brethren would have joined with them in repentance and prayer, and that the storm would thus have been averted: the latter, through their own presumption and the deception of their false prophets, had expected peace and deliverance, when these desolating judgments came upon them.—The snorting of the horses in the Chaldean army, being heard in the northern extremity of the land, terror would soon diffuse itself in every place, and speedily be followed by tremendous devastations, not only in the open country, but in Jerusalem itself.—This last verse is awfully sublime.

V. 17. The Chaldeans are represented as pestiferous serpents, on account of their motives and conduct in this invasion, and its fatal effects upon the Jews. The invaders were so cruel, subtle, and malicious, and so intent upon the spoil, that they were deaf to all arguments and intreaties; nothing could mollify them, or interrupt their progress, or escape their ravages. (Note, Ps. lviii. 3—5.)

V. 18, 19. The prophet complains that he was ready to sink under the pressure of his sorrow: he had endeavoured to comfort himself in submission to the will of God; but Jerusalem and her inhabitants, exposed to be plundered and massacred, continually haunted his imagination, and the cries of the sufferers still sounded in his ears. Nay, even before these calamities arrived, the people distressed him by enquiring, whether JEHOVAH did not inhabit Zion? And whether their king were not of David's line, and of God's own appointment? Or whether God himself, the King of Israel, was not in her? (Is. xii. 6.) How then could he leave his city to be profaned and spoiled by idolaters; would not this dishonour his great name?—In answer to this, the Lord demands, why the Jews had renounced his worship, and provoked him to anger with their multiplied idolatries: They had broken the covenant and defiled the city and temple, and his honour required him to execute condign punishment on them.—The words may be rendered more agreeably to the Hebrew thus: 'The voice of the cry of the daughter of my people, from a land afar off.' 'So that the prophet represents the doleful complaints of the Jews, under a state of captivity; as if God had quite forsaken and disowned them. "But why have ye provoked me?" &c.' (Louth.)—The instruction is the same, whether our translation be adhered to, or this adopted.

V. 20. The people seem here to speak. When pressed closely by the siege, they had waited for deliverance in vain. The Egyptians were expected to come to their relief: but the harvest and the summer were past, and they were not delivered, and destruction now stared them in the face.

V. 21, 22. The prophet here sympathized with his people in their troubles, for he was melancholy, disconsolate, and stupefied with astonishment. He saw the kingdom like a man expiring of wounds, to which no proper remedy was applied: yet as Gilead produced balm, and there were physicians or surgeons, who had skill to use it for healing wounds; so in this case likewise, effectual relief might be obtained. The Lord was ever ready to deliver his people, when they returned to him; his mercy and grace were proposed to all who sought them; and his prophets were sent to exhort and instruct them. Why then did they remain in so hopeless a condition? Because they were set against their only remedy and physician, and were vainly employed in seeking help in other ways and from other quarters.—"I am black," I look ghastly, as those that are dying.—God had sent his prophets, as so many spiritual physicians; and they had given them the best advice: but the fault lay wholly in the patients themselves, who refused to submit to their prescriptions.—(Louth.)

PRACTICAL OBSERVATIONS.

V. 1—12. The Lord can employ the most ferocious conduct of insulting victors to execute his own righteous purposes; and though no real injury can be done to a dead body; yet when ringleaders in atrocious crimes are disgraced after death, it hath a tendency to impress terror on the minds of survivors; and it affectingly teaches us, that the vengeance of God beyond the grave is most to be dreaded. This will be executed without respect of persons; except, as they who have abused superior talents and done the most mischief, will have the largest share of contempt and misery.—The example even of zealous idolaters may instruct us, how we ought to love and serve, to walk with, obey, imitate, seek after, and worship the Lord our God, as our one great privilege, business, and delight. But, as the conduct of mankind is generally the reverse of all this, we need not wonder that his jealous indignation renders them miserable even in this world. Thus many are led to prefer a hopeless death to a joyless life; and then rashly and rebelliously to rush into the presence of their angry Judge, with all their unrepented sins upon their heads, even by the commission of another most horrible crime! But whatever comes upon us here, let us humble ourselves before God, submit to his righteousness, and seek his mercy. Then we shall be enabled to possess our souls in patience, and to wait the appointed season of deliverance; then we shall be willing to live though afflicted, and yet count it far better to depart hence and to be with Christ.—But men do not act in the concerns of their souls as in other matters. They fall into sin, and suffer for it; they are consumed with terrors; and they are conscious that they are in the road to misery, and not felicity: yet they will use no proper means of escape! Nay, they are affronted by the offer of help or counsel! They rush into dissipation to banish reflection, and strive to forget present sorrows by ensuring severer in future! Thus men depart from God with a perpetual backsliding: when they can get hold of a soothing delusion, either by infidelity, or some false system of religion, they hold fast the deceit, and refuse to return. In this way many professors of the gospel turn aside, and their last state is worse than the first. So that after all the warnings and invitations of the sacred oracles, and the present painful effects of men's sins, even the all-penetrating eye of God sees no man disposed of himself to true repentance; but all, as far as let alone, return, even after convictions, to their evil courses, with the most irrational impetuosity. Yet some do speak aright; do examine, judge, and condemn themselves; repent, forsake their sins, and do works meet for repentance: they "work out their own salvation with fear and trembling; because God worketh in them to will, and to do, of his good pleasure." If then one thought or desire of escaping the wrath of God be excited in any person's mind, it should be turned into a prayer, that God would give him repentance and his Holy Spirit, that he may be made wise unto salvation. For though many boast of their religious knowledge, and value themselves on being acquainted with the Scriptures; yet except they be taught by the Spirit of God, the instinct of brutes will prove a surer guide, than their supposed wisdom: for, such wise men act most foolishly in the most important concerns, and know not aright the truths, precepts, or ordinances of God; they neither profit by the dispensations of Providence, nor prepare for the judgment to come. And when we see, how men oppose, neglect, abuse, and despise the Scriptures; we may sometimes be ready to conclude, that they were given in vain, and that preachers and expositors labour to no purpose. Yet whilst many wrest them to their own destruction, others are made wise to salvation; and God will be glorified, even in those who will not profit by his word. But it is an invariable rule, that there is nothing worthy of the name of wisdom in those who reject revelation; and they will soon be ashamed of all systems and devices which they now adopt; they will be dismayed at the approach of those judgments which they now deride; and find themselves caught in a snare, of which they now have no conception.—Selfish teachers indeed speak in a more soothing strain, and promise peace when there is no peace: thus men encourage each other in committing abomination without shame or fear; but in the day of visitation their abused plenty will be torn from them, and they will have no refuge to flee to.

CHAP. IX.

The excess of the prophet's grief for the miseries of his people, and his abhorrence of their crimes, and the justice of God in his dealings with them. 1-16. Calls for lamentation, 17-22. Warnings not to glory in wisdom, strength, riches, or external distinctions, but in the knowledge of God, and of his grace, 23, 24. Wicked Jews, and the uncircumcised, will be punished together, 25, 26.

OH that ¹my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of ²the daughter of my people.

² Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them: ³for they be all adulterers, ⁴an assembly of treacherous men.

³ And ⁵they bend their tongues like their bow for lies: but they are not ⁶valiant for the truth upon the earth; ⁷for they proceed from evil to evil, and ⁸they know not me, saith the LORD.

⁴ Take ⁹ye heed every one of his ¹⁰neighbour, and trust ye not in any brother: for ¹¹every brother will utterly supplant, and every neighbour will ¹²walk with slanders.

⁵ And ¹³they will ¹⁴deceive every one his neighbour, and will not speak the truth: they have ¹⁵taught their tongue to speak lies, and ¹⁶weary themselves to commit iniquity.

⁶ Thine ¹⁷habitation is in the midst of deceit; through deceit they ¹⁸refuse to know me, saith the LORD.

⁷ Therefore thus saith the LORD of hosts. Behold, ⁸I will melt them, and try them: for how ⁹shall I do for the daughter of my people?

⁸ Their ¹⁰tongue is as an arrow shot out; it speaketh

m vi. 29. Lev. xix. 16. Ps. xv. 3. Prov. vi. 16, 19. x. 18. xxv. 18. Ez. xxii. 9. 1 Pet. ii. 1, 2. n 8. Ps. lxxv. 4. Is. lix. 3, 4, 13-15. Mic. vi. 12. Eph. iv. 25. 2 Or, mock. Job xi. 3. o 3. Job xv. 5. Ps. i. 19. lxxv. 3. ex. 13. 1 Tim. iv. 2. p Gen. xix. 11. Ps. vii. 14. Prov. ix. 16. Is. v. 18. xli. 6, 7. xlv. 12-14, 16, 17. Ez. xxiv. 12. Mic. vii. 3. Hab. ii. 13. q xl. 19. xlviii. 18. x. 10. Ps. cxx. 2-6. r xlii. 10. Job xli. 14, 15. Prov. i. 24, 29. Hos. iv. 6. John iii. 19, 20. Rom. i. 28. 1 Cor. xv. 34. s vi. 29, 30. Is. i. 25. xlviii. 10. Ez. xxii. 18-22. xxvii. 11, 12. Zech. xlii. 9. Mal. iii. 3. 1 Pet. i. 7. iv. 12. t xxxi. 20. 2 Chr. xxxvi. 15. Hos. vi. 4, 5. xi. 8, 9. Zech. i. 14-16. u 3. 5. Ps. xlii. 2. lxxv. 4. lxxv. 3. cxx. 3.

V. 13-22. Happy are they who by calamities, or any means, are brought to be silent in submission and self-abasement before God; for all who are not thus humbled will be silenced before his judgment-seat, and made to drink the water of gall for their sins.—Whilst transgressors look for peace and prosperity, sudden destruction overtakes them, and there will be no charming or escaping the executioners of divine vengeance; no comforting of themselves under these sorrows. But, however the servants of God may grieve for the miseries which they foresee coming upon those whom they love, they will soon be satisfied with the reasons of the Divine conduct, and their sorrow will be turned into joy.—The justice of God is peculiarly manifest in the punishment of those who deem themselves secured by the engagements of the new covenant and their relation to God, whilst they idolize the world, and are slaves to their lusts.—As salvation by Christ can only be found in this life, so the present opportunity should be seized, lest at the hour of death, or the day of judgment, any should dolefully exclaim, "The harvest is past, the summer is ended, and we are not saved."—The Lord hath graciously become our physician, and the blood of Christ, and the influences of the Holy Spirit, are more effectual to heal the wounded conscience, and the distempered heart, than any medicines to cure the diseases of the body. Why then are sinners not healed? Is there no Saviour, no sanctifier? Alas! they deem themselves whole, or are in love with their disease, or hate the physician and his means of cure, or are madly attempting other methods of recovery. Thus they die unpardoned and unchanged, for they will not come to Christ to be saved.

NOTES.

CHAP. IX. V. 1, 2. The prophet did not think himself sufficiently affected by the foresight of the miseries that he was sent to predict; he wished to be more evidently impressed and in earnest, and by the excess of his sorrow to shew the people his assured belief of what he spake, and his tender love for them, and to affect them by his example. He therefore pathetically exclaimed, "Oh that one would grant me, that my head were a well of waters, and mine eyes as fountains, whence tears might flow without intermission, for the calamities which I foresee can never be sufficiently lamented."—"The same word in the Hebrew signifies both the eye, and a fountain, as if in this land of sorrows, our eyes were designed rather for weeping than seeing." (Henry.)—At the same time the prophet spake with equal energy of his abhorrence of their crimes. "His righteous soul was vexed day by day with their ungodly deeds," by which God was dishonoured, and vengeance was brought down upon them. He would therefore have preferred some hut in the wilderness, and the life of a hermit, to his present situation, had not his duty made it necessary for him to continue among them.—"The prophet sheweth the great compassion that he had towards his people; which is a special note to discern the true pastors from the hirelings." The word *adulterers* may mark either the *sensuality* or the *idolatry* of the people, or both combined, which was generally the case.

V. 3-6. The people cultivated the art of lying, as men prepare bows and

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B. C. 610.

* Heb. Who will give my head, &c.

a iv. 19. xlii. 17. xlv. 17. Ps. cxix. 136. Is. xvi. 9. xlii. 4. Lam. ii. 11-18, 19. Ez. xxi. 48, 49. Ez. xxi. 6, 7.

b vi. 26. viii. 21, 22.

c Ps. lv. 6-8. cxx. 5-7. Mic. vii. 1-7.

d v. 7, 8. xlii. 10. Ez. xxii. 10. Hos. iv. 2. Jam. iv. 4.

e xli. 1. 6. Hos. v. 7. vi. 7. Zeph. iii. 4. Mal. ii. 11.

f 8. Ps. lii. 2-4. lxxv. 3. 4. cxx. 2-4. Is. lix. 4, 5. 13-15. Mic. vii. 3-5. Rom. iii. 13.

g Matt. x. 31-33. Mark vii. 34. Rom. i. 16. Phil. i. 28. Jude 3. Rev. xii. 11.

h vii. 26. 2 Tim. iii. 13, 24.

i iv. 22. xlii. 16. xlii. 34. Judg. ii. 10. Sam. ii. 12. Hos. iv. 1. John xviii. 54, 55. xlvii. 3. 2 Cor. iv. 6.

k xli. 6. Ps. xli. 2, 3. Is. vi. 12. Prov. xxvi. 24, 25. Mic. vii. 5, 6. Matt. x. 17. 21, 34, 35. Luke xxi. 16.

l Or, friend.

m Gen. xxvii. 35, 36. xlii. 28. 1 Thes. ii. 18.

n 1 Pet. ii. 1, 2. 2 Or, mock. Job xi. 3. o 3. Job xv. 5. Ps. i. 19. lxxv. 3. ex. 13. 1 Tim. iv. 2. p Gen. xix. 11. Ps. vii. 14. Prov. ix. 16. Is. v. 18. xli. 6, 7. xlv. 12-14, 16, 17. Ez. xxiv. 12. Mic. vii. 3. Hab. ii. 13. q xl. 19. xlviii. 18. x. 10. Ps. cxx. 2-6. r xlii. 10. Job xli. 14, 15. Prov. i. 24, 29. Hos. iv. 6. John iii. 19, 20. Rom. i. 28. 1 Cor. xv. 34. s vi. 29, 30. Is. i. 25. xlviii. 10. Ez. xxii. 18-22. xxvii. 11, 12. Zech. xlii. 9. Mal. iii. 3. 1 Pet. i. 7. iv. 12. t xxxi. 20. 2 Chr. xxxvi. 15. Hos. vi. 4, 5. xi. 8, 9. Zech. i. 14-16. u 3. 5. Ps. xlii. 2. lxxv. 4. lxxv. 3. cxx. 3.

x 2 Sam. xli. 27. xx. 9, 10. Ps. xxviii. 3. v. 21. Prov. xxvi. 24. —26. Matt. xxvi. 48, 49.

y Heb. in the midst of him.

z v. 9. 29. Is. i. 2. v. 9. 29. Is. i. 2.

aa iv. 19-26. vii. 29. viii. 18. xlii. 16, 17. Lam. i. 16, 17.

ab ii. 11, 12.

ac Or, desolate.

ad ii. 6. Is. xxxiv. 10. Ez. xiv. 15. xxix. 11. xxxiii. 28.

ae Heb. from the foot of every tree, &c.

af iv. 25. Hos. iv. 3.

ag xxvi. 18. li. 37. Neh. iv. 2. Ps. lxxxix. 1. Is. xxxv. 2. Mic. i. 6. iii. 12.

ah x. 22. Is. xlii. 22. xxiv. 13.

ai Or, xviii. 2. e xxvii. 22. Is. xlv. 26.

aj Heb. desolation. xxv. 11, 18. Lam. iii. 47. Mic. vi. 16.

ak Deut. xxxii. 29. Ps. cvii. 43. Hos. xiv. 9. Matt. xxiv. 15. Rev. i. 3.

al v. 19, 20. xvi. 10. 13. xxii. 8. 9. Deut. xxix. 22-24. 1 Kings ix. 8, 9. Ps. cvii. 34. Ez. xiv. 23. xlii. 25-31.

am xlii. 9. Deut. xlviii. 1. 17. 2 Chr. vii. 19. Ezra iv. 10. Ps. lxxxix. 30. cxix. 53. Prov. xxviii. 4. Zeph. iii. 1-6.

an i. 17. vii. 24. Gen. vi. 5. Rom. i. 21-24. Eph. ii. 3. iv. 17-19. || Or, stubbornness. k xlii. 17. Zech. i. 4, 5. Gal. i. 14. 1 Pet. i. 18. i viii. 14. xlii. 15. xxv. 15. Ps. ix. 3. lxxv. 5. lxxxv. 1. Is. 17. 22. Lam. iii. 15. Rev. viii. 11. m xlii. 24. Lev. xvi. 33. Deut. iv. 27. xxviii. 25, 26, 64. Neh. i. 8. xl. 17. n xv. 2-4. xxiv. 10. xxv. 27. xxix. 17. xlix. 36, 37. Ez. v. 2. 12. xiv. 17.

deceit: ¹one speaketh peaceably to his neighbour with his mouth, but ²in heart he layeth his ³wait.

⁹ Shall ¹I not visit them for these ²things? saith the LORD: shall not my soul be avenged on such a nation as this?

¹⁰ ¶ For ¹the mountains will I take up a weeping and wailing, and for the ²habitations of the wilderness a lamentation, ³because they are ⁴burned up, ⁵so that none can pass through ⁶them; neither can ⁷men hear the voice of the cattle; ⁸both the fowl of the heavens and the beast are fled, they are gone.

¹¹ And ¹I will make Jerusalem heaps, and ²a den of dragons; ³and I will make the cities of Judah ⁴desolate, without an inhabitant.

¹² Who is ¹the wise man that may understand this? and ²who is he to whom the mouth of the LORD hath spoken, that he may declare it, ³for what the land perisheth and is burned up like a wilderness, that none passeth through?

¹³ And the LORD saith, ¹Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

¹⁴ But have ¹walked after the ²imagination of their own heart, and after Baalim, ³which their fathers taught them:

¹⁵ Therefore thus saith the LORD of hosts, the God of Israel; Behold, ¹I will feed them, ²even this people, with wormwood, and give them water of gall to drink.

¹⁶ I will ¹scatter them also among the heathen, whom neither they nor their fathers have known: ²and I will send a sword after them, till I have consumed them.

arrows for war: they habituated their tongues to lies, that they might utter them without hesitation and with confidence; they devised ingenious methods of deception, and strove to get over the restraints of shame and conscience; they were ambitious of being adepts in the whole system of dissimulation, and were continually employed in slander, flattery, cheating, and over-reaching; they were very bold in this work, and sought to obtain authority by these base practices, instead of being valiant for the truths of God, or in maintaining truth and justice in judicial proceedings; they were indefatigable in committing iniquity, and this mutual deceit and fraud were so universal, that the nearest relations and neighbours could not safely trust one another.—Whilst the prophet thus complained of his people, the Lord himself spake, and allowed that his servant's dwelling was in the midst of deceit and lies, and that he was on that account despised and hated; but he might be patient in his situation, when he considered that through the same deceit the people were resolved not to have any acquaintance with God, and despised him even more than his prophet. They trusted to their lies for safety, they hated the holy perfections, truths, and precepts of God, because contrary to their own character and conduct; they "loved darkness rather than light, because their deeds were evil;" they preferred any worthless idol and superstition, to God and his worship; and their religion was wholly hypocrisy. (8.)

V. 7. In this corrupt state of the whole nation, the only one on earth where the name of God was known and worshipped, what did it behove him to do? It would have been very dishonourable to him to connive at their wickedness; yet would he not be without a church on earth; and his engagements to Abraham and David forbade him utterly to cast off the nation, before the coming of the Messiah. He was therefore determined to cast them into the furnace, to melt, prove, and refine the mass; which would be attended with the destruction of vast multitudes, consumed as dross. But it would refine a small number, from whom he would raise up a purer church for the honour of his name.—"What can I do else for my people, but by all means try to save them from the common destruction?" (Lowth.)

V. 9. (Notes, v. 9. 29.)

V. 10, 11. (Marg. Ref.) The most dreadful desolations are here predicted with the most exquisite pathos, the prophet being suffused in tears, and unable to repress his groans and bitter lamentations, when compelled to deliver his awful message. "I have not desired the woeful day, Lord, thou knowest."

V. 12. 'Is there none of you so well acquainted with the will of God as to be able to declare the reasons why he hath given such severe instances of his anger against this land?' (Lowth.)

V. 15, 16. (Marg. Ref.)

V. 17, 18. 'Consider the evil circumstances you are in, which call for mourning and lamentation; and since you are not sufficiently affected with the dangers that threaten you; send for those women whose profession it is to make public lamentation at funerals, and let their mournful ditties excite true sorrow in you.' (Lowth.) (Marg. Ref.)

22 Speak, Thus saith the LORD, Even the carcases of men shall *fall as dung upon the open field, and as

V. 1—9. If ministers would have the people deeply affected by their representations of the evil and fatal consequences of sin, their conduct must manifest that their own hearts are suitably impressed with the subject, as well as full of

8. Is. xlii, 16. xlv. 25. Rom. v. 11. *Greek.* 1 Cor. i. 31. 2 Cor. x. 17. Gal. vi. 14. xxxi. 33. 34. Ps. xci. 14. Matt. xi. 27. Luke x. 22. John xvi. 3. 2 Cor. iv. 6. 1 John v. 20. Ps. xxviii. 5. 7. lii. 2. xlv. 7. 8. xlvii. 7—9. Rom. xii. 25. 26. e 1 Sam. xv. 22. Ps. 8. Mic. vi. 8. vii. 18. f Bz. xxviii. 10. xxxii. 19—32. Am. iii. 2. Rom. ii. 8. 9. 23. 26. * *Heb. visit upon.* g xxv. 9. xxvi. 37. xlv. 11—lii. Is. xiii—xxvii. Bz. xlv. xxv. 26. h Is. x. 12. 24. i *Heb. cut off into corners; or, hating the corners of their hair pulled.* kiv. 4. Lev. xxi. 41. Deut. xxv. 6. Ez. vii. 7. 9. Acts vii. 51. Rom. ii. 28. 29. Gal. vi. 15.

CHAP. X.

Warnings against the idolatry and superstition of the heathen, 1-5. None like to Jehovah the Creator and Lord of all, 6-16. Prophecies concerning the captivity, with suitable lamentations and prayers, 17-25.

HEAR ye the word "which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, "Learn not the way of the heathen, and "be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For "the "customs of the people are vain: for "one cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They "deck it with silver and with gold: they fasten it with nails and with hammers, that it move not.

5 They are upright as the palm-tree, but "speak not: they must needs "be borne, because they cannot go. Be not afraid of them; for "they cannot do evil, neither also is it in them to do good.

6 Forasmuch as "there is none like unto thee, O LORD; "thou art great, and thy name is great in might.

7 Who "would not fear thee, "O King of nations?

xxxiii. 31, xxxiii. 26. 2 Sam. vii. 22. Ps. xxxv. 10. lxxxvi. 8-10. lxxxix. 6-8. Is. xl. 18. 25. xli. 5, 9. lxxxii. 18. Neh. iv. 14. ix. 32. Ps. xlviii. 1. xvi. 4. xlv. cxviii. 5. Is. xli. 6. Dan. iv. 3. 31, 35. Mat. i. 11. 14. m v. 22. Job xxxvii. 23, 24. Luke xii. 5. Rev. xv. 4. m Ps. xlii. 28. lxxii. 11. lxxxvi. 9. Is. ii. 4. Zech. ii. 11. Rev. xi. 15.

either utterly cast off professing churches, that become thus corrupt; or he will melt and try them; and putting away numbers as dross, he will bring forth a few as vessels of honour fitted for his use.

V. 9-26. When the judgments of God are abroad in the earth, they who are indeed wise, and understand such matters, and have heard and believed his word, will perceive for what reason he causes such calamities. And surely it behoves the Jews, who have been so long scattered among the nations, and consumed by a succession of calamities, to enquire "Wherefore the LORD hath thus fed them with wormwood, and given them water of gall to drink?" Must it not be obvious that it is because they have forsaken his law, and not obeyed his voice, but followed their own imaginations and the traditions of their fathers, in contempt of the Messiah, the Prince of peace, and the King of Israel?—It avails little to multiply expressions of sorrow, or to excite each other to lamentation, when death enters our houses or desolates our streets, except we obey the word of the Lord, and mourn with "godly sorrow, that worketh repentance unto salvation not to be repented of." This, and this alone, can prepare the heart for true comfort, and convert the heaviest afflictions into the most precious mercies.—But in this world of sin and sorrow, terminating speedily in death and future judgment, how unreasonable is it for men to glory in their learning, knowledge, sagacity, health, strength, authority, wealth, or any other appendage which leaves them under the dominion of sin, and the wrath of God! which cannot avert temporal or eternal misery! which may be torn from them in a moment, and of which an account must hereafter be rendered! which instead of rendering them happy, may probably increase their eternal condemnation! Happy is he who knoweth God by true faith and the experience of his mercy and grace in Jesus Christ; who beholdeth his glory, and is changed into his image; who is a follower of him in his lovingkindness, judgment, and righteousness; and who delights in those things in which God delighteth! This is the true "circumcision of the heart, whose praise is not of men, but of God." Such men are the true Israel, "who worship God in the spirit, glory in Christ Jesus, and have no confidence in the flesh." Let us then prize this distinction, which is divine and eternal. Let us seek for it diligently, and then rejoice and glory in it above all other things; let us so value ourselves upon it as to be above grovelling pursuits, and to deem ourselves set apart for the glory of God our Saviour; and to him let us devote all our possessions and endowments, that he may be honoured in our use of them.—But the time is coming, when the uncircumcised in heart, notwithstanding external forms and notions, will, with heathens and infidels, be punished with an everlasting destruction from the presence of the Lord.

NOTES.

CHAP. X. V. 2. The people of Israel when in their own land had always been disposed to learn the idolatries and superstitions of their neighbours; the ten tribes were dispersed in heathen countries, and the Jews were about to be carried captive to Babylon, the very centre of idolatry. The Gentiles in general and the Chaldeans above all others, were addicted to astrology, and to regard omens; they were dismayed by comets, eclipses, and other unusual appearances of the heavenly bodies; and their determinations in the most important matters were often formed from such signs of the heavens, rather than from sound policy. This was the effect of ignorance of God, of idolatrous regard to his creatures, and of vain endeavours to pry into futurity; and therefore the Lord's people must not imitate their customs. Whatever might seem to be portended by the signs of the heavens, they would be safe while trusting in God, and walking in the path of duty; and nothing could truly presage prosperity to them, in the way of disobedience.

V. 3-5. The prophet exposes the folly and stupidity of idolaters, in the same manner that Isaiah had done. (Notes, Is. xli.)

V. 6-8. The prophet here contrasts the glory of Israel's God with the impotency of senseless idols, in an act of solemn worship addressed to them,

A. M. 3397.

B. C. 607.

a ii. 4. xlii. 15-17. Ps. i. 7. 1 Thes. ii. 13. Rev. ii. 29. b Lev. xviii. 3. xx. 23. Deut. xii. 30. 31. xx. 18. c Is. xlvii. 12-14. Luke xxi. 20-22. d 8. Lev. xviii. 30. 1 Kings xviii. 26-29. Matt. vi. 7. Rom. i. 18. 1 Pet. i. 18. * Heb. statutes or ordinances are vanity. e Is. xlv. 9-20. xlv. 20. Hos. vii. 4-6. Hab. ii. 18, 19. f Ps. cxv. 4. cxvii. 15. Is. xl. 19, 20. xli. 6, 7. g Ps. cxv. 5-8. cxv. 16-18. Hab. ii. 19. 1 Cor. xli. 2. Rev. xiii. 14, 15. h Is. xli. 1. 7.

i Is. xli. 23. 24. xlv. 9. 10. xlv. 20. 1 Cor. viii. 4.

k Ex. viii. 10. ix. 17. 19. 20. 21. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

+ Or, it liketh thee. Ps. lxxxvi. 7. o Ps. lxxxix. 6. 1 Cor. i. 19, 20. 2 Heb. in one, or, at once. p Is. ii. 17, 18. Ps. cxv. 8. cxv. 18. Is. xli. 20. Hab. ii. 18. Zech. x. 2. Rom. i. 21, 22. q ii. 27. Is. xlv. 19. Hos. iv. 12. r 4. 1 Kings x. 22. Ez. xxvii. 12. t Dan. x. u 1 Kings xviii. 39. 2 Chr. xv. 3. John xviii. 3. 1 Thes. i. 9. 1 John v. 20. § Heb. God of truth. Deut. xxxii. 17. Ps. xli. 5. c. xli. 6. x. xlii. 38. Deut. v. 26. 1 Sam. xvii. 25. 36. Ps. xlii. 2. lxxxiv. 2. Is. xxxvii. 4, 17. Dan. vi. 26. Matt. xvi. 16. xlv. 65. Acts xiv. 15. Heb. x. 31. y Ps. xciii. 2. cxlv. 18. Dan. iv. 3. 34. vii. 14. 1 Tim. i. 17. || Heb. King of eternity. Is. lvii. 15. z Judg. v. 4. Job ix. 6. Ps. xvii. 7. lxxviii. 1. lxxxviii. 18. xlvii. 4. cly. 32. cxv. 7. Mic. i. 4. Nah. i. 6. Hab. iii. 6. 10. Matt. xxvii. 51. 52. Rev. xx. 11. a Ps. lxxvi. 7. xc. 11. Joel ii. 11. Nah. i. 6. Mat. iii. 2. b Ps. xvi. 5. c Is. ii. 18. Is. ii. 18. Zeph. ii. 11. Zech. xii. 2. Rev. xx. 2. d Lam. iii. 66. e xxxii. 17, 11, 15. Gen. i. 1. 6-9. Job xxxviii. 4-7. Ps. xxxiii. 6. cxv. 5, 6. cxlviii. 4, 5. John i. 3. Col. i. 19. f Ps. xxiv. 2. lxxviii. 69. xciii. 1. cxix. 90. Prov. iii. 19. xxx. 4. Is. xlv. 18. xlix. 8. g Job ix. 8. xxvi. 7. Ps. civ. 2. 24. Is. xl. 22. xlii. 5. xlv. 24. xlv. 12. xlviii. 13. Zech. xii. 1.

for 'to thee doth it appertain: forasmuch as "among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

8 But they are "altogether "brutish and foolish: "the stock is a doctrine of vanities.

9 "Silver spread into plates is brought from "Tarsish, and gold from "Uphaz, the work of the workman, and of the hands of the founder, blue and purple is their clothing; they are all the work of cunning men.

10 But "the LORD is the "true God, he is "the living God, "and an "everlasting King: "at his wrath the earth shall tremble, and "the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, "The gods that have not made the heavens and the earth, even "they shall perish from the earth, and from "under these heavens.

12 He "hath made the earth by his power, he hath "established the world by his wisdom, and hath "stretched out the heavens by his discretion.

that by interweaving adorations with his instructions, the people might be led to concur in this holy service. None of the pretended deities, which some professed to worship by their images, could be equalled to JEHOVAH; they were either inanimate creatures, or the departed spirits of eminent men, or ideal characters, or devils. Nor could any of the wise legislators, philosophers, or rulers of the nation, vie with the Lord, the King of all nations. Who then would refuse to fear and worship him, whose infinite perfection, and absolute, universal, and everlasting sovereignty over all creatures, which are the works of his hands, and wholly dependent on him; and whose power to save and to destroy, entitle him to this honour, and make it reasonable and advantageous to all rational creatures? Idolaters therefore must be altogether brutish and foolish; and the worship of a senseless block of wood, (however carved or ornamented, or whatever it was supposed to represent,) must lead to the most unworthy apprehensions of God, to the most gross and pernicious mistakes, and to all vain and abominable practices. (10.)

V. 9, 10. Some think that Uphaz is the same as Ophir, but this is quite uncertain.—The contrast between the most expensive and most richly ornamented dead images and the living and true God, the everlasting King, whose wrath the nations could not abide, is very expressive and instructive.—Where but in the Scriptures do we meet with such sublime and rational thoughts concerning the great Creator and Lord of all? The very circumstance that the Bible (and the Bible alone) has established the doctrine of one God of infinite perfection, to the exclusion of all others who have been or are called God, or have been or are worshipped, is a very convincing argument to a considerate mind, that it is the word of that one living and true God!

V. 11. This verse in the original is in the Chaldee, and not the Hebrew language; and it seems to have been thus inserted, that the captive Jews might have an answer ready for the idolaters, in their own language, when they tempted them to join their worship. Their idols were no gods, they had not created the world, and they would shortly be destroyed from the earth. This is a prediction of the total extirpation of idolatry, which hath already received a most wonderful accomplishment, and will be perfectly fulfilled, when that ambitious spirit, whom all idolaters worship, shall be confined in the bottomless pit.—Lest they should think they had acquitted themselves well, if they abstained from what they saw the heathen do, he tells them that they must do yet more than this. They must make open profession against their gods; they must proclaim against their idolatry; and therefore in the middle of his exhortation he interlaceth these words in the Chaldee tongue.—"Can every friar in a pulpit warrant his words from being mistaken or perverted to heresy? And are the words of God so obnoxious that they may not be read?"—"If God himself may not speak in a vulgar tongue, I see far less reason why a friar should."—"Ye have heard the state of the times, wherein this prophecy is commanded, now let us consider of the event.—We have heard of the admired oracles of the gentiles, of Apollo at Delphos, and of Jupiter Ammon in Egypt; but all of them have long since perished from the earth, and from under these heavens. We have heard of the names of many gods in former times, of great renown in these islands of the gentiles, Jupiter, Mars, Apollo, &c., yet they are all perished. Where now is Bel, the god of Babylon; Nisroch, the god of Assyria; Baal and Astaroth, the gods of the Zidonians; Milcom, the god of the Ammonites; Chemosh, of Moab; and Thammuz, of the Egyptians?—Their very names are perished." (Mede's Sermon on this Text.)

V. 12-15. Here again the almighty and all-wise Creator and upholder of the universe; the great Disposer of all events, who giveth rain from heaven and fruitful seasons, and ordereth the whole in judgment and mercy; is contrasted with the senseless lifeless idol, in a manner exquisitely suited to shame the idolaters.—"The more any man thinketh to do any thing well by his own wisdom, and not as God instructeth him, the more doth he prove himself to be a vile beast."—"The time of their visitation" means, the time appointed by the only wise God for punishing the idolaters, and pouring contempt on the idols.

CHAP. XI.

The prophet is sent to proclaim God's covenant, and to reprove the Jews for breaking it, 1-10. He denounces vengeance against them, 11-17: and against the men of Anathoth, who devised his death, 18-23

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of ^athis covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; ^bCursed be the man that obeyeth not the words of this covenant,

4 Which ^cI commanded your fathers in the day that I brought them forth out of the land of Egypt, from the ^diron furnace, saying, ^e"Obey my voice, and do them, according to all which I command you: so shall ^fye be my people, and I will be your God:

5 That I may ^gperform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as ^hit is this day. Then answered I, and said, ⁱ"So be it, O LORD.

6 Then the LORD said unto me, ^j"Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and ^kdo them.

7 For ^lI earnestly protested unto your fathers, ^min the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they ⁿobeyed not, nor inclined their ear, but walked every one in the ^oimagination of their evil heart: ^p"therefore I will bring upon them all the words of this covenant, which I commanded ^qthem to do: but they did ^rthem not.

9 And the LORD said unto me, ^s"A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are ^tturned back to ^u"the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: ^v"the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 Therefore thus saith the LORD, Behold, ^w"I will bring evil upon them, ^x"which they shall not be able to ^yescape; and though ^z"they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem ^{aa}go, and cry unto the gods unto whom

xxi. 38, 39. xxi. 3, 4, 15. John xi. 53. Acts xxiii. 12-15. p. iii. 10. 2 Kings xxiii. 25. 2 Chr. xxxiv. 30-33. Hos. vi. 4. vii. 16. Zeph. i. 6. Ez. xx. 18, 21. Zech. i. 4. Acts vii. 51, 52. iii. 6-11. xxxi. 32. Lev. xxvi. 15. Deut. xxxi. 16. 2 Kings xvii. 7-20. Ez. xvi. 59. xlv. 7. Hos. vi. 7. viii. 1. Heb. viii. 9. s. 17. vi. 9. xix. 3. 15. xxiii. 12. xxxv. 17. xxxvi. 31. 2 Kings xxii. 16. 2 Chr. xxxiv. 24. Ez. vii. 5. x. 1. Is. xlv. 17, 18. Am. ii. 14, 15. v. 19. ix. 1-4. 1 Thes. v. 3. Heb. i. 3. Rev. vi. 15-17. z. Heb. go forth of, u. xiv. 12. Ps. xviii. 41. lxxvi. 18. Prov. i. 23. Is. i. 15. Ez. viii. 18. Mic. iii. 4. Zech. vii. 13. Luke xiii. 24-25. x. ii. 28. xlv. 17-27. Deut. xxxii. 37, 38. Judg. x. 14. 2 Chr. xxviii. 22, 23. Is. xlv. 20.

NOTES.

CHAP. XI. V. 2-8. The orders are here given in the plural number, "Hear ye," &c.; to Jeremiah as one of many, who had been charged with the same message; and they refer to the national covenant made with Israel at mount Sinai; (Notes, &c. Ex. xix. xxiv. Deut. xxvii. xxviii. xxix.) This was the charter of all Israel's privileges, as long as they were obedient according to the terms of it. But idolatry and apostasy from God, when general, and committed or connived at by public authority, forfeited the covenant. The prophet was therefore sent to remind the people of the curses denounced in the law against the rebellious; and to shew, that the continuance of the benefits covenanted to them, when they were delivered from Egyptian bondage, depended on their obedience. Whilst the Lord charged him with this message, and mentioned the good land given them, he answered and said, "Amen," or "So be it, O LORD;" as expressing his acquiescence in this reasonable requirement, (Notes, Deut. xxvii. 25, &c.) and his hearty desire, that the people might return to obedience, and be continued in their privileges. He was then ordered to proclaim the covenant very publicly; to shew the people how their fathers had broken it; to predict the speedy approach of the calamities threatened in it; and to charge the whole nation with having conspired together to forsake God, and give themselves up to idolatry. Some think that the prophet also reminded the people of the renewal of the covenant, lately made during the

A. M. 3406.

B. C. 598.

a xxiv. 13-16.

Ex. xix. 5, xxiv.

3-8. 2 Kings

xxiii. 2, 3.

b Deut. xxvii. 26

xxviii. 15, &c.

xxix. 19, 20.

Gal. iii. 10-13.

c xxxi. 31-33.

Ex. xxiv. 3-8.

Deut. v. 2, 3.

xxix. 10-15.

Ez. x. 6-12.

Heb. viii. 8-10.

d Deut. iv. 20.

1 Kings viii. 51.

Is. xlviii. 10.

e vii. 22, 23. xxvi.

13. Ex. xx. 5.

xxii. 21, 22.

Lev. xxvi. 3.

Deut. xi. 27.

xxviii. 1, &c.

1 Sam. xv. 22.

Zech. vi. 15.

Matt. xxviii. 20.

Heb. v. 9.

f xxiv. 7. xxx. 22.

xxxi. 31, 33.

xxxii. 39. Gen.

xvii. 8. Lev.

xxvi. 12. Ez.

xi. 20. xiv. 11.

xxvi. 38. xxxvii.

23. 2. x. xiii. 9.

2 Cor. vi. 16.

Heb. viii. 10.

g Ex. iii. 8, 17.

Lev. xx. 14.

Deut. vi. 3, vii.

12, 13. Ps. cv.

9, 10.

h Heb. Amen.

xxviii. 6. Deut.

xxvii. 15-26.

1 Cor. xiv. 16.

h. iii. 12. vii. 2.

xix. 2. Is. lviii.

1. Zech. vii. 7.

i Ps. xv. 5. John

xiii. 17. Rom.

ii. 13. Jam. i.

22.

k 1 Sam. viii. 9.

Eph. iv. 17.

2 Thes. iii. 12.

1 vii. 13. 23-25.

xxv. 4. xxxv. 15.

Ex. xx. 23. xxiii.

21. 22. Deut. iv.

6. v. 29. vi. 2.

viii. 6. x. 12, 13.

xi. 26-28. xii.

32. xxviii. 1, &c.

xxx. 20.

m vi. 16, 17. vii.

24. ix. 13, 14.

xxv. 15. xlv.

17. Neh. ix. 16.

17. 26. 29. Ez.

xx. 8. 13. 21.

Zech. vii. 11.

n Or, stubborn-

ness.

o Lev. xxvi. 16.

s. Deut. xxviii.

15, &c. xlix. 21.

28. xxx. 17-19.

xxxii. 50-26.

Josh. xxiii. 13.

-16. Ez. xx. 37.

38.

p v. 31. vi. 13.

viii. 10. Ez. xxii.

25-31. Hos. vi.

9. Mic. iii. 11.

vii. 2, 3. Zeph.

i. 14. Matt.

y ii. 28. iii. 1, 2.

Deut. xxxii. 16,

17. 2 Kings

xxiii. 4, 5, 13.

Is. ii. 8. Hos.

xii. 11.

z xii. 5. xxxii.

35. 2 Kings xxi.

4, 5.

ll Heb. shame.

ll Hos. ix. 10.

a vii. 16. xiv. 11.

xv. 1. Ex. xxxii.

10. 1 John v. 16.

b ll Ps. xvi. 18.

Hos. v. 6.

* Heb. evil.

+ Heb. What is

to my beloved in

my house. Luke

viii. 28. Greek.

c ii. 2. iii. 14.

xii. 7. Hos. iii.

1. Rom. xi. 28.

d vii. 7-11. Ps.

116. Prov. xv. 8.

xxi. 27. xxviii.

9. Is. i. 11, &c.

e iii. 1, 2. Ez. xvi.

10. 1 John v. 16.

f Hag. ii. 12-14.

Tit. i. 15.

g Or, when thy

g Prov. ii. 14. x.

23. xxvi. 18, 19.

1 Cor. xiii. 6.

h Ps. li. 8. Rom.

xi. 17. &c. i.

i Ps. lxxxvi. 15.

i. 30, 31. xxviii.

11. Ez. xv. 4-7.

xx. 47, 48. Matt.

iii. 10. John xv.

6.

k ii. 21. xii. 2.

xxiv. 6. xlii. 10.

xlv. 4. 2 Sam.

vii. 10. Ps. x.

2. lxxx. 8. 15.

Is. v. 2. lxi. 3.

Ez. xvii. 5.

l li. xvi. 10, 11.

xxviii. 8. xli. 15.

xxvi. 13. 19.

xxxv. 17. xxxvi.

7. x. 2.

m 19. 1 Sam. xxiii.

11, 12. 2 Kings

vi. 8, 10. 14-

20. Matt. ii. 13.

n Prov. vi. 22.

o xviii. 18. xx. 10.

Ps. xxxviii. 32.

33. Matt. xxvi.

3, 4.

s Heb. the stalk

with his bread.

p Ps. lxxxiii. 4.

Is. liii. & Dan.

ix. 26.

q Ps. xxviii. 13.

xxvi. 9. cxxii. 5.

r Ps. cxxii. 6. Prov.

x. 7.

s Gen. xviii. 25.

Ps. xcvi. 9.

1 Acts. vii. 31.

xxviii. 10. xx. 19.

1 Sam. i. 20. 26.

1 Chr. xxviii. 9.

xxix. 17. Ps. vii.

9. Rev. ii. 23.

u 1 Sam. xxi. 15.

18. xviii. 20-23.

2 Tim. iv. 14.

Rev. vi. 9, 10.

xvii. 20.

v 1 Sam. xxi. 15.

Job v. 18. Ps.

xli. 15. xxxv. i.

xliii. 1. 1 Pet. ii. 23.

y xli. 5, 6. xx. 10.

Mic. vi. 6. Matt. x. 21. 34-36. Luke iv. 24.

z Is. lxxx. 10. Am. ii. 12. vii. 13-16. Mic. ii. 6, 11.

a xx. 1, 2. xxxviii. 1-6. Am. vii. 10.

M. xl. xxi. 35. 37. Luke xiii. 33. 34. Acts vii. 51, 52.

u Heb. void upon.

b ix. 21. xviii. 21. 2 Chr. xxxvi. 17. Lam. ii. 21.

1 Thes. ii. 16, 18.

c 19. xlv. 27. Is. xiv. 20-22.

d v. 9. 29. viii. 12. xxiii. 12. xlv. 21. xlviii. 41. 1. 27.

Luke x. 44.

they offer incense: but they shall not save them at all in the time of their ^strouble.

13 For ^taccording to the number of thy cities were thy gods, O Judah; and ^uaccording to the number of the streets of Jerusalem have ye set up ^valtars to that ^w'shameful thing, even altars to burn incense unto Baal.

14 Therefore ^x'pray not thou for this people, neither lift up a cry or prayer for them: ^y'for I will not hear ^zthem in the time that they cry unto me for their ^{aa}'trouble.

15 ^b'What hath ^c'my beloved ^d'to do in mine house, ^e'seeing she hath wrought lewdness with many, and ^f'the holy flesh is passed from thee? ^g'when thou doest evil, ^h'then thou rejoicest.

16 The LORD called thy name, ⁱ'A green olive-tree, fair, and of goodly fruit: ^j'with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, ^k'that planted thee, hath ^l'pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves, to provoke me to anger in offering incense unto Baal.

18 ¶ And ^m'the LORD hath given me knowledge of ⁿit, and I know ^oit: then thou shewedst me their doings.

19 But ^p'I was like a lamb or an ox ^qthat is brought to the slaughter; and I knew not that ^r'they had devised devices against me, ^ssaying, Let us destroy ^t'the tree with the fruit thereof, ^u'and let us cut him off ^v'from the land of the living, ^w'that his name may be no more remembered.

20 But, O LORD of hosts, ^x'that judgest righteously, ^y'that triest the reins and the heart, ^z'let me see thy vengeance on them: for unto thee have I ^{aa}'revealed my cause.

21 Therefore thus saith the LORD, of the men of Anathoth, ^b'that seek thy life, saying, ^c'Prophecy not in the name of the LORD, that ^d'thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will ^e'punish them: ^f'the young men shall die by the sword; their sons and their daughters shall die by famine.

23 And there shall be ^g'no remnant of them: for I will bring evil upon the men of Anathoth, even ^h'the year of their visitation.

reign of Josiah. (Marg. Ref.) 'The use of an iron furnace is to melt and purify metals, and it is an apt representation of sore afflictions.' (Louth.)

V. 9, 10. 'They made some steps towards a reformation in the time of Josiah; but now they have conspired together to return back to their former idolatries.' (Louth.)

V. 11, 12. (Marg. Ref.) 'I will not hearken to them, because they will not pray with true faith and repentance; but for the smart and grief which they feel.'—So that not receiving a favourable answer from God, they again turned to their idols, and sought help from them; as Saul, when God did not answer him, consulted the witch; and with similar success.

V. 13. (Marg. Ref.) 'Bosheth, shame, was a nickname for Baal. So Jerubbaal is called Jerub-besheth, 2 Sam. xi. 21.' (Louth.) (Note, Judg. vi. 31, 32.)

V. 14. (Note, vii. 16.)

V. 15. God had always treated Israel as his beloved, and had still mercy in reserve for the nation. He had espoused them by the Sinai covenant, and they vainly deemed themselves his favourite people, and still came to his temple. But what had the spouse to do in the house of her husband, after all her shameless adulteries? She was now about to be divorced, and turned out of doors. The Jews would soon be driven from the city and temple; the holy flesh of their sacrifices, which was burned upon the altar or feasted on in the courts of the Lord, would cease from among them: for God abhorred their oblations, seeing they rejoiced in iniquity.

CHAP. XII.

The prophet pleads with God concerning the prosperity of the wicked: appeals to him for his integrity; and prays that they, for whose sins the land was visited, might be selected for punishment, l.—4. God reproves his impatience, warns him to expect heavier trials, describes the wickedness of the people, and denounces sentence against them, 5.—13. A prophecy of heavy judgments on the oppressors of the Jews, who would be restored to their own land; and of the calling of the gentiles; the privileges of the obedient, and the destruction of the disobedient, 14.—17.

RIGHTEOUS art thou, O LORD, when I plead with thee: yet let me ^atalk with thee of thy judgments: ^bWherefore doth the way of the wicked prosper? ^cwherefore are all they happy that ^ddeal very treacherously?

2 Thou ^ehast planted them; yea, they have taken root: they ^fgrow; yea, they bring forth fruit: thou ^gart ^hnear in their mouth, and far from their reins.

3 But thou, O LORD, ⁱknowest me: thou hast seen me, and tried mine heart ^jtoward thee: ^kpull them out like sheep for the slaughter, and prepare them for ^lthe day of slaughter.

4 How ^mlong shall the land mourn, and ⁿthe herbs of every field wither, for the wickedness of them that

A.M. 3406.

B.C. 598.

a Gen. xviii. 25. Deut. xxxiv. 4. Ps. li. 4. clix. 75. 137. cxlv. 17. Dan. ix. 7. Hab. i. 13.—17. Zeph. iii. 5. Rom. iii. 5, 6. * Or, reason the case with thee. b v. 28. Job xii. 6. xlii. 7.—15. Ps. xxxvii. 1. 35. lxxiii. 3. &c. xcii. 7. xciv. 3. 4. Prov. i. 32. Hab. i. 4. Mal. iii. 15. c 6. v. 11. Is. xlviii. 8. Hos. vi. 7. d xi. 17. xlv. 4. Ez. xvii. 5.—10. xix. 10.—13. + Heb. gon. e Is. xxxix. 13. Ez. xxxiii. 31. Matt. xv. 8. Mark vii. 6. Tit. i. 16. f xi. 20. 2 Kings xx. 3. 1 Chr. xxix. 17. Job xxxii. 10. Ps. xvii. 3. xxii. 1. xlii. 21. cxxxix. 1. 23. 1 John xii. 20, 21. xiv. 2. xxiii. 10.

1 iv. 25. vii. 20. Hos. iv. 3. Hab. iii. 17. Rom. viii. 22. m v. 13. 31. Ps. l. 21. Ez. vii. 2. &c. n Prov. xxiv. 10. Heb. xii. 3. 4. 1 Pet. iv. 12. o xxvi. 8. xxxvi. 26. xxxviii. 4.—6. p ix. 15. 14. 15. 1 Chr. xii. 15. Ps. xlii. 7. lxxix. 1, 2. q ix. 4. xi. 21. xx. 10. Job vi. 15. Ez. xxxiii. 10. 31. Mic. vii. 5, 6. Matt. x. 21. Mark xiii. 12. John vii. 5. r Is. xxxi. 4. Acts xvi. 22. xviii. 12. xix. 24.—29. s Or, cried after thee fully. s Prov. xxvi. 25. Matt. xxii. 16.—18. || Heb. good things. t xi. 15. li. 5. Is. ii. 6. Hos. ix. 15. u vii. 14. Lam. ii. 1, &c. Ez. vii. 20, 21. xxiv. 21. Luke xxi. 24. * Heb. the love. y Or, yelleth. Heb. giveth out his voice. z Or, having tidings. y vii. 15. 2 Kings xxv. 2. Ez. xvi. 26, 37. xxiii. 22.—25. Rev. xvii. 16. z vii. 33. Is. lvi. 9. Ez. xxxix. 17.—20. Rev. xix. 17, 18. s Or, cause them to come.

dwell therein? ¹the beasts are consumed, and the birds; because they said, "He shall not see our last end."

5 If ²thou hast run with the footmen, and they have wearied thee, ³then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, ⁴they wearied thee, then how wilt thou ⁵in the swelling of Jordan?

6 For even ⁷thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they ⁸have called a multitude after thee: believe them not, ⁹though they speak ¹⁰fair words unto thee.

7 ¶ I have forsaken mine house, I have left mine heritage; ¹¹I have given ¹²the dearly beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it ¹³crieth out against me: ¹⁴therefore have I hated it.

9 Mine heritage is unto me as a ¹⁵speckled bird, ¹⁶the birds round about are against her; ¹⁷come ye, assemble all the beasts of the field, ¹⁸come to devour.

weep over and pray for them, or spend themselves in labouring for their good. Though they be harmless and gentle as the lamb, and patient and laborious as the ox, and devoid of guile and suspicion, they will be persecuted, (instead of highly esteemed,) for their work's sake; for such men as crucified the holy Lamb of God, will always abhor those who rebuke and warn them as he did: and they would put them to death also, if they had it in their power, and if they could no otherwise silence them; for they want to destroy their reprovers, that they may no more remember, or be tormented by, their faithful testimony. But the Lord knoweth, and can protect his servants against all the devices of persecutors: and he will certainly plead their cause, and execute vengeance on their enemies.—In every age of the church, ungodly priests have been ringleaders in this diabolical work; a man's foes are often those of his own household; and a prophet will be sure to be most without honour in his own country.—When the Lord by any means discovers to us the enmity and devices of our opposers; we shall find it a peculiar comfort to be able to appeal to him, as the heart-searching and righteous Judge, that we suffer for well-doing, and not for evil-doing; and we should reveal our cause, and refer the whole matter to him. But we should also look well to our spirits, that we be not overcome with evil, but that, by patient continuance in praying for our enemies, and shewing them kindness, we may, if possible, overcome evil with good.

NOTES.

CHAP. XII. V. 1.—4. The prophet's discomposure, on account of the conspiracy formed against him, led him into a perplexity about the prosperity of the ringleaders in iniquity, among whom he probably numbered the men of Anathoth to be the principal. He also thought that judgments inflicted on them might prevent the ruin of the nation; and he resolved to pour out his heart before God on this subject. He allowed that the Lord was righteous in his most mysterious judgments; yet he intreated him, to shew the reasons of his conduct, and why he suffered such treacherous men, as cloaked their inward iniquitous devices with a profession of piety, to prosper in their families, circumstances, and undertakings. He could with confidence appeal to the heart-searching God, that he acted uprightly; and that he was hated and persecuted for his sake; and he therefore prayed that these principal transgressors might be singled out for punishment, as sheep are for the slaughter; that a check being thus given to the growth of wickedness, and a sacrifice as it were made to divine justice, the drought under which the land laboured might be terminated.—These presumptuous criminals had said, that the prophet "should not see their last end;" that is, they were confident that the judgments which he predicted would not be executed; and they had determined to compass his death, and thus prevent him from seeing, whether they would or not.

V. 5, 6. The Lord seems here gently to have reproved the prophet's impatience. The opposition of the men of Anathoth was not so formidable, as what he must expect to encounter from the kings and rulers of Judah; and the present calamities of the nation were trivial, compared with the approaching desolations: if then he was so disconcerted by these lighter trials, how would he endure more severe afflictions? If he were so wearied with running with footmen, or contending with his equals; how would he run with horsemen, or execute his office in defiance of those in authority? If he could scarcely endure, when the land, (in which he too confidently had expected safety,) remained in peace, what would he do, when hostile invasions would bear down all before them, like the overflowing waters of Jordan? And as his nearest relations, even such as were nearer to him than the rest of the men of Anathoth, and whom he probably supposed to be unconcerned in the conspiracy, would fiercely combine against him, and excite the multitude to assault him: so he must expect opposition from every quarter, and prepare for it; and he ought not to trust even those who spake most friendly to him.

V. 7.—9. The Lord next descended to explain his intentions, and the reasons of his conduct, to his discouraged servant. He was determined to forsake his temple, and to give up his heritage, (which he had so long treated with peculiar kindness,) into the hands of his enemies. For his people were become outrageous and rapacious as lions; they openly quarrelled with his appointments and requirements; and because they could not reach Him, they shewed their enmity by murdering his prophets! This was the general character of the nation, and therefore the Lord abhorred them. Nay, they were

V. 16. (Notes, Rom. xi. 16.—24.) The Lord had planted Israel in Canaan, as a good olive tree in a rich soil; he had made the nation very prosperous, and afforded them every advantage for fruitfulness; and once they were fruitful, and he called the nation "a green olive tree, fair and of goodly fruit," &c. But they were now so degenerated, that he was determined to consume them, as with fire, by means of the tumultuous and furious Chaldean invaders.

V. 17. (Note, ii. 20, 21.)

V. 18.—23. Whilst the prophet was earnestly seeking the good of his people, a conspiracy was formed against his life. His brethren, the priests of his own city Anathoth, were the ringleaders in this combination. They could not endure his faithful warnings and reproofs: they hated the man and his communications, and were determined either to silence or to slay him, that he and his predictions might be forgotten together. But before they had brought their matters to bear, the Lord discovered their devices to his prophet, and probably directed him how to frustrate them. Upon this he speaks, as one in amazement; he had done nothing to merit this treatment from them; and had never suspected them, any more than the lamb, or ox, suspects danger when led to the slaughter. He then appeals for his innocence to God, who knoweth what passes in the inmost recesses of the heart, and refers his cause to him, and he was in consequence instructed to denounce vengeance on them, root and branch; so that no remnant should be left of them in the approaching season of visitation.—The words rendered "Let me see thy vengeance on them," are literally, "I shall see thy vengeance on them." "I foresee it and predict it, though I deplore it."—This is one out of many instances, in which, I apprehend, an undue regard to the Septuagint has induced our venerable translators needlessly to introduce the sacred writers, as uttering *imprecations*, rather than *predictions*, against their persecutors. It cannot be denied, that their predictions sometimes must be rendered as imprecations; but this should not be done, when the words may literally be otherwise translated.

PRACTICAL OBSERVATIONS.

Not only did the covenant of works, and Israel's covenant, denounce curses on those who obeyed not: but the very Gospel threatens even severer vengeance on those, who refuse obedience to the divine Redeemer. So that no man can be saved, who doth not obey the command of God to repent, to believe in Christ, to separate from sin and the world, to deny himself, and to walk in newness of life. Indeed it is absurd to suppose, that a God of unchangeable holiness should, under any dispensation, authorize rebellion and ingratitude. Still he earnestly protests to all men, saying, "Obey my voice;" and commands his ministers most publicly to make known his words; and especially to charge "all, that name the name of Christ, to depart from iniquity." But alas, how few do thus obey! In general, men cry, "Lord, Lord, but do not the things which he says." They will hearken to his ministers, whilst they speak of doctrines, promises, and privileges: but when duties are mentioned, they will not incline their ear, but walk every man in the imagination of his evil heart. And professed Christians in general seem to have conspired together to run down strict holy walking with God; to return back to the iniquities of their heathen ancestors; and to copy after those, who have refused to hear the commandments of God. But, as the law is not written in the hearts of such men, their sins are not forgiven; and the curses of the Bible belong to them, and nothing else. Evil is coming upon them, which they cannot escape: if they now remain impenitent, their extorted cries for mercy will at last be disregarded; and they will be left to seek help from their idolized lusts and possessions: their shameful practices will be exposed, and they will find that even the prayers of despised ministers for their conversion, having returned into their own bosom, will only tend to aggravate their condemnation.—They may glory in their relation to God, as his beloved, and presume that all the privileges of his covenant are their own: but whilst they rejoice in iniquity, they only profane God's ordinances here, and have nothing to do in his holy habitation in heaven. For when the olive-trees and fig-trees, that have been planted in this vineyard, remain unfruitful; though they be luxuriant in foliage, and of promising appearance; yet they shall surely be cut down, and cast into the fire. But they, who venture thus to address presumptuous professors, must expect to be hated for their faithfulness; how much soever they

10 Many 'pastors have destroyed 'my vineyard, they 'have trodden my portion under foot, they have made my 'pleasant portion a desolate wilderness.

11 They have made it desolate, *and being desolate* 'it mourneth unto me; the whole land is made desolate, because no man 'layeth it to heart.

12 The 'spoilers are come upon all high places through the wilderness; for 'the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: 'no flesh shall have peace.

13 They 'have sown wheat, but shall reap thorns: they have 'put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD 'against all mine evil neighbours, 'that touch the inheritance which I have caused my people Israel to inherit; Behold, 'I will pluck them out, of their land, 'and pluck out the house of Judah from among them.

15 And it shall come to pass, 'after that I have plucked them out, I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, 'after that I have plucked them out, I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

become as a speckled bird: they had collected together all the abominations of the surrounding kingdoms, and combined them together, with the worship of JEHOVAH, into one motley mixture of idolatry and superstition. Therefore the nations should be let loose against them, to punish them for borrowing their idolatries; and as wild beasts to devour them.

V. 10—13. The captains of Nebuchadnezzar's army, were the many pastors here intended: they came, as shepherds with their flocks, to devour and tread down Judah and Jerusalem, (the Lord's vineyard, whose hedge he had broken down,) and when this pleasant portion should be desolated, it would mourn unto him; the very ruins of the city and temple would, as it were, mournfully cry for redress; and the captive Jews would repent of their sins, and seek deliverance. But till these judgments were actually inflicted, none of the people would lay either these denunciations or any preceding corrections to heart. The Chaldean spoilers therefore would come through the wilderness, to destroy Jerusalem, and all their fortified places; for the Lord would use them as his sword to destroy the whole land, and to take away peace from every inhabitant: all the methods, that would be taken for relief, though laborious and expensive, would resemble the sowing of wheat and the reaping of thorns or thistles; and they would be ashamed, when they saw the wretched effects of all their devices and efforts.

V. 14—17. The Jews had deserved their calamities from God, but the neighbouring nations injuriously invaded and spoiled them, out of hatred to the Lord and his worship, and because they coveted the land which he had allotted them; and therefore he would plead their cause against his evil neighbours, and both execute judgments on them, and re-instate Judah in his own land. (*Marg. Ref.*) And yet he would afterwards shew mercy to those nations, and give them the quiet possession of the countries that were assigned them; nay, he meant to admit them into his church, and to all the privileges of his people, when they were disposed to learn his true religion, as they had formerly taught the Israelites their idolatries. (*Note, iv. 2.*)—This evidently implies a prediction of the incorporation of the Jews and Gentiles in the Christian church; and looks forward to those times when the fulness of the Gentiles shall come in, and when all nations will be destroyed that persist in their opposition to the cause of Christ.—'Those that will not have God and Christ to reign over them, shall in the end be punished with everlasting destruction.' (*Lowth.*)

PRACTICAL OBSERVATIONS.

The Lord allows his people to spread their perplexities before him, and humbly to plead with him concerning his judgments, but he expects it to be always taken for granted that "he is righteous in all his ways, and holy in all his works." The success of the wicked, and especially that of persecutors and deceivers, who oppose the cause of God, terrify or seduce multitudes into impiety, infidelity, or hypocrisy, and bring down judgments on churches and nations, is very embarrassing to the pious mind. Yet the Lord never permits such men to prosper, except it be for the salutary trial or correction of his people, or for just judgments on those who hate his truths and precepts; and they who are spared to be executioners of wrath on others, and "to treasure up wrath for themselves," should not be called *happy*! For if they be planted, and take root and bear fruit, it is unto death and condemnation. But it is not easy in such trying circumstances to avoid every degree of impatience, even when the Lord himself may safely be appealed to for our integrity, and when the hypocrisy of our opponents is most evident. Our grief for the prevalence of iniquity is often leavened with peevishness, on account of the trials which it occasions us; and our zeal for the honour of God, our abhorrence of sin, and even our love to the church and nation to which we belong, are often mingled with an undue regard to our own credit, and bitterness against our opposers. We ought then on such occasions to watch our hearts, and to bridle our tongues, that we may not speak or act unadvisedly, and in our own spirit.—Should the

A.M. 3405.

B.C. 599.

a vi. 8. xxv. 9. xxxix. lii. b Ps. lxxx. 8—16. Is. v. 1—7. Luke xx. 9—16. c Is. xliii. 28. lxiii. 18. Lam. i. 10, 11. Luke xxi. 14. Rev. ii. 2. || Heb. portion of desire. d 4—8. xiv. 2. xliii. 10. Lam. i—v. Zech. vii. 5. e Ec. vii. 2. Is. xliii. 25. Mal. ii. 2. f Iv. 11—15. Is. 19—21. g xv. 2. xxvii. 17. xlvii. 6. xlviii. 2. Lev. xxvi. 33. Is. xxxiv. 6. lxxi. 15, 16. Ez. v. 2. xiv. 17. Am. ix. 4. Zeph. ii. 12. Rev. xix. 15—21. h Is. lvii. 21. Matt. xxiv. 21. 22. Rev. vi. 4. i Lev. xxvi. 16. Deut. xxviii. 38. Mic. vi. 13. Hag. i. 6, ii. 16, 17. k iii. 23—25. Is. xxx. 1—6. xxi. 1—3. lv. 2. Hab. ii. 13. Rom. vi. 21. m ii. 3. xlix. 1, 2. Is. xl. 1—4. xlviii. 1—4. Ez. xxxv. 1—4. xxxvi. 1—17. xxxvii. 1—14. xxxviii. 1—11. xxxix. 1—17. Hos. i. 11. Am. ix. 14, 15. Zeph. iii. 19, 20. Zech. x. 6—12. p xlviii. 47. xlix. 6, 39. Is. xliii. 17, 18.

q iv. 2. v. 2. Deut. x. 20, 21. Is. xix. 18—22. xlv. 23. lxx. 16. Rom. xiv. 11. r Josh. xxiii. 7. Ps. cvi. 35, 36. Zeph. i. 5. s Is. xix. 23—25. lvi. 5, 6. Zech. ii. 11. Rom. xi. 17. 1 Cor. iii. 9. Eph. ii. 19—22. 1 Pet. ii. 4—6. 1 Ps. 118—12. Is. lx. 12. Zech. xiv. 16—19. Luke xix. 27. 2 Thes. i. 8. 1 Pet. ii. 6—8.

CHAP. XIII.

a ii. xix. i. xxvii. 2. Ez. iv. i. &c. v. 1, &c. Heb. i. 1. b Prov. iii. 5. Ez. ii. 8. John xlii. 6, 7. xv. 14. c ii. 63. 64. Ps. cxxxvii. 1. Mic. iv. 10. d Matt. xxi. 2—6. John ii. 5—8. Acts xviii. 19, 20. 2 Tim. ii. 3. Heb. xi. 8. 17—19.

16 And it shall come to pass, if they will diligently learn the ways of my people, to 'swear by my name, The LORD liveth; 'as they taught my people to swear by Baal; then shall they be 'built in the midst of my people.

17 But 'if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAP. XIII.

The prophet, by the sign of a linen girdle, first worn by him, and then buried and spoiled near Euphrates; and by the simile of bottles filled with wine, predicts the approaching captivity, and the miseries attending it, 1—14. He calls the rulers and people to repentance, and mourns over their pride, and in the prospect of their calamities, 15—21. He expostulates with them, concerning their incorrigible obstinacy, 22—27.

THUS saith the LORD unto me, 'Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle 'according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins; and arise, 'go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, 'as the LORD commanded me.

Lord see any of us in this our favoured day, fretful or desponding under our trifling difficulties, he might sharply and properly reprove us, as he did his servant of old; we should therefore judge ourselves, and consider how we should behave, if, instead of our trials, we were called to sufferings like those of the prophets, apostles, and martyrs of other ages. And thus our minds would be quieted in submission and gratitude. We ought not, however, to trust in our land of peace, for we know not what overwhelming calamities await us; we are sure that if we be faithful in the cause of truth and holiness, the wicked, though nearly related, will hate us, and we must expect treachery cloaked with fair words; we should then prepare for trials, and count our cost; and we may well question our own faithfulness, if all go smooth with us in this evil world. But none will be so inveterate against the faithful servant of God, as those who presume themselves to be his chief favourites, merely because they have enjoyed and abused peculiar advantages. Such men count every privilege their own by a title which nothing can forfeit; and as they are ready to complain of the Lord when he crosses them in providence, so they are enraged at his ministers when they reprove them from his word. They often wish to be deemed the lambs of his fold, but their ungoverned tempers and rapacity shew them to be more like furious lions devouring the prey; and instead of the purity and simplicity of the dove, they present to the view an heterogeneous mixture of religion and the world, with its vain fashions, maxims, pursuits, and pollutions. Thus many churches become like speckled birds, mixing together religion and vain superstition; attempting to serve God and mammon, and to form a coalition between light and darkness, Christ and Belial. But this the Lord abhors, and for such degeneracy he often leaves them to be punished by those whose vices and errors they have imitated.—All the efforts of sinners to escape misery, without repentance and fruits meet for repentance, will surely terminate in confusion, "because of the fierce anger of the LORD." But if judgment begin at the house of God, let not the evil neighbours and persecutors of his church, expect impunity. Yet in wrath our God remembers mercy; he will assuredly return and compassionate his church; and all who diligently learn his ways, and join themselves to his spiritual worshippers, shall be built up among them, even though they once were tempters of others to the vilest abominations; but inevitable destruction awaits all that persevere in disobedience. May we then employ ourselves diligently in learning the ways of the Lord, and be thankful that poor Gentiles may acceptably worship his name; let us endeavour in our several places to lead others also to the knowledge of "the truth as it is in Jesus;" and may he speedily unite Jews and Gentiles in one fold under one Shepherd, and destroy every enemy that does evil in his sanctuary!

NOTES.

CHAP. XIII. V. 1—7. It is probable that the girdle worn by the prophet was such as were used as ornaments by the priests at that time. He was directed to put it on without washing, 'to represent the Jews in their corrupt state of nature, when they had nothing to recommend them to grace and favour.' (*Compare Ez. xvi. 4.*) (*Lowth.*) Perhaps the prophet was to wear the girdle for a considerable time without washing, when it would cease to be ornamental, and even become offensive, as an emblem of the corrupt state of Israel, the chosen people of God. (11.)—Many interpreters conclude that the subsequent transaction was only a vision, but it is related as a fact; and it is not advisable, without evident necessity, to sanction such a mode of interpretation, in opposition to the obvious meaning of Scripture. Nay, the self-denying, laborious, implicit obedience of the prophet, in taking all these journeys of some hundreds of miles each, was aptly suited to render his sign impressive; to shame the disobedience of the people, and to shew the excessive hardships to which they would be exposed by the approaching captivity. (*Note, Hos. i. 2, 3.*)

V. 8—11. It is probable that the people were acquainted with this sign, some time before it was expounded, and they were left to make their own observations on it; at length God instructed his servant to explain it to them. He

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, 'it was profitable for nothing,

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, 'After this manner will I mar 'the pride of Judah, and the great pride of Jerusalem.

10 This 'evil people, which 'refuse to hear my words, 'which walk in the 'imagination of their heart, and walk after other gods, to serve them, and to worship them, 'shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have 'I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and 'for a name, and for a praise, and for a glory: 'but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, 'Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, 'I will fill all the inhabitants of this land, even the kings that sit upon David's throne,

had chosen Israel to be his covenanted people, and brought them near unto him by every external privilege, that they might be an honour and praise unto him; 'that they might have the honour of being called by my name; and that I might be glorified by their shewing forth my truth and praises to the world.' (*Louth.*) And this was the case whilst they adhered to his worship, and were obedient and prosperous. But they gloried in their peculiar distinctions, and were very proud of them, and at the same time turned aside to idolatry and iniquity. Thus they became a scandal instead of an honour to the Lord, losing their comeliness, and becoming polluted like the unwashed girdle. Therefore he purposed to punish them by the Chaldeans, and to carry the remnant of them captive to Babylon. Then their great pride would be marred: their temple would be destroyed, and its worship caused to cease; their city would be desolated, their prosperity ruined, their numbers reduced; and a poor despised enslaved company alone would be left to go captives to Babylon, and there to be worn out by oppressions, till they became like the decayed girdle. But though this would mar their great pride, it was not intended to ruin the nation, but to prepare them for future mercies. (*Marg. Ref.*)

V. 12—14. The prophet was next ordered in the name of the Lord, to assure the people that "every bottle should be filled with wine." This seems to have been a proverbial expression, and applied in different ways; and the Lord forewarned him that they would reply in a mixture of contempt and indignation, "Do we not certainly know that every bottle shall be filled with wine?" 'The hearers shall take this prophecy in great scorn, and say, What wonders are these that thou tellest us? As if we knew not that the use of bottles is to be filled with wine! Tell these things to children that understand nothing.' (*Bp. Hall.*) Upon this, he was ordered to explain his meaning, and to shew them, that as the bottle was fitted to hold the wine, so their sins had made them vessels of wrath fitted for the judgments of God; and that they should all be filled with them till they were intoxicated, and made furious to accomplish each others destruction, like earthen bottles filled with wine, and dashed against each other.

V. 15—17. These messages seem to have greatly exasperated the Jews; but the prophet endeavoured to enforce his warnings and soften their resentments by a most pathetic exhortation. He entreated their patient and attentive hearing, for these were indeed the words of God, and not his own devices. Instead of proudly rejecting his message, he exhorted them to give glory to God by confessing their sins, acknowledging his justice, humbling themselves in repentance, seeking forgiveness, and returning to his worship and service; and to do this without delay, that the threatened judgments might, if possible, be averted. Otherwise the Lord would speedily extinguish all their prosperity, and leave them in darkness and despondency; then they would be in distress, like that of men wandering in the dark upon the mountains, liable every moment to fall down precipices, or to be devoured by wild beasts. Or they would be carried from the "valley of vision" into countries destitute of the light of the Revelation, and enveloped in all the darkness of idolatry and wickedness; there they would be left to stumble and fall without remedy; all their hopes would issue in disappointment and deeper distress, which would be introductory to the final misery and despair of those who persisted in impenitence. But if they

and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And 'I will dash them one 'against another, 'even the fathers and the sons together, saith the LORD: 'I will not pity, nor spare, nor have mercy, 'but destroy them.

15 ¶ Hear ye, 'and give ear; 'be not proud: 'for the LORD hath spoken.

16 Give 'glory to the LORD your God, 'before he cause darkness, and before 'your feet stumble upon the dark mountains, and, 'while ye look for light, he turn it into 'the shadow of death, and make it gross darkness.

17 But 'if ye will not hear it, 'my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, 'because the LORD's flock is carried away captive.

18 Say 'unto the king and to the queen, 'Humble yourselves, 'sit down; for your 'principalities shall come down, even the crown of your glory.

19 The 'cities of the south shall be 'shut up, and none shall open them: 'Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, 'and behold them that come from the north; 'where is the flock that was given thee, thy beautiful flock?

21 What 'wilt thou say when he shall 'punish thee? 'for thou hast taught them to be captains, and as chief over thee: 'shall not sorrows take thee, as a woman in travail?

¶ *Ex. xiv. 15—18. 16. 7. Ps. lx. 3. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

would not hear his words, the prophet assures them that so far from rejoicing in the prospect of their miseries, he should weep secretly and bitterly, lamenting their pride and obstinacy, their presumption, and their contempt of the authority and defiance of the vengeance of God, which he knew would terminate in the captivity of the whole company of his professing people.—The word rendered *dark*, seems to mean the *break of day* seen on the mountains. Various circumstances gave the Jews a sort of glimmering prospect of deliverance; appearing amid their dangers and calamities as the dawn of day. But when they expected that this would increase, and usher in clear light, God turned it into the very shadow of death, and the disappointment of these presumptuous hopes increased their misery.

V. 18—21. Some think that Jeconiah and his mother are here meant; and others that Jehoiakim and his queen were addressed. (*Marg. Ref.*)—The prophet seems to have charged the princes who heard him, to repeat his words to the king and queen, requiring them in the name of God to sit down on the ground as penitents; for all the authority, splendour, and decorations of which they were proud, would soon be brought to nothing; the cities of Judah would be besieged without being relieved, and the whole nation carried into captivity. Or those of Egypt, to which the Jews hoped to retreat if driven to extremities, would be shut against them, and none would be able to open them. The invaders would be seen coming from the north, and the prosperous nation which had been committed to the care of the king soon after the death of Josiah, and which was also the flock of God, would be scattered, destroyed, or carried captive, through the wickedness of him and his princes. And what would he say when the king of Babylon should come to punish him for his crimes? For the house of David and the people of Judah had brought themselves into dependence on that prince, by their sinful propensity to call in the help of heathen allies, instead of confiding in the Lord; and now their sorrows on that account would become extreme and unavailing.

V. 22. The Lord knew that the people would enquire, in their hearts at least, what they had done that such punishments should be inflicted on them? To this *thought* he answered, that if their offences had not been very heinous, he would not have thus exposed them: but the greatness of their iniquity required, that he should strip them of all their ornaments, and leave them exposed to the contempt and scorn of their enemies; that he might shew his abhorrence of sin, especially in his professed worshippers.

V. 23. This proverbial expression is evidently adduced to aggravate the incorrigible obstinacy of the Jews, and to shew that no ordinary means would be effectual for their reformation: it might as reasonably be expected, that an Ethiopian could be brought by argument to change the colour of his skin, and the leopard to divest himself of his spots; as that exhortations would induce the Jews to renounce those idolatries and iniquities, to which they had been so long habituated. It also holds good of man's natural propensity to evil and aversion to good, from which nothing can convert him, except the power that could change the colour of the negro's skin. But custom is second nature, which men voluntarily bring upon themselves, and which is doubly criminal and incorrigible. This was the general case of the Jews, and they were therefore to be cut off by desolating judgments; a remnant only

22 And if thou say in thine heart, "Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, and thy heels made bare."

23 Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?

being preserved, from whom a new race was to proceed, which had not contracted those habits of idolatry, that had so long been inveterate among their progenitors.—The word rendered *accustomed* is literally *instructed*; not merely the effect of bad habits, but of false principles assiduously inculcated.—Bochart maintains, that the word *Cush* is never used for Ethiopia: but this text is a good proof of the contrary, and may most probably be understood of the Africans, or Blackmoors, as they are commonly called.—A moral change in habitual sinners is almost as impossible as a natural one. Thus our Saviour compared the difficulty of a rich man's entering into the kingdom of God, to a natural impossibility: viz. to "a camel's passing through the eye of a needle: but yet qualifies the comparison by adding, "What is impossible with man is possible with God." God's grace can surmount such difficulties as are impossible to nature to overcome; and thus we are to understand the text before us. (*Louth.*)

V. 27. The Jews not only were unable to cleanse themselves from their filthiness and idols; but they would not be made clean, being in love with their abominations. As the Lord used all proper means for their being cleansed, and was ready to afford effectual assistance to those who sought it; their unwillingness to be made clean was their only inability: for by his help, the Ethiopian might change his skin, and they might learn to do good. The Lord therefore here demands of Jerusalem, Whether she was determined not to be made clean? And how long this was to be delayed, if she ever intended it? For all her miseries arose from this not having been at any time the case with her.

PRACTICAL OBSERVATIONS.

V. 1—14. They, who are employed in the more important parts of the Lord's service, will often be called to peculiar self-denial and hardship: it behoves us to render implicit obedience to all his commands, however laborious they may be, and though they should seem unreasonable to the carnal eye; and if we obey the will of God, as far as we know it at present, he will give us further instructions, as they become needful. Every means should be used, by which the minds of men may be made sensible of their ingratitude and rebellion against God, and awakened to a conviction of their guilt and danger: yet nothing will be effectual without the concurrent influences of the Holy Spirit.—The peculiar advantages, which the Lord confers on nations favoured with his word and ordinances, are intended to render them his people; and that they may be to him for a name, a praise, and a glory: but no external relation will profit those who refuse to hear his words, and persist in walking after the imaginations of their evil hearts; and degenerate professors of religion are the most worthless, and shall be rendered the most contemptible, of all men.—When the gifts of God render men proud and presumptuous, they will either be torn from them, or increase their disgrace and misery; but whatever the Lord takes from us or lays upon us, if he "mar the great pride of our hearts," and bring us to self-abasement and true repentance, we shall have cause to be very thankful.—Every kind of sin renders men vessels of wrath fitted for destruction; but pride and impenitence continue them in that state, and make way for their being filled with the wrath of Almighty God. When nations are thus ripened for destruction, all ranks of men may expect to be filled with his indignation; and then they are often so given up to ambition, envy, suspicion, and revenge, as to destroy one another by civil wars and intestine discord; in which even parents and children engage in opposite parties, and destroy one another. And when God is provoked to say, "I will not pity, nor spare, nor have mercy, but destroy them;" rage, misery, and desperation must be the effect.

V. 15—27. The proud are not disposed to hear the warnings of God by his ministers: they do not believe that he hath spoken by them, but ascribe their alarming words to melancholy or malevolence: and thus they disregard the friendly admonition, until it be too late. Yet whether men will hear, or whether they will forbear, we must call upon them to give glory to God by repentance, faith, and conversion to him, whilst the day of his patience endures. And though the humiliation of individuals may not prevent national judgments, it will preserve them from darkness and despair.—It is very dreadful when kingdoms are wasted, the inhabitants massacred or enslaved, and churches bereaved of the light of divine truth; but when God leaves men to be blinded, and to fall into error and delusion here, and into the blackness of darkness

A. M. 3399.

B. C. 605.

CHAP. XIV.

A terrible famine in Judah, 1—6. The prophet calls on God to deliver the people though sinful, for his own name's sake, 7—9. The Lord shows him their wickedness, and forbids him to pray for them, 10—13. The prophet charges the blame on the false prophets, and the Lord includes them also in the threatened vengeance, 14—16. The prophet is ordered to mourn over his people; and he perseveres in interceding for them, 17—22.

THE word of the Lord that came to Jeremiah concerning the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook it, because there was no grass.

* Heb. the words of the dearths, or, restraints.
a iv. 28, xii. 4.
Is. iii. 26, Hos. iv. 3, Joel i. 10.
b Is. xxiv. 4, 7, xxxiii. 9.
c vii. 21, Lam. iv. 8, 9, v. 10, Joel ii. 6.
d xi. 11, I Sam. v. 12, Zech. vii. 13.
e 1 Kings xviii. 5, 6.
* Or, shall be violently taken away.
f i. 22, 30, v. 3, vi. 29, 30, xvii. 9, Prov. xxvii. 22, Is. i. 5, Matt. xix. 24—26.
† Heb. taught.
ix. 5.
a Lev. xxvi. 33, Deut. xxviii. 64, Ez. v. 2, 12, Ps. i. 4, lxxxiii. 13—15, Is. xlvii. 13, xl. 16, Hos. d ii. 13, 32.
b iv. 12, Ps. i. 4, lxxxiii. 13—15, Is. xlvii. 13, xl. 16, Hos. d ii. 13, 32.
c Mic. iii. 11.
k Job xxxix. 1—4, Ps. xxxix. 9.

h Lev. xxvi. 19, 20, Deut. xxviii. 23, 24, xxx. 23, Joel i. 19, 20, I Joel i. 11, 17.

k Job xxxix. 1—4, Ps. xxxix. 9.

hereafter, the judgment is most tremendous; and who can tell how soon the Lord may leave the obstinate unbeliever thus to stumble and fall; and while he looks for light, to find it turned into the shadow of death, and make it gross darkness?—The true minister will be deeply affected at the pride of those who regard not the word of God; he often laments in his closet over such as he has offended by his awful warnings; and if sinners could witness the prayers offered for them, and the tears shed on their account, by some who declare the counsel of God unto them, they could not but ascribe their plain-dealing to other causes than they now do.—All misery witnessed or foreseen, will affect a feeling mind: but the pious heart mourns most over the afflictions of the Lord's flock.—As none are too great to be sinners, and to be accountable to God; and as nations and churches suffer through the folly and wickedness of princes; it should be said to them especially, 'Humble yourselves before God, and penitently sue for his mercy, submit to his will, and seek his glory, and the honour that cometh from him.' All other distinctions are a vain pageantry, which will soon be terminated by death, and are often taken away in this life; and as ministers must give an account of the people committed to their charge, so must kings and rulers of the nations which they were entrusted to govern, and of the good or mischief which they did with their authority. But what will sinners say, when they shall be delivered up to be punished by that enemy, whom they have long allowed to rule over them? Will not sorrows then seize on them, as on a woman in travail?—It is natural for pride to object, wherefore are we to be thus punished? But all such objections will be answered, when the Lord shall expose to the whole world the greatness of their iniquities.—It is a dreadful case when sinners become habituated to evil, even under the means of grace: their inability to good becomes a great aggravation of their guilt, and renders them obstinate and incorrigible in rebellion, and perfectly like Satan, the arch-apostate and rebel; and thus they are given over to final obduracy. Men should therefore be very careful not to contract habits of sin, and not to stifle the convictions of their consciences. Yet, though we cannot change the Ethiopian's skin, or the leopard's spots, our God can; and neither natural depravity, nor the strongest habits of iniquity, form any obstacle to the operations of his new-creating Spirit. We should therefore hope and pray for, and endeavour to do good to those, who are most enslaved to inveterate habits of vice. And if any poor slave of sin feels that he could as soon change the course of nature, as master his headstrong lusts, or learn to delight in doing good: let him not despair, "for the things that are impossible to man, are possible to God;" and he even now asketh him, whether he will or will not be made clean; Let him then without delay call for help to him who is almighty to save, and who waiteth to be gracious, and he will say to him, "I will, be thou clean," and so his leprosy shall be cleansed. But if men hesitate, and procrastinate, and will not use the appointed means of cleansing; misery and woe will be measured out to them as their portion, for having forgotten God, trusted in falsehood, and multiplied their crimes against him.

NOTES.

CHAP. XIV. V. 1. 'The Hebrew word—(rendered dearth) signifies restraint; that is, "when the heaven is shut up there is no rain." (*Louth.*) Some think that the events referred to in this chapter, occurred about the end of Josiah's reign; but it is more likely that all these prophecies were delivered at a later period, and nearer to the final desolations of the land; at least, after the open prevalence of idolatry which followed the death of Josiah.

V. 2—6. Some render this passage, in the future, as a prediction; but the prophet seems to speak of scenes which he himself witnessed.—He has here given us a melancholy description of this calamity and its effects. Through the want of rain, and the consequent failure of the crops, the whole land of Judah mourned in deep distress: they, who went in and out through the gates of the cities, languished for want of food; or the gates were unfrequented by those who had been used to bring in provisions. The people neglected their persons, and lay on the ground, squalid, meagre, and dejected through want and misery: and the cry of Jerusalem went up; either their cries of distress, or their supplications for deliverance; for it is probable, that a day of fasting and humiliation was observed on this occasion. (12.) The very nobles were distressed for want of water, and sent either their own children, (as not caring to trust any others in this emergency,) or their servants, to fetch it from the wells or

6 And 'the wild asses did stand in the high places, they snuffed up the wind like dragons; 'their eyes did fail, because *there was* no grass.

7 ¶ O LORD, 'though our iniquities testify against us, 'do thou *it* for thy name's sake: 'for our backslidings are many; 'we have sinned against thee.

8 O 'the hope of Israel, the 'Saviour thereof 'in time of trouble, 'why shouldst thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonished, as a mighty man *that* "cannot save? yet thou, O LORD, 'art in the midst of us, and 'we are called by thy name; 'leave us not.

10 Thus saith the LORD unto this people, 'Thus 'have they loved to wander, they have not 'refrained their feet, therefore 'the LORD doth not accept them: 'he will now remember their iniquity, and visit their sins:

11 Then said the LORD unto me, 'Pray not for this people for *their* good.

12 When 'they fast, I will not hear their cry; 'and when they offer burnt-offering and an oblation, I will not accept them: 'but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord God! 'behold the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you 'assured peace in this place.

14 Then the LORD said unto me, 'The prophets prophesy lies in my name: 'I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and 'divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them:

viii. 18. Mic. iii. 4. Zech. vii. 13. f vi. 20. vii. 21, 22. Prov. xv. 8. xxi. 27. Is. i. 11—15. g ix. 16. x. 2. xvi. 4. xxi. 7—9. xxiv. 10. xxix. 17. 13. Ez. v. 12—17. xiv. 21. h iv. 10. v. 31. vi. 14. viii. 11. xiii. 17. xxvii. 2—5. Pz. xlii. 10—16. 22. Mic. iii. 11. 2 Pet. ii. 1. s Heb. *peace of truth*. xxiii. 25, 26. xxvii. 10. 14. Is. ix. 15. Zech. xiii. 3. 1 Tim. iv. 2. k xxiii. 14—16. 21—32. xxviii. 15. xxix. 8, 9, 31. Ez. xii. 24. xiii. 6, 7. 23. xli. 29. Mic. iii. 11. Zech. x. 2.

cisterns, but none could be had; and they returned with empty vessels, ashamed, and covering their heads as mourners or penitents. The husbandman either could not plow the parched ground, or he cultivated it in vain; so that they were ashamed of their confidence in their industry and knowledge of agriculture, and found themselves unable to support their families, or sustain their own lives. The very beasts shared the distress: the hinds forsook their young, (as is usual with some animals in such circumstances,) not having any milk for them, through want of food for themselves: and the wild asses gasped for breath, and looked like dragons or large serpents, which in hot and dry seasons greedily inhale the cooling air on the tops of mountains; and their eyes grew dim through heat, hunger, and thirst.

V. 7—9. In this extreme distress the prophet ventured to intercede for his people, notwithstanding the interdiction that had been laid upon him, (vii. 16. xi. 14.) and he seems still to have indulged a hope that by repentance the threatened judgment might be averted; or at least that it would be a lengthening of their tranquillity. He acknowledged that their multiplied apostasies, idolatries, and iniquities were so many witnesses against them, that they had deserved these miseries; but he intreated the Lord, for the honour of his own name, to interpose in their behalf. He had always been the only hope of Israel; and their deliverer even from those troubles which had come upon them for their sins: and would he now finally forsake them? He had dwelt among them, and taken care of them as of his own habitation; and if he left them for a time, to chastise them for their sins, he had soon returned to them in mercy; and would he now be as a stranger? or as a traveller, who having tarried for a night in any place, departs next morning, and takes no more thought about it? He had shewed himself ready and able to save; and would he now appear like a man who is surprised by some unexpected accident, which renders him unable to save those that expect help from his power and valour? The gentiles would be ready to draw such conclusions from the calamities of that people, by whom JEHOVAH had so long been worshipped, among whom he had his only temple, and who were called by his name: and therefore the prophet pleaded, that the honour of his power, wisdom, truth, and goodness engaged him not to leave them to sink under their afflictions.

V. 10—12. The Lord condescended to shew the prophet, that his zeal in this case was not according to knowledge. He calls the Jews "this people," not "my people:" they had delighted to wander into idolatry and iniquity; and they did not refrain their feet from walking in those evil ways, either from fear or love of him. He therefore declared that he longer accepted them, but was determined to punish them according to their sins, for the honour

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B.C. 605.

i. 24. Job xxxix. 5, 6. m i Sam. xiv. 29. Lam. iv. 17. v. 17. Joel i. 18. n Is. lix. 12. Hos. v. 5. vii. 10. o 20. 21. Deut. xxxii. 27. Josh. vii. 9. Ps. xxv. 11. cxv. 1. Ez. xx. 9. 14. 22. Dan. ix. 16, 19. Eph. i. 6, 7. p Ezra ix. 6, 7. 15. Neh. ix. 35. 34. Dan. ix. 5—16. q viii. 13. 1. 7. Joel iii. 16. Acts xxviii. 10. 1 Tim. i. 1. r Is. xliii. 3. 11. xlv. 15. 21. s Ps. ix. xxxvii. 39, 40. xli. 1. l. 15. xci. 15. cxxxvii. 7. 2 Cor. i. 4, 5. t Ps. x. 1. u Num. xi. 23. xiv. 15. 16. Ps. xiv. 23. 26. Is. i. 1, 2. li. 9. x Ex. xxxi. 45. 46. Lev. xxvi. 11. 12. Deut. xvi. 5. 15. xii. 6. Zech. ii. 5. 2 Cor. vi. 16. Rev. xxi. 3. t Heb. *thy name is called upon us*. x. 16. Is. lxiii. 19. Dan. ix. 18. y i Sam. xlii. 22. Ps. xxv. 1. 9. Heb. xiii. 5. z ii. 23—25. 30. Hos. i. 2. viii. 5. iii. 1, 7. a ii. 25. Ps. cxix. 101. b vi. 20. Am. v. 22. Mal. i. 8—13. c xlvii. 21. 22. 1 Kings xvii. 18. Ps. cix. 14. 15. Hos. viii. 13. ix. 5. Heb. viii. 12. d viii. 13. xi. 14. xv. 1. Ex. xxxii. 34. e xi. 11. Prov. i. 28. xxviii. 9. Is. i. 15. lii. 3. Ez. x. 11—15. g ix. 16. 20—29. xiv. 21. xlii. 7. Dan. viii. 11—13. Luke xxi. 24. Rev. xi. 2. Ps. lxxix. 2. 18—20. lxxxix. 39. 40. cvi. 45. Is. lxiv. 9—12. Zech. xi. 10. 11. Luke i. 72. Heb. viii. 6—13. h 1 Kings xvii. 1. Zech. x. 1. 2. Acts xiv. 15—17. i x. 15. xvi. 19. Deut. xxxii. 21. Is. xli. 29. xlv. 9—20. k v. 24. li. 16. Deut. xxviii. 12. 1 Kings viii. 36. xvii. 14. xviii. 39—45. Job v. 10. xxxviii. 26—28. Ps. cxlvii. 8. Is. xxx. 23. Joel ii. 23. Am. vi. 7. Matt. v. 45. l Ps. xxv. 3. 6. xxvii. 14. cxxx. 5. Is. xxx. 18. Lam. iii. 25, 26. Mic. vii. 7. Hab. iii. 17.

m v. 12. 13. vi. 15. viii. 12. xx. 6. xxxii. 14, 15. xxxvii. 15—17. xxxix. 20. 21. 31. 32. 1 Kings xxii. 25. Ez. xiv. 10. Am. vii. 17. 2 Pet. ii. 1—3. 14—17. Rev. xix. 20. n Is. ix. 16. Matt. xv. 14. o vii. 33. ix. 22. xv. 2. 3. xvi. 4. xviii. 21. xix. 6. 7. Ps. lxxix. 2. p ii. 17—19. iv. 18. xii. 22—25. Prov. i. 31. Rev. xvi. 1. q viii. 12. 18. ix. 1. xii. 17. Ps. lxxx. 4. 5. clix. 136. Lam. i. 16. ii. 18. iii. 48, 49. r Lam. i. 15. ii. 22. 23. s xxx. 14. 15. t lii. 6. 7. Lam. iv. 9. Ez. vii. 15. u Deut. xxviii. 36. 61. Lam. iv. 13—16. || Or, *make merchandise against a land, and against men acknowledge it*. v. 11. 8. v. 31. Mic. iii. 11. 2 Pet. ii. 3. x. 30. v. 10. 2 Kings xvii. 19. 20. Ps. lxxviii. 59. lxxx. 12. 13. lxxxix. 38. Lam. v. 22. Rom. xi. 1—5. y xli. 8. Zech. xi. 8, 9. z viii. 22. xv. 18. 2 Chr. xxxvi. 16. Lam. ii. 13. a viii. 15. Job xxx. 26. Lam. iv. 17. 1 The. b iii. 13. 25. Lev. xxvii. 40—42. Ezra ix. 6. 7. Neh. ix. 2. Ps. cxv. 21. c. Deut. ix. 5—8. 1 John i. 7—9. c 2 Sam. xli. 13. xlv. 10. Job xxxii. 27. Ps. li. 4. Luke xv. 18—21. d 19. Lev. xxvi. 11. 30. Deut. xxxii. 19. Ps. cxi. 40. Lam. ii. 7. Am. vi. 8. e 7. Ps. lxxxix. 22. 23. xxxix. 25. Dan. ix. 7. 15—19. Eph. ii. 7. f iii. 17. xvii. 12. Ps. lxxix. 3—7. Lam. i. 10. ii. 6, 7. 20. Ez. vii. 20—29. xiv. 21. xlii. 7. Dan. viii. 11—13. Luke xxi. 24. Rev. xi. 2. g Ex. xxxii. 13. Lev. xli. 42—45. Ps. lxxix. 2. 18—20. lxxxix. 39. 40. cvi. 45. Is. lxiv. 9—12. Zech. xi. 10. 11. Luke i. 72. Heb. viii. 6—13. h 1 Kings xvii. 1. Zech. x. 1. 2. Acts xiv. 15—17. i x. 15. xvi. 19. Deut. xxxii. 21. Is. xli. 29. xlv. 9—20. k v. 24. li. 16. Deut. xxviii. 12. 1 Kings viii. 36. xvii. 14. xviii. 39—45. Job v. 10. xxxviii. 26—28. Ps. cxlvii. 8. Is. xxx. 23. Joel ii. 23. Am. vi. 7. Matt. v. 45. l Ps. xxv. 3. 6. xxvii. 14. cxxx. 5. Is. xxx. 18. Lam. iii. 25, 26. Mic. vii. 7. Hab. iii. 17.

not, yet they say, "Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And 'the people to whom they prophesy shall 'be cast out in the streets of Jerusalem, because of the famine and the sword: and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: 'for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them; 'Let mine eyes run down with tears night and day, and let them not cease: for 'the virgin-daughter of my people is broken with a great breach, 'with a very grievous blow.

18 If I 'go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! 'yea, both the prophet and the priest 'go about into a land that they know not.

19 Hast thou 'utterly rejected Judah? 'hath thy soul loathed Zion? why hast thou smitten us, and *there is* 'no healing for us? 'we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 'We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: 'for we have sinned against thee.

21 Do not 'abhor us, for 'thy name's sake, 'do not disgrace the throne of thy glory: 'remember, break not thy covenant with us.

22 'Are there *any* among the 'vanities of the gentiles that can cause rain? or can the heavens give showers? 'Art not thou he, O LORD our God? therefore we will 'wait upon thee, for thou hast made all these things.

Ps. li. 4. Luke xv. 18—21. d 19. Lev. xxvi. 11. 30. Deut. xxxii. 19. Ps. cxi. 40. Lam. ii. 7. Am. vi. 8. e 7. Ps. lxxxix. 22. 23. xxxix. 25. Dan. ix. 7. 15—19. Eph. ii. 7. f iii. 17. xvii. 12. Ps. lxxix. 3—7. Lam. i. 10. ii. 6, 7. 20. Ez. vii. 20—29. xiv. 21. xlii. 7. Dan. viii. 11—13. Luke xxi. 24. Rev. xi. 2. g Ex. xxxii. 13. Lev. xli. 42—45. Ps. lxxix. 2. 18—20. lxxxix. 39. 40. cvi. 45. Is. lxiv. 9—12. Zech. xi. 10. 11. Luke i. 72. Heb. viii. 6—13. h 1 Kings xvii. 1. Zech. x. 1. 2. Acts xiv. 15—17. i x. 15. xvi. 19. Deut. xxxii. 21. Is. xli. 29. xlv. 9—20. k v. 24. li. 16. Deut. xxviii. 12. 1 Kings viii. 36. xvii. 14. xviii. 39—45. Job v. 10. xxxviii. 26—28. Ps. cxlvii. 8. Is. xxx. 23. Joel ii. 23. Am. vi. 7. Matt. v. 45. l Ps. xxv. 3. 6. xxvii. 14. cxxx. 5. Is. xxx. 18. Lam. iii. 25, 26. Mic. vii. 7. Hab. iii. 17.

of his justice and holiness. And he would not have Jeremiah pray any more for good to them: nor would their fastings, prayers, and sacrifices, in which it is probable they were then engaged, prevent still heavier vengeance from falling on them; for "these were but the beginning of sorrows." (Note, vii. 16.)

V. 13—16. The prophet could not but allow the justice of the Lord's controversy with the people: yet he was desirous of finding something to plead in their behalf. He thought that the false prophets were the most criminal; for they flattered the people with assurances of peace and prosperity, and set them against the faithful warnings of the true prophets. This the Lord allowed to be the case; and with great severity gave sentence against them: but as the people loved "to have it so," they were not to be excused or to escape: for judgments corresponding to their enormous wickedness were about to be poured out on them.—The many energetic words which are used in describing the conduct of the false prophets, and the Lord's indignation both at them and the people, are peculiarly suitable to the occasion, and calculated to lay hold on the reader's attention.

V. 17, 18. The Lord next ordered his servant to declare before the people his determination to give a loose to incessant and excessive grief, in the prospect of those miseries which he could not prevent, either by his warnings or prayers. They then endured great distress from famine; but far greater calamities were approaching; and Jerusalem would be broken in a more grievous manner than she had ever before been. Then in the field would be seen those that had been slain by the Chaldean besiegers; and in the city such as were dying of famine: even the priests and prophets would attempt to flee into foreign lands for safety; and such as remained would be carried away captive. The last clause may be rendered: "because both the prophet and the priest carry on a trade against the land, and they acknowledge it not." "For filthy lucre's sake," they deceived the people with lying divinations, and promised them peace: yet when charged with it, they would not own their guilt, and seek forgiveness.—The verb here translated *know* is rendered *acknowledge* in the twentieth verse. (Marg.)

V. 19—22. The prophet still pleaded for a mitigation of the sentence. Had the Lord utterly cast off Judah, his visible church, in which the promised Messiah was to be raised up? Did he abhor Zion, the place of his temple and worship, and the type of good things to come? And would he no longer have a church on earth? If this were not his purpose, wherefore did he so smite them that there was no healing? None else could, and he would not, heal them; and all their expectations of deliverance and peace were frustrated. He then acknowledged his own sins, and those of his people: but he still

CHAP. XV.

God determines, let who will intercede, to pour out many heavy judgments on the Jews, 1-9. Jeremiah complains that he is generally hated; and God promises good to him amidst the calamities of the nation, 10-14. He professes his integrity, and renews his complaints, 15-18. God recalls him to his work, and promises to support and deliver him in the due discharge of it, 19-21.

THEN said the LORD unto me, "Though ^bMoses and Samuel ^cstood before me, yet ^dmy mind could not be toward this people; ^ecast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; 'Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will appoint over them four ^{*}kinds, saith

Deut. xxviii. 24. 1 Kings xxi. 23, 24. Is. xlviii. 6. lvi. 9, 10.

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B. C. 605.

a vii. 16. xi. 14.
xiv. 11. Ez. xiv.
14-21. 11. 15.
b R. xxvii. 11-
14. Num. xiv.
13-20. 1 Sam.
vii. 9. xii. 23.
Ps. xcix. 6.
c xviii. 20. Gen.
xix. 27. Ps. cvi.
23. Zech. iii. 3.
Heb. ix. 24.
d Judg. v. 9.
Prov. xiv. 35.
e vii. 15. xxiii. 39.
lii. 3. 2 Kings
xxvii. 20.
f xiv. 12. xxiv. 9.
10. xlii. 11. 15.
xxiv. 18. Ez. v.
2. 12. xiv. 21.
Dan. ix. 12. Am.
v. 19. Zech. xi.
9. Rev. vi. 3-8.
g vii. 2. Lev.
xxvi. 16, 22, 25.
* Heb. families.

† Heb. give them
for a removing.
h ix. 16. xxiv. 9.
xxix. 18. xxvii.
17. Lev. xxvii.
33. Deut. xxviii.
25. 64. Lam. i.
8. Ez. xlii. 46.
i 2 Kings xxi. 11.
-13. xxiii. 26.
27. xxiv. 3, 4.
k xvi. 5. Job xix.
21. Is. ii. 19.
Lam. i. 12. &c.
ii. 15. 16. Nah.
iii. 7.
l Heb. of thy
penance.
m vii. 24. viii. 5.
Is. i. 4. xxviii.
13. Hos. iv. 16.
xii. 7. Zech. vii.
11.
n Ez. xiv. 9. xxv. 7. Zeph. i. 4.
o vi. 11. xx. 9. Ps. lxxviii. 38-40. evi. 43-45. Ez.
xii. 26-28. Am. vii. 3-8.

the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will ^ccause them to be ^bremoved into all kingdoms of the earth, ^bbecause of Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For ^bwho shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask ^bhow thou doest?

6 Thou hast ^bforsaken me, saith the LORD, ^mthou art gone backward: therefore will I ⁿstretch out my hand against thee, and destroy thee; ⁿI am weary with repenting.

o vi. 11. xx. 9. Ps. lxxviii. 38-40. evi. 43-45. Ez.

prayed that the Lord would not abhor them, for the honour of his great name. The temple, in which he manifested his special presence above the mercy-seat, was "the throne of his glory" on earth; which would be disgraced if profaned by the heathen; and he pleaded with the Lord, that he would remember his covenant, and not break it; either his covenant with Abraham and his seed, or that with David and his seed; for the national covenant had been utterly violated and forfeited on the part of the people.—Even in their present distress, none of the idols of the gentiles could help them, nor could the heavens give rain of themselves: they had none to apply to but the Lord; and on him they waited for relief, as the omnipotent Creator and Governor of all things. 'He teacheth the church a form of prayer, to humble themselves to God by true repentance, which is the only mean to avoid this famine.'—Though most of the people were either hypocrites or idolaters; yet a small remnant of believers may be supposed to have joined the prophet in these prayers; and probably they prevailed for the removal of the famine, though not for the prevention of the captivity. (xv. 1.)—The Hebrew word *Hu*, (*He*), is often equivalent to the true or eternal God—See especially Ps. cii. 27, where the expression is the same as that of the text, "Thou art He," our English reads, "Thou art the same." (*Louth.*) The apostle applies this to our Saviour. (*Heb. i. 10-12. xiii. 8.*)

PRACTICAL OBSERVATIONS.

V. 1-12. Our entire dependence on God is manifest in every thing: if he withholds the showers of rain, the fields no longer yield their increase, the springs of water fail, tillage ceases, flourishing cities languish, and the inhabitants wax pale, faint, and die; and should he continue this sore judgment, the earth with all its proudest and wealthiest possessors must perish. When man's iniquity hath provoked the Lord thus to visit any land, the inhabitants often lament their miseries, without any due regard to him, or humiliation for their sins; and they express their anguish in much the same way as the innocent animals do, which are involved in their punishment; except that their complaints are rebellious as well as bitter. And often, when fasts are proclaimed, and formal confessions and supplications made before God; the insincerity of those concerned is demonstrated by the want of fruits meet for repentance; and then such hypocritical cries are disregarded and rejected.—Whatever men trust to, whilst they neglect God and his service and salvation, it will finally disappoint them; they will return from their broken cisterns with their vessels empty, and ashamed of their confidence; nor will industry and ingenuity stand them in any more stead than nobility and affluence, when God ariseth to execute vengeance. But they who make the Hope of Israel their confidence, will find him a present Saviour in every time of trouble, in the hour of death, and in the day of judgment. And though our manifold iniquities testify against us, and our backslidings have been many; yet, if we now return to the Lord, by sincere repentance, faith, and prayer, he will save us, to the glory of his grace. Such genuine converts will long for the salvation of their neighbours and relatives, and will interest themselves in the concerns of the church; and they are sometimes more troubled for the miseries which oppress or await others, than for their own share in temporal calamities. They will therefore supplicate their reconciled God in behalf of all connected with them, for their native country, and that part of the church especially to which they belong. Here also the mercy of God, and the honour of his name, supply many a plea to urge before him, in behalf of those whose iniquities testify against them; for the Hope and Saviour of Israel will return to deliver those communities, in which a considerable remnant of true believers are found; though otherwise they are justly deserving of his severest vengeance. But when the faithful fail, and the measure of iniquity is filled up, the Lord will certainly estrange himself from those that have been most favoured with the means of grace; and his glory will require that they be more severely punished, than less enlightened communities. He can silence the blasphemies of his enemies, when he sees good thus to punish those who are called by his name; and shew that he knows how, and is able, to deliver them when he pleases, though for a time he leave them to smart for their iniquities. And when he sheweth his servants how they, for whom they plead, love to wander, and do not refrain their feet from any evil way; they will be constrained to allow the justice of his most awful dispensations.

V. 13-22. The false teachers which have always abounded in the visible church, are of all others the most criminal; whilst they speak lies in the name of God, and by teaching the people false doctrine and the deceit of their hearts, they encourage men to expect peace and salvation, without repentance, faith, conversion, and holiness of life: thus much of the guilt and misery of mankind

will be charged to their account; and inevitable and tremendous destruction will overwhelm them. But, as the hatred of truth and holiness, and the love of sin, dispose men to prefer such ministers of Satan to the faithful servants of God; they who are thus given up to a strong delusion to believe a lie, will not be allowed to plead this for an excuse, when the Lord shall pour their wickedness upon them. He is righteous in these judgments: yet it behoves us to mourn over the miseries of the human race; for the law that commands us to love our neighbour as ourselves, and not the purpose of God, is our rule of conduct. And when we consider, how "evil men and seducers wax worse and worse, deceiving and being deceived," to the temporal ruin of nations and churches, and the destruction of innumerable immortal souls; our eyes might well run down with tears night and day, and not cease: and we should more frequently be thus affected, if we were more of his mind, who wept over Jerusalem, and prayed on the cross for his persecutors. Yet we need not fear lest the Lord should utterly reject his church, or abhor his ordinances; he will always have a people to commune with him at his mercy-seat, and never suffer that throne of his glory to be disgraced, or break his covenant with the great Redeemer. Though he may smite, and not heal, professing nations and hypocrites, yet he will bind up the wounded conscience of every true penitent, and heal the stripes that he inflicts on his believing people: and if he should not see good to hear our prayers in behalf of our guilty land; yet he will certainly bless with temporal and eternal salvation all who confess their sins before him, and wait on him for his promised mercy. But this implies an express and unreserved renouncing of every other dependence; for even in the case of drought, what unbelievers call *nature* can no more give showers than the idols of the heathen could. 'On the contrary, God directs them when and where they shall fall.' (*Louth.*) Thus "every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness or shadow of turning;" and in him alone must we trust, on him alone must we wait, for all things pertaining to this life and to that which is to come.

NOTES.

CHAP. XV. V. 1. The prophet still continued importunately to pray for his people, but the Lord had determined not to grant his requests in this particular; yet, in order to reconcile his mind to this refusal, he declared that even Moses and Samuel must plead in vain in the present case. They had separately and repeatedly prevailed with him to pardon his offending people when they lived on earth, and were most eminent among his servants; but if both of them should unite to intercede for Israel now, the *mind* or favourable regard of God could not be towards them; their crimes were so enormous, and their habits of rebellion so inveterate. He had therefore given orders for them to be cast out of the land; for he could no longer endure them in his sight.—This passage fully proves that departed saints do not intercede for us; for it is implied that Moses and Samuel did not then stand before the Lord in behalf of Israel.

V. 2-4. The same law that condemns the malefactor, determines his punishment. So the condemned Jews were appointed to different kinds of misery by the righteous judgment of God; and this decision was notified to them, that they might see to what straits their sins had reduced them. Pestilence (called here death, as it kills without any visible cause, and the sword and famine, would destroy the most of them, and a few would be reserved for captivity. Whilst the sword of the enemy would cut off vast numbers, their dead bodies would be left unburied to be devoured by dogs, and by birds and beasts of prey; and the survivors would be subjected to fierce and cruel oppressors. Their remnant would be removed into the most distant regions, because of their willing concurrence and impenitent continuance in the idolatries and iniquities of Manasseh, notwithstanding all the methods afterwards used to reclaim them. (*Note, 2 Kings xxiii. 26, 27.*)—'The word rendered *remove*, signifies to run to and fro for fear and inquietness of conscience, as did Cain.'

V. 5. 'Every body, that sees the calamities brought upon thee, will own them to be just. Who will be so much concerned for thee, as to step a little out of his way to enquire after thee? Rather they that pass by will insult over thy calamities.' (*Louth.*)

V. 6. *I am, &c.* The Lord had often threatened to execute judgment on the people; but he had spared them on their repentance, and in answer to the prayers of his servants; thus he seemed to repent of the evil that he said he would do unto them. But as they continually relapsed into idolatry, his patience was, as it were, worn out, and he was weary of repenting; that is, it was proper for him to take vengeance on them.

7 And ¹I will fan them with a fan in the gates of the land; ²I will bereave *them* of ³children, I will destroy my people, ⁴since they return not from their ways.

8 Their ⁵widows are increased to me above the sand of the seas: I have brought upon them against ⁶the mother of the young men ⁷a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She ¹⁰that hath borne seven languisheth: she hath given up the ghost; ¹¹her sun is gone down while *it* was yet day: she hath been ashamed and confounded: ¹²and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, ¹my mother, that thou hast borne me ²a man of strife, and a man of contention to the whole earth! ³I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth ⁴curse me.

11 The LORD said, ¹Verily it shall be well with thy remnant; ²verily I will ³cause the enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall ¹iron break the northern iron, and the steel?

13 Thy substance and ²thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to ¹pass with thine enemies into a land *which* thou knowest not; for

Prov. xvi. 7. xxi. 1. f. i. 18, 19. xxi. 4, 5. Job xl. 9. Is. xlv. 9. Hab. i. 5-10. Ps. xlv. 12. Is. lli. 3, 5. h. 4. xiv. 8. xvi. 13. xvii. 4. lli. 7. Lev. xxvi. 33, 39. 25. 36. 64. Am. v. 27.

A.M. 3399.

B.C. 605.

p. iv. 11, 12. li. 2. Ps. i. 4. Is. xli. 16. Matt. xii. 12. q. ix. 21. xviii. 21. Deut. xxviii. 18. 32. 41. 53-56. Hos. ix. 12-17. ⁹ Or, *scholarship is dear*. v. 3. viii. 4, 5. Is. ix. 13. Am. iv. 10-12. Zech. i. 4. s. i. li. 25, 26. iv. 1. ¹¹ Or, *the mother city a young man, spoiling, &c.*, or, *the mother and the young men*. t. iv. 18. v. 6. vi. 4, 5. Luke xxi. 35. u. 1. Sam. ii. 5. Is. xlvii. 9. Lam. i. 1. iv. 10. x. Am. viii. 9, 10. y. 2, 3. xlv. 27. Ez. v. 12. z. xx. 14-18. Job iii. 1, &c. a. 20. i. 18, 19. xx. 7, 8. 1 Kings xviii. 17, 18. xxi. 20. xxi. 8. Ps. cxx. 5, 6. Ez. ii. 6, 7. lli. 7-9. Matt. x. 21-23. xxi. 9. Luke ii. 34. xxi. 17. Acts xvi. 20-22. xvii. 6-8. xix. 8, 9. 25-28. xxviii. 22. 1 Cor. iv. 9. -13. b. Ex. xxii. 25. Deut. xxiii. 19. 20. xlv. v. 1-6. Ps. x. 5. c. Ps. cix. 28. Prov. xxvi. 2. Matt. v. 44. d. Ps. xxxv. 3-11. e. xxxix. 11-14. xl. 2-6. ⁹ Or, *intreat the enemy*. f. g. xlvii. 3. Deut. xxviii.

i. iv. 4. Deut. xxix. 23. xxxii. 22. Ps. xvi. 9. Is. xlii. 25, lxi. 15, 16. Nah. i. 5, 6. Heb. xii. 20. k. xli. 3. xlv. 16. Job x. 7. Ps. vii. 3-5. xvii. 3. John xxi. 15-17. l. xli. 19-20. Neh. v. 19. vi. 14. xlii. 22, 31. Ps. cvi. 4. cix. 26-29. cxix. 84, 132-134. Luke xlvii. 7. 2 Tim. iv. 14. Rev. vi. 10. xlviii. 20. m. Ps. xxxix. 13. Is. xxxviii. 3. n. x. 10. xi. 21. xx. 8. Ps. lxi. 7-9. Matt. v. 10-12. x. 22. Luke vi. 22, 23. xxi. 17. 1 Pet. iv. 14-16. o. Ez. iii. 1-3. Rev. x. 9, 10. p. Job xlii. 12. Ps. xix. 10. cxix. 72, 97, 101-103. 111. ¹ Or, *thy name is called on me*. q. x. 9. Marg. r. Ps. i. 1-3. xxvi. 4, 5. 2 Cor. vi. 17. s. xliii. 17. Lam. ii. 28. Ez. ii. 24, 25. Dan vii. 28. t. s. i. 10. vi. 11. xx. 8. u. v. 19. xxx. 15. Ps. vi. 3. xlii. 1-3. Lam. iii. 1-18. v. 18, 19. xx. 7. Ez. v. 22, 23. x. xiv. 3. Job vi. 15-20. z. 1. 1 Kings xvii. 1. Zech. iii. 7. Luke i. 19. xxi. 35. Jude 24, 25. a. Lev. x. 10. Is. xxxii. 5, 6. Ez. xxii. 26. xli. 23. Heb. v. 14. b. Ex. iv. 12, 15, 16. Luke x. 16. xli. 12. c. xxviii. 24, 21. Ez. ii. 7. lli. 10, 11. Acts xx. 27. 2 Cor. v. 16. Gal. i. 10. li. 5. d. Ez. iii. 9. Acts iv. 8-13, 22-31. v. 28-31. e. xx. 11, 12. Ps. xxvii. 1-5. cxix. 1, 2. Rom. viii. 31-39. f. xx. 11. Ps. xlvii. 7, 11. Is. vi. 14. viii. 9, 10. xli. 10. Acts xviii. 9, 10. g. Gen. xlviii. 16. Ps. xxvii. 2. xxxvii. 40. Is. xlix. 24, 25. liv. 17. Matt. vi. 13. Rom. xvi. 20. 2 Cor. i. 10. 2 Tim. iv. 17, 18. h. Is. xxv. 3-5. xxix. 5, 20.

a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, ¹thou knowest: ²remember me, and visit me, and revenge me of my persecutors; ³take me not away in thy long-suffering: ⁴know that for thy sake I have suffered rebuke.

16 Thy words were found, and ¹I did eat them; and thy word was unto me ²the joy and rejoicing of mine heart: for ³I am called by thy name, O LORD God of hosts.

17 I ¹sat not in the assembly of the mockers, nor rejoiced; ²I sat alone, because of thy hand: ³for thou hast filled me with indignation.

18 Why is ¹my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me ²as a liar, ³and as waters that ⁴fail?

19 Therefore thus saith the LORD, ¹If thou return, then will I bring thee again, and ²thou shalt stand before me: and ³if thou take forth the precious from the vile, thou shalt be ⁴as my mouth: ⁵let them return unto thee; but return not thou unto them.

20 And ¹I will make thee unto this people a fenced brazen wall: and they shall fight against thee, ²but they shall not prevail against thee: ³for I *am* with thee to save thee, and to deliver thee, saith the LORD.

21 And ¹I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of ²the terrible.

x. xiv. 3. Job vi. 15-20. z. 1. 1 Kings xvii. 1. Zech. iii. 7. Luke i. 19. xxi. 35. Jude 24, 25. a. Lev. x. 10. Is. xxxii. 5, 6. Ez. xxii. 26. xli. 23. Heb. v. 14. b. Ex. iv. 12, 15, 16. Luke x. 16. xli. 12. c. xxviii. 24, 21. Ez. ii. 7. lli. 10, 11. Acts xx. 27. 2 Cor. v. 16. Gal. i. 10. li. 5. d. Ez. iii. 9. Acts iv. 8-13, 22-31. v. 28-31. e. xx. 11, 12. Ps. xxvii. 1-5. cxix. 1, 2. Rom. viii. 31-39. f. xx. 11. Ps. xlvii. 7, 11. Is. vi. 14. viii. 9, 10. xli. 10. Acts xviii. 9, 10. g. Gen. xlviii. 16. Ps. xxvii. 2. xxxvii. 40. Is. xlix. 24, 25. liv. 17. Matt. vi. 13. Rom. xvi. 20. 2 Cor. i. 10. 2 Tim. iv. 17, 18. h. Is. xxv. 3-5. xxix. 5, 20.

V. 7. The nation in general was become as chaff; and therefore the Lord would drive them by his judgments from the gates of their cities all over the land, as the fan drives away the chaff. (*Marg. Ref.*)

V. 8, 9. The vast slaughter made by the victorious enemy, and by other judgments, would leave great numbers of widows, who would have none but God to take care of them; thus they would be increased "to Him:" (for the future is spoken of, as if it were already arrived.) The Lord was about to bring upon Jerusalem, (the mother-city, or metropolis, of Judah,) a young man, a spoiler at noon-day, who would plunder openly by force, and not secretly by fraud, or against the mother and the young men her children. Nebuchadnezzar was the spoiler intended; he was a young man when he took Jerusalem; and he suddenly fell on the city, and filled it with terrors and miseries. Then the populous city was made desolate; the mothers who had brought up many children were broken-hearted with grief, at hearing that they were all slain: Jerusalem's honour and prosperity terminated unexpectedly, as if the sun should set before the time; and the remnant of her inhabitants were given up to be slain or enslaved by the conqueror at his pleasure.

V. 10. The prophet had rendered himself very obnoxious by his awful predictions; and he could not prevail for a mitigation of the sentence denounced against his people: nay, he was sent with still severer messages of vengeance. This he knew would expose him to their more violent resentment; and therefore he lamented that his mother ever bare him, to be a man of strife and contention to the whole land. For he was doomed to spend his life in contending against the sins of the people, and the delusions of the false prophets; and to be treated as a troublesome quarrelsome person for so doing. He had neither borrowed nor lent money in an usurious manner: he meddled not with secular concerns; he gave no umbrage, and did no injury in those matters which are the common grounds of contention; and yet he was more generally hated and cursed, than any fraudulent debtor or oppressing creditor.—His trials were doubtless great: yet there was much infirmity in these passionate wishes and complaints.—"I am an object of the common hatred; every body takes occasion to quarrel with me; because I speak such truths as they do not care to hear." (*Louth.*)—He sheweth what is the condition of God's ministers; namely, to have all the world against them, though they give none occasion.

V. 11. In order to calm the ruffled spirit of his servant, the Lord graciously engaged that it should be "well with his remnant:" either with him for the remnant of his days, or with the remnant of the people who attended to his word and joined in his prayers. They should be supported and comforted under all their troubles, and all should end well: and the enemy would treat the prophet with kindness, whilst his opposers were overwhelmed with calamities. (*Notes*, xl. 2-6.)

V. 12-14. The Jews endeavoured to fortify the city, and to form alliances against the Chaldeans; and they hardened their hearts, as if they could out-brave or withstand the indignation of the LORD. But could ordinary iron, though hard and strong in itself, break that which was of a much stronger kind, and well-tempered? No more could they prevail against their northern invaders, or those divine judgments which they were sent to inflict. All their

treasures would certainly be given to these spoilers, without any possibility of buying them off; and they would be carried away into the land of their enemies, for the sins committed in every part of the country.—"God would deal with them as men do with the refuse of their stock or goods, which they are glad to be rid of on any terms." (*Louth.*) (*Marg. Ref.*)

V. 15-18. The prophet still found his mind greatly discomposed, so that he opened his case before God, with some impatience, and peevish expressions; and the whole was recorded for the instruction of the church in other ages. He was sensible that the Lord knew his integrity, his circumstances, and his enemies; he intreated him to remember and visit him with mercy, and to revenge his cause; and not to take him away whilst he exercised his long-suffering towards his persecutors, seeing that he was hated and reproached for his sake.—"Suffer not mine enemies to take away my life.—Verbs active, in the Hebrew language, do often signify only permission."—The prophet had found the words of God as a valued treasure; he had meditated on them, and well digested both the ancient books of the Scripture, and the revelations immediately made to him; and he had found much comfort and joy in them. He had been known as his prophet, and had cheerfully received and delivered his messages; in hopes that the people would have been brought to repentance, he had withdrawn himself from all intercourse with the profane and scornful, and had not frequented their revels, nor shared in their carnal mirth; but had lived in retirement: and the awful predictions with which he had been charged, the impotence and opposition of the people, and the trials allotted him, had marred all his joy, and filled him with terror, sorrow, and melancholy; because of the Lord's indignation with his people, or their indignation at him. But wherefore was his pain thus made perpetual? Why was he oppressed with grief which would admit of no remedy? The Lord had promised to deliver him; and would he break his promise, and act after the manner of deceitful men? or as waters, which fail in drought, when they are most wanted?

V. 19-21. The prophet was out of temper, and heartless about his work; and in a frame of mind which may best be understood by those who have been tried a little in the same way. But the Lord called him to repent of his impatience, and to return to his work. In this case he would again employ and honour him; he would bring him out of his difficulties, and cause him to stand with acceptance before him. And if he learned to distinguish betwixt the precious and the vile, especially in respect of the characters of the people; that he might address them severally for reproof, conviction, instruction, or consolation: then the Lord would employ him as his mouth, to declare his will, and certainly would take care of him. But he must go on steadily with his work, using every means to bring the people to return to him, as their prophet, and to obey the Lord's word by him; and in case they would not, to leave the matter with Him; but not to go down at all upon their ground, not to vary from his instructions, not to accommodate in the least to their wishes, nor to give the least countenance or encouragement to them in their sins, either by his doctrine or example. If he attended to these things, he might be assured that the Lord would perform his promises before made to him, and deliver him from the most powerful and malicious of his enemies. (*Note*, i. 18, 19.)

CHAP. XVI.

Jeremiah, as a sign to the people, is forbidden to marry, to enter into the house of mourning, and to go to any feast, 1-9. The greatness of the people's crimes assigned as the reason of their heavy afflictions, 10-13. Predictions both of mercies and judgments, 14-21.

THE word of the LORD came also unto me, saying,
2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD; Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies.

A.M. 8400.

B.C. 604.

a i. 8. ii. 1.
b Gen. xix. 24.
c Luke xxiii. 29.
d 1 Cor. vii. 26, 27.

e xiv. 16. xv. 2, 3.
f Ps. lxxviii. 64.
g d. xlii. 18, 19.
h e. vii. 33. xxxvii. 30. Ps. lxxxi. 2, 3.

i e. vii. 1-3. ix. 22, 23. xx. 33.
j 1 Kings xiv. 10, 11. 2 Kings ix. 36, 37. Ps. lxxxiii. 10. Is. vi. 35. Zeph. i. 17.

k xiv. 15. xxxiv. 17. xlv. 12, 27.
l Ez. v. 12.
m vii. 35. xxxiv. 20. Is. xlviii. 6. Ez. xxxix. 17-20. Rev. xix. 17, 18.

n 16, 7. Ez. xxiv. 16-23.
o * Or, mourning feast.

p k. xv. 1-4. Deut. xxxii. 17. 2 Chr. xv. 5, 6. Is. xxvii. 11. Zech. viii. 10.

l xiii. 13. Is. ix. 14-17. xxiv. 2. Ez. ix. 5, 6. Am. vi. 11. Rev. vi. 15. ix. 12.

m 4. xxii. 18, 19. n xli. 5. xlvii. 5. Lev. xix. 28. Deut. xiv. 1.

+ Or, break bread for. Deut. xxvi. 14. Job xlii. 11. Ez. xxiv. 17.

o Hos. ix. 4. p Prov. xxi. 6, 7. p. xv. 17. Ec. iv. 2. vii. 2-4. Is. xlii. 12-14. Ezech. v. 11.

q vii. 34. xli. 10. Is. xxiv. 8-12. Ez. xxvi. 13. Hos. ii. 11. Rev. xviii. 22, 23.

r v. 19. xlii. 22. xxii. 8, 9. Deut. xxxix. 24, 25.

s i. 13. 1 Kings ix. 8, 9. s. ii. 3. v. 7-9. Judg. ii. 12, 13.

x. 13, 14. Neh. ix. 26-29. Ps. cvii. 35. 41. Dan. ix. 10-12.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father, or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have

PRACTICAL OBSERVATIONS.

V. 1-9. The holy God so abhors evil, and his honour is so engaged to punish it, that it is absolutely impossible his heart can be towards obstinate and impenitent sinners; and if the prayers even of his most eminent servants for the wicked are not answered by their conversion, they cannot avail for their deliverance from deserved misery; nor can any thing rescue guilty nations from divine judgments, without it tends in some measure to their reformation.—Whilst we remain on earth, we ought to persevere in prayer for our unconverted relations and connections; but “the spirits of just men made perfect” would not, if they might, say a word in behalf of any for whom the heavenly Advocate does not intercede; and his intercession suffices for all that come to God through him.—Dreadful will be the case of all those whom the Lord finally rejects and abhors. The variety of temporal calamities which he inflicts on guilty nations; the wars, famines, and pestilences that waste them; the imprisonment and slavery, loss of children and other near relatives; the terror, anguish, and pain, to which numbers are exposed, are no more than an earnest of the wrath to come, which awaits all impenitent workers of iniquity.—Bad examples and abused influence, authority and talents, often produce fatal effects after men are dead; this may be the case even with those who live to repent, and to escape the worst personal consequences of their crimes; and this shews us how important it is to begin early to serve the Lord. These things, however, are no more than occasions to men's sins, which originate from the evil of their own hearts, and therefore they justly deserve punishment; yet we should greatly dread being the guilty, or even the innocent occasions of it.—We ought, while here, to compassionate and bemoan those who suffer for their sins, and interest ourselves in their concerns: but the wicked will perish unpitied and unlamented, when God shall stretch forth his hand against them to destroy them, because their obstinate impenitence has wearied out his patience.

V. 10-21. The ministers of God are constrained to declare his whole counsel, though the proud be exasperated. And however upright, prudent, harmless, blameless, benevolent, and peaceable their conduct may be; however they avoid being entangled with the affairs of this life, and shun every appearance of evil; so long as they contend against sin and error, and those who commit or favour them; they will be deemed pestilent fellows, troublers of the city, and men of strife and contention. But as prophets and apostles, (and even Christ himself,) were thus hated, reviled, and execrated by the ungodly; instead of complaining that we are exposed to such treatment, we should rejoice and be exceedingly glad, that we are conformed to such honourable patterns, and because “our reward is great in heaven.” Yet in such circumstances unbelief and impatience are apt to stir, and to sour our tempers, cloud our judgments, and suggest improper thoughts and words. But our gracious Lord will tenderly bear with the infirmities of his upright servants, and give them proper encouragement; and assuredly it will be well in life and death with all the remnant of true believers; whilst all their enemies will be consumed by the fire that the Lord hath kindled in his anger; and the stoutest and proudest of them will be utterly unable to withstand him, or the weapons of his indignation.—We should acquiesce in the judgments of God upon his enemies, and rejoice in his knowledge of us, and of all our trials; we should beseech him to remember and visit our souls with his salvation, and to preserve us from our persecutors. When we are conscious that we are rebuked for his sake, we may plead it as a reason why he should interpose in our behalf; but we should rather pray for the conversion of our persecutors, than to be avenged of them.—Happy are they who seek and find the words of the Lord; who can relish and feed on them in their hearts, by faith, prayer, and meditation; and who can truly say, that they are the joy and rejoicing of their souls; such are justly called by the name of the Lord, and they will have pleasant employment for their retired hours. Indeed we all ought to avoid the assembly of the mockers, and the sensual and dissipated pleasures of the ungodly; and court retirement for searching the Scriptures, for meditation and prayer; (Ps. i.

1, 2:) yet whilst we are suitably affected with the calamities of the church and of the world, and mourn for own sins and sorrows, we should not indulge melancholy or moroseness, nor exclude ourselves wholly from society, lest we grow fretful, impatient, and unfit for our duty. Even in complaining to God, we are prone to give place to unholy tempers, and to use distrustful and irreverent expressions: as if our griefs were unnecessary, intolerable, or incurable; or as if he disappointed our expectations grounded on his faithful word. Thus we often dishonour him, and disquiet ourselves; and he might justly leave us to the effects of our sin and folly: but he bears with us, and checks the progress of our evil tempers. Yet we cannot expect the comfort or credit of his favour and service, except in the exercise of faith, submission, and diligence in our work: and to stand accepted with him, is an abundant recompense for all that we can do or suffer for his sake.—They who are employed as his mouth, must learn to distinguish the precious from the vile, in doctrines, practices, experiences, and characters; that they may be “workmen, who need not be ashamed, rightly dividing the word of truth.” They must endeavour to reduce their hearers to the scriptural standard of faith and holiness; but by no means must they lower the requirements of God's word, or accommodate their message to the humours, sentiments, fashions, or characters of men; or teach them to seek safety and happiness in any other way than that laid down in the gospel. When they strictly adhere to this plan, they may be sure that the Lord will protect, uphold, comfort, and prosper them; and they need not fear prevailing against every terrible and wicked opposer; but they who are men-pleasers cannot be the servants of Jesus Christ, but will at length be put to shame, and perish.

NOTES.

CHAP. XVI. V. 2-4. ‘Fruitfulness was promised as a blessing under the law, (Deut. xxviii. 4:) but it ceased to be so, in such difficult times as were coming on the Jewish nation.’ (Lowth.) The prophet was therefore forbidden to marry, and required to make the prohibition known, in order the more forcibly to impress the minds of the people with the apprehension of the reality and near approach of the tremendous judgments which he had predicted. The time was at hand, when the most endeared relations would be an additional cause of anguish and misery; and to manifest his assured belief of this, the prophet was to remain unmarried, that he might be less encumbered, and more prepared for days of distress. (Marg. Ref.) (Notes, 1 Cor. vii. 6-9. 25-28.)

V. 5-7. The best comment on these verses may be found in any authentic narrative of what takes place, when dire pestilence baffles all efforts to restrain it, in a city or district. So far from the customary funeral-rites being attended to; it often happens, that houses are deserted, where the dead, nay, dying, remain; who are not found for some time, and then in circumstances too horrid to be described. Several of these customary tokens of mourning were prohibited by the law.

V. 8, 9. Fasting and mourning for sin were more seasonable in these circumstances, than any kind of mirth or pleasure.—“In your eyes, and in your days:” this clearly shewed, that the predicted miseries would no longer be delayed.

V. 10-12. ‘Because the wicked dissemble their own sins, and murmur against God's judgments, as though he had no just cause to punish them; he sheweth the prophet what to answer.’—It is worthy of remark, how much the spirit of self-vindication appeared in the Jews, even in the grossly wicked state of the nation at this time. Several times already we have seen the traces of it in this prophecy. It is inherent in human nature, and no enormity or actual guilt will subdue or silence it. The iniquities of the fathers are punished in the children, because in general, bad education, bad examples, and false principles, lead children to imitate, and even to exceed, the wickedness of their fathers; but it is here intimated, that had not this generation of Israel copied the crimes of their ancestors, and grown worse than they, the threatened judgments would not have been poured out upon them.

*walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law :

12 And ye have done "worse than your fathers; for, behold, ye walk every one after the "imagination of his "evil heart, that they may not hearken unto me:

13 Therefore "will I cast you out of this land into a land that ye know not, neither ye nor your fathers; "and there shall ye serve other gods day and night, where I will not shew you favour.

14 ¶ Therefore, "behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, "that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, "that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them : and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, "I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many "hunters, and they shall hunt them from "every mountain, and from every hill, and out of the holes of the rocks.

17 For "mine eyes are upon all their ways : they

M.A. 3400.

B.C. 604.

v iiii. 2. ix. 14.
Ez. xi. 21. 1 Pet.
i. 3. 2 Tim.
u vii. 26. 2 Tim.
iii. 13.
2 Or, stubborn-
ness. vi. 21. ix.
14. xii. 10. Marg.
Deut. ix. 27.
xxix. 19. Marg.
Judg. ii. 19.
1 Sam. xv. 23.
x xlvii. 9. Gen. vi.
5. viii. 21. Ec.
viii. 12. ix. 3.
Heb. iii. 12.
y vii. 15. x. 4.
14. xlvii. 4. Lev.
xviii. 27. 28.
Deut. iv. 26. 27.
xxviii. 63—65.
xxix. 28. xxxi.
17. 18. Josh.
xxiii. 15. 16.
2 Chr. vii. 20.
z Deut. iv. 28.
xxviii. 36. Ps.
lxxxii. 12.
a xxiii. 7. 8. Is.
xliii. 18. 10. Hos.
iii. 4. 5.
b Ex. 22. Deut.
xv. 15. Mic. vi.
4.
c iii. 18. xxx. 3.
10. xxxi. 8.
xxviii. 37. 1. 19.
Deut. xxx. 3—5.
Ps. cvi. 47. Is.
xi. 11—16. xiv.
1. xxvii. 12. 13.
xlii. 5. 6. Ez.
xxvii. 12—14.
xxvii. 24. xxxvii.
21. 22. xxxix.
25. Am. ix. 1.
M. vii. 2.
g xliii. 24.
Ez. vii. 12.

h xviii. 18. Is. xl.
2. lvi. 7. Rev.
xviii. 6.
i iii. 1. 2. Lev.
xviii. 27. 28.
Num. xxxv. 33.
Hab. ii. 18.
Is. xxiv. 5. Mic.
ii. 10. Zeph. iii.
1—5.
k Lev. xxvi. 30.
Ez. xi. 18. 22.
xliii. 7—9.
l xvii. 17. Ps.
xviii. 1. 2. xix.
14. xli. 1. 7. 11.
xlii. 2. 7. xcl. 1.
2. cxi. 1. 2.
Prov. xvii. 10.
Is. xxv. 4. xxxii.
2. Ez. xi. 16.
Nah. i. 7.
m iii. 16. 17. Ps.
xxii. 27—30.
lxvii. 2—7.
lxviii. 31. lxxii.
8—12. lxxvii. 9.
Is. ii. 2. 3. xl.
9. 10. xlix. 1.
Mic. iv. 1. 2.
Zech. ii. 11. viii.
20—23. Mat. i.
11. Rev. vi. 15.
—11. xi. 15.
n iii. 23. x. 14. 15.
Hab. ii. 18.
1 Pet. ii. 18.
o ii. 11. x. 5. Is.
xli. 11. 12. 13.
p Ps. cx. 4—8. Is.
xxxv. 10. Hos.
viii. 4—6. Acts
xvi. 26. Gal. iv.
8.
q Ex. ix. 14—18.
Is. xli. 16. Ez. vi.
16. Ez. vi. 24—27. xxv. 14.
Is. xlii. 8. Am. v. 8.
§ Or, JEHOVAH.—CHAP. XVII. a Job xix. 23, 24. * Heb. nadi.
b Prov. iii. 3. 2 Cor. iii. 3.

are not hid from my face, neither is their iniquity hid from mine eyes.

18 And "first I will recompense their iniquity and their sin double : because "they have defiled my land, they have filled mine inheritance with "the carcases of their detestable and abominable things.

19 O LORD, "my strength, and my fortress, and my refuge in the day of affliction, "the gentiles shall come unto thee from the ends of the earth, and shall say, "Surely our fathers have inherited lies, vanity, and things "wherein there is no profit.

20 Shall a man "make gods unto himself, and they are no gods?

21 Therefore, behold, "I will this once cause them to know, I will cause them to know mine hand and my might; "and they shall know that my name is "The LORD.

CHAP. XVII.

The Jews are convicted of idolatry, and condemned to captivity, 1—4. They who trust in man are cursed, and they blessed who trust in God, 5—8. None but God can search out the deceitfulness and desperate wickedness of the heart, 9, 10. The doom of those who grow rich by injustice, 11. The glory of God, as dwelling among his people, an aggravation of the guilt of such as forsake him, 12, 13. The prophet prays for comfort and salvation: complaints of ill usage; protests his patience, fidelity, and love to the people; and calls for vengeance on his persecutors, 14—18. A message to the rulers concerning hallowing the sabbath, with conditional promises and threatenings, 19—27.

THE sin of Judah is "written with a pen of iron, and with the "point of a diamond; it is "graven

V. 13. *Serve other gods, &c.* "Mr. Mede expounds this, of their serving those nations who worshipped other gods. The Chaldean paraphrase explains the phrase to the same purpose, Ye shall serve those people that worship idols night and day. (Louth.)—It is however, probable, that most of the Jews were on some occasions seduced or terrified into conformity to the idolatry of the victors, (Notes, Dun. iii.) and many of them might be incorporated among the idolaters; though the nation in general was by the captivity cured of that sin. (Notes, Deut. xxviii. 36, 64.)—The last clause is by some rendered, "So long as I shall not have given them grace." (xxxi. 37—41.)

V. 14, 15. "Surely the days come," &c.—The same particle is rendered surely, v. 2: and that construction best suits this place.—Intimations of mercy in reserve for the Jews, were given in the midst of the denunciations of vengeance; for the support of the pious remnant, and to encourage repentance. The restoration from the Babylonish captivity, as the more recent mercy, and in every respect interesting and remarkable, would be more remembered than their ancient deliverance from Egypt: it was also typical of spiritual redemption, and of the future deliverance of the church from antichristian oppression. But the gathering of the Jews from their present dispersions, and their restoration to their own land, seems also to be predicted. (Note, xliii. 7, 8.) (Marg. Ref.)

V. 16. "Enemies and oppressors are elsewhere represented under the metaphor of fishers and hunters, (Marg. Ref.) because they use all the methods of open force and secret wiles (often compared to nets,) in order to make men their prey." (Their alacrity, perseverance, self-denying assiduity, and skilfulness in the work of destruction, may also be intended.)—"The Chaldeans shall make an entire conquest and booty of the whole land, of its inhabitants and their riches: and what shall escape one party shall fall into the hands of another." (Louth.)

V. 18. "Double, in proportion to God's usual severity in punishing men's sins." (Louth.) Or double, in proportion to his former dealings with the Jewish nation.—He would fully execute his judgments on them before he began to shew them mercy; (Note, Isaiah, xl. 2.) Their idols, or the sacrifices, especially those of their sons and daughters, which they offered to idols, are called the carcases of their abominable things.

V. 19—21. The prophet hearing intimations of mercy, addressed the Lord as the strength and refuge of his people: he had revealed to his other prophets and to him, the calling of the gentiles from all the ends of the earth; when they would renounce the idolatry of their fathers as unprofitable lies and vanity, to worship the God of Israel. And should not Israel be previously convinced of the folly and wickedness of making gods for themselves, which were no gods, but the cause of all their miseries? "Shall man, (Adam,) make to himself gods," (ELOHIM?) (20.)—God, (ELOHIM,) at first created Adam, and in him all mankind: how senseless then, as well as abominable, for man to attempt making god, that is, an object of his own adoration and confidence! "Shall that power which is finite and weak, take upon him to make that which is infinite?" (Bp. Hall.) Therefore the Lord determined, that he would by this one proof of his power and might, in the Babylonish captivity and the deliverance of the Jews from it, make them to know his name, and effectually set them against idolatry. Yet the calling of the gentiles was (and the future conversion of the Jews to Christianity, and restoration to their own land, will be) far more effectual for the destruction of idolatry, than any preceding events ever were.

PRACTICAL OBSERVATIONS.

The servants of God have continual occasion for self-denial, in their implicit obedience: and he may very properly require them to forego the most innocent comforts of life, for his glory, and to render them instructive examples to the

people. For he can make them more easy and satisfied in the situation allotted, than they who are not bound by such restrictions can imagine. None can be sure, that if they had children, or if their children were continued to them, they would add to their comfort; and many events may take place, which might cause them to wish that they had never been born, or that they had died in their infancy: so that entire resignation to the will of God in all these matters is our only wisdom.—Peace, inward and outward, domestic and public, is wholly the work and gift of God, the result of his lovingkindness and mercy; and when he takes his peace from any people, every kind of confusion and distress must follow.—There may be circumstances, in which it may be proper to avoid those things which at other times are a part of our duty. In general it is good to go to the house of mourning; both in order to learn profitable lessons, and that we may counsel and comfort the afflicted, and give a religious turn to their sorrows. Yet times of public calamity may render such private regards unseasonable; and it behoves the servants of God by every means to shew their abhorrence of sin, and their apprehension of the Divine indignation against impenitent transgressors. But it is more generally expedient for them to withdraw from the house of feasting; especially when the Lord calls his people to mourn and sigh for the abominations and miseries which they witness. And indeed we should all sit loose to the pleasures and concerns of this life; for carnal mirth, yea, the most allowable causes of joy, will soon cease from impenitent sinners, or be turned into weeping, wailing, and gnashing of teeth.—We cannot silence the objections of unhumiliated sinners; they will persist in justifying and excusing themselves, and declaiming against the dispensations and threatenings of God as unmerited and severe. But he will shortly shew them and all the world their iniquities; for his eyes are upon them; none of their sins, or the aggravations of them, are hid from him: and then they will no more be able to object to the justice of their sentence, than to elude or resist the executioners of it; "for every mouth shall be stopped, and all the world shall be found guilty before God." Thus will he recompense the sins of the impenitent on their own heads; but he will also exercise mercy to thousands and tens of thousands. Every public calamity shall promote the purity of his church; every personal affliction, the sanctification of the believer: succeeding remarkable interpositions in behalf of his people shall eclipse those that have preceded; till the fulness of the gentiles shall come in, and all Israel shall be saved. The nations have often known the power of JEHOVAH in his indignation: but they shall at length know his name as the strength and fortress of his people, and their refuge in the time of trouble.—When sinners truly repent, they will renounce the vain practices delivered to them by tradition from their fathers; and not be content with unprofitable vanity and lies, because these were the portion of their progenitors. And these are indeed the only portion of all who do not come to the LORD, renouncing all for his sake, accepting of his salvation, and devoting themselves to his worship and service.

NOTES.

CHAP. XVII. V. 1, 2. (Marg. Ref.) The Jews persisted in denying or excusing their guilt; but the Lord declared that it was marked before him in as indelible characters, as if written with a pen of iron or an engraving instrument, and with the point of a diamond; which were employed to make the most durable inscriptions on the hardest substances. Their attachment to idolatry was so engraven on their hearts as not to be erased; and it was written in legible characters on the horns of the altars, which they dedicated to idols. Perhaps the name of the idol, and of him who erected the altar, used to be inscribed on its horns.—Their children were early initiated in these abominations, and would be sure to remember their altars and groves as long as they

upon the table of their heart, 'and upon the horns of your altars;

2 Whilst 'their children remember 'their altars and their groves, by the green trees upon the high hills.

3 O my 'mountain in the field, 'I will give thy substance and all thy treasures to the spoil, 'and thy high places for sin, throughout all thy borders.

4 And thou, even 'thyself, 'shalt discontinue from thine heritage that I gave thee; 'and I will cause thee to serve thine enemies in the land which thou knowest not: 'for ye have kindled a fire in mine anger, which shall burn for ever.

5 ¶ Thus saith the LORD; 'Cursed be the man that trusteth in man, and maketh 'flesh his arm, and 'whose heart departeth from the LORD.

6 For he shall be 'like the heath in the desert, 'and shall not see when good cometh; but shall inhabit the

k v. 19. xxvii. 12, 13. Deut. xxviii. 47, 48. Is. xiv. 3. l vii. 20. xv. 14. Deut. xxix. 26—28, xxxii. 22—25. Is. v. 25, xxx. 33. lxxvi. 24. Lam. i. 12. Ez. xx. 47, 48. xxi. 31. Nah. i. 5, 6. Mark ix. 43—49. m Ps. lxxi. 9. cxviii. 8, 9. cxlvi. 3, 4. Is. ii. 22. xxx. 1, &c. xxi. 1, &c. xxvi. 6. Ez. vi. 7. n 2 Chr. xxxii. 8. o Ps. xxxiii. 21. Is. lix. 15. Ez. vi. 9. Hos. i. 2. p xlviii. 12. q 2 Kings vii. 2. 19, 20. Job xx. 17.

lived; and thus idolatry was handed down to succeeding generations. Or this verse may be rendered, "As they remember their children, so they remember their altars," &c.

V. 3, 4. Zion "the mountain of the Lord's house," may here be put for Jerusalem.—The city itself is elsewhere called "the valley, and the rock of the plain." (xxi. 13;) for it was surrounded with hills; but the whole together constituted a mountain; and the adjacent country, a field in which it stood.—This was sentenced to be plundered by the Chaldeans, and Judah himself, (or the nation of the Jews,) should be dispossessed for a long time of the inheritance which God had given him, and reduced to slavery in a foreign country; and though this national judgment would at length be terminated, the Lord's anger against their sins would burn like fire perpetually, nay, for ever, against the impenitent. The word rendered *discontinue* seems to refer to the sabbatical years; as these had long been neglected, the Lord determined to give rest to the land by the destruction or captivity of the inhabitants.

V. 5—8. The Jews were always prone to trust in powerful allies, or in their own strength; which emboldened them to disregard God and his denunciations of vengeance. A dreadful curse is therefore here pronounced against every one who trusteth in man: (Note, Ps. cxlvi. 3—5.) To expect safety, prosperity, or happiness from any man or number of men; to rely on their power, wealth, wisdom, valour, favour, and fidelity; and thus to neglect the promises, precepts, and ordinances of God, and to bestow more pains to obtain man's patronage and protection, than the Divine favour; as if a prince could render him happy who has God for his enemy: by these things, and such as these, we "make flesh our arm;" and put a poor, frail, dying, sinful creature, in the place of our almighty and everlasting protector and helper. In so doing "the heart departeth from the Lord," and renounces its reliance on him. And as trusting in other men idolizes them; so reliance on our own capacity, knowledge, wisdom, strength, or righteousness, idolizes ourselves; and when this is habitual, it subjects a man to this curse. A person of this character resembles the heath, a sorry, sapless, worthless shrub, which grows in the barren desert, and withers for want of moisture; and whilst other plants, in more fertile soils, flourish by seasonable showers, this still continues the same, as doomed to grow in its native heartless soil. Thus he who trusts in man can never share the prosperity of God's people: he must remain destitute of divine grace, unfruitful, unholy, and contemptible, frustrated of all his expectations, liable to be deprived of all comfort, exposed to all misery, and excluded from the presence and favour of God, to inhabit the land where sin and sorrow dwell for ever.—But he who trusts in the Lord, and expects every blessing from his mercy, grace, and providence, according to his word, is a happy man: he resembles a tree planted in a fertile soil on the bank of a river, which is not affected by heat or drought; but is covered with verdant leaves, and continues to bear fruit in the most unfavourable seasons. His profession and prosperity are permanent: he remains safe in every difficulty, and needs fear no event; for he shall not cease from bringing forth the fruits of righteousness to all eternity. (Notes, Ps. i. 3, 4, xcii. 12—14.)—The clause rendered, "he shall not see when heat cometh," is in the Hebrew text, and in the Septuagint, "he shall not fear," &c.: and this gives a clearer sense than the Masoretic marginal reading.

V. 9, 10. The heart here means the dispositions and desires of the rational soul; the result of the understanding, will, and affections reciprocally influencing each other. The heart, not of this or that man, but of fallen men in general, is declared "to be deceitful above all things, and desperately wicked." Every man is naturally disposed to dissimulation, self-flattery, and hypocrisy in an inconceivable degree; every man is liable to be imposed upon by his own heart; and this deceitfulness is more dangerous to him than any external artifice and deceit. The pride of the heart leads men to form false estimates of their real and comparative character and conduct, and to think far better of themselves than they deserve. The love of the pleasure and profit resulting from the favourite sin, betrays every man into deception respecting its criminality, and his own guilt and danger; his understanding is thus bribed to frame excuses and palliations of it; he is led to call it by some soft name, and his conscience is thus seduced into connivance. The enmity of the heart to the holiness of God and his righteous sovereignty, betrays men in a variety of

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c Lev. iv. 7. Hos. xii. 11. d vii. 18. Hos. iv. 13, 14. e ii. 30. Judg. iii. 7. 2 Chr. xxxiii. 3, 10. Ps. lxxviii. 58. Is. i. 29. xlvii. 8. Ez. xx. 28. f xxvi. 18. Is. li. 2. 23. Mic. iii. 12. iv. 1, 2. g xv. 13. li. 15—20. 2 Kings xxv. 13. xxv. 13—16. Is. xxxix. 4—6. Lam. i. 10. Ez. vii. 20—22. h xlii. 12. Lev. xxvi. 30. Is. xlviii. 8. Ez. vi. 3. xvi. 39. Mic. i. 5—7. * Heb. in thyself; i xvi. 13. xxv. 9—11. Lev. xxvi. 31—34. Deut. iv. 26, 27. xxviii. 25. Josh. xxiii. 15, 16. 1 Kings ix. 7. 2 Kings xxv. 21.

r Deut. xxix. 23. Ez. xlvii. 11. Zeph. ii. 9. s Ps. ii. 12. xxxiv. 8. lxxviii. 12. cxv. 1. cxlvi. 5. Prov. xvi. 20. Is. xxvi. 3, 4. xxx. 18. Eph. i. 12. t Job vii. 16. Ps. i. 3. xcii. 10—15. Is. lxxviii. 11. Ez. xxxi. 4—10. xlvii. 12. + Or, restraint. u vi. 12. Gen. vi. 5. viii. 21. Job xv. 14—16. Ps. li. 5. lxxi. 12. 3. Prov. xxviii. 26. Ec. ix. 3. Ez. vi. 9. Matt. xv. 19. Mark vii. 21. 22. Heb. iii. 13. Jam. i. 14, 15. x. 21. 20. x. 12. 1 Sam. xvi. 7. 1 Chr. xxviii. 9. xxxix. 17. 2 Chr. vi. 30. Ps. vii. 9. cxxxix. 1, 2, 23, 24. John ii. 25. Rom. viii. 27. Heb. iv. 12, 13. Rev. ii. 23. v. xxii. 19. Ps. lxxi. 12. Matt. xvi. 27. Rom. ii. 6—8. Rev. xx. 12. xxii. 12. z xxi. 14. Is. iii. 10, 11. Mic. vii. 13. + Or, gathereth young which she hath not brought forth. a v. 27, 28. xxii. 13, 17. Prov. i. 18, 19. xlii. 11. xv. 27. xxi. 6. xxviii. 8. 16, 20, 22. Is. i. 23, 24. Ez. xxii. 12, 13. Hos. xii. 7, 8. Am. iii. 10. viii. 4—6. Mic. ii. 1, 2, 9. vi. 10—12. vii. 3. Hab. ii. 6—12. Zeph. i. 9. xli. 9—13. Mal. iii. 5. Matt. xxiii. 14. 1 Tim. vi. 9, 10. Tit. i. 11. Jam. v. 3—5. 2 Pet. ii. 3, 14.

parched places in the wilderness, in 'a salt land, and not inhabited.

7 'Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For 'he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of 'drought, neither shall cease from yielding fruit.

9 ¶ The 'heart is deceitful above all things, and desperately wicked: who can know it?

10 I, 'the LORD, search the heart, I try the reins, 'even to give every man according to his ways, and according to the 'fruit of his doings.

11 As the partridge 'sitteth on eggs, and hatcheth them not; so 'he that getteth riches, and not by right,

ways into fallacious reasonings about his perfections, and their obligations to him; against the divine original of the sacred Scriptures, or against their obvious meaning; against the strict and spiritual precepts and awful sanctions of the law; against the humbling doctrines of the gospel, or their holy tendency, and against the measure, rule, and consequences of the future judgment. To this deceitfulness of the heart all partial and erroneous decisions of the conscience are in a great measure to be ascribed: with the self-preference which is universal in all unconverted men; the strange propensity of the most atrocious criminals to palliate their vices, and to plume themselves on some imagined virtues; and the gross absurdity of men's boasting of the goodness of their hearts, when forced to allow of the wickedness of their lives; though they must be conscious that their wicked inclinations and imaginations have been immensely more numerous than their actual sins. From the same source springs the universal propensity of men to be confident in their hasty resolutions of amendment, under sudden terrors or pangs of conscience; though they have found them as changeable as the wind in all former instances. In a word, (for the detail would be endless,) the deceitfulness of the heart is the only cause, that any man doubts of its being desperately wicked; and capable of any kind or degree of impiety, iniquity, enmity, cruelty, or sensuality, that ever was committed or can be conceived. For the history of the world and of the church, yea, universal experience and observation, demonstrate that the heart of every man is naturally so wicked, that, were he left wholly to himself, in suitable circumstances of temptation, and gradual seduction from one thing to another, by the artifice of Satan; he is capable of deliberately committing any crime that ever was perpetrated on earth, and with every possible aggravation. But, like an artful villain, who conceals that he may perpetrate his base purposes, the heart is so deceitful in its desperate wickedness, that it is wholly unsuspected by most men respecting themselves; even though they are aware of the artfulness and selfishness of other men, and suspicious of them to excess. But, he who believes the testimony of God, learns to watch his own heart, (as he would a servant, who he was credibly assured was a concealed villain;) and he will in a course of years, and by a variety of painful experiences, comparing what passes in his mind with the Divine law, and praying to be taught of God to know himself; infallibly learn the truth of this harsh and offensive decision, in his own case; he will perceive that this is the exact picture of his own heart; and thence he will deduce many most important lessons to direct his conduct. But no man can penetrate to the depth of this desperate evil: the more the subject is studied, the worse will the heart of man appear; yet much must remain unknown both in our own hearts and those of others, which could only be discovered by our being actually placed in all the infinite variety of possible circumstances and temptations. As this cannot be done with any man, nor the result be made fully known to a finite understanding; so God alone, who knows entirely and searches thoroughly the heart of man, is perfectly acquainted with the extent of its desperate wickedness. And he proves and tries men's actions, to bring forth into practice what he sees in the heart, whether of the sin that is naturally there, or of the grace which he hath communicated; that his decisions may appear to his creatures, (what they uniformly are in themselves,) the result of infinite justice, wisdom, truth, and mercy.—The Lord saw the hearts of the Jews to be more desperately rebellious than their conduct shewed them; and this might be assigned as a reason of his severe judgments: and it is also a conclusive reason, that none should trust in men, but in God alone.

V. 11. What bird is meant by the original word, is not certainly known, Some understand the first clause to mean, that the bird in question sat on eggs which she had not laid, or those of a different species, and that the young left her when hatched: so that she had the confinement and fatigue of sitting on the eggs; but no compensating pleasure from the brood. But perhaps the partridge sits more frequently than other birds without hatching her eggs; as they lie upon the ground, and are exposed to a variety of accidents, which may render all her care and pains about them unavailing. Thus unjust men get wealth with much contrivance and many crimes; and then they are taken away in providence, perhaps in the prime of their lives: so that they are torn from their riches, having had little or no satisfaction in them; and their end

shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

14 ¶ Heal me, O LORD, and I shall be healed: save me, and I shall be saved: for thou art my praise.

15 Behold, they say unto me, "Where is the word of the LORD? let it come now."

16 As for me, I have not hastened from being a pastor to follow thee, neither have I desired the woeful day, thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: thou art my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

19 ¶ Thus said the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem,

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates,

g Heb. after thee. i. 19, 20. ix. i. xiii. 17. xiv. 17-21. xviii. 20. Rom. ix. 1. q Acts xx. 27. 2 Cor. i. 12. ii. 17. r Job xxxi. 23. Ps. lxxvii. 2-9. lxxviii. 15, 16. s 13. xvi. 19. Ps. xli. 1. lix. 16. Nah. i. 7. Eph. vi. 13. t xx. 11. Ps. xxxv. 4. 26. 27. xl. 14. lxx. 2. lxxiii. 17, 18. u Ps. xxv. 2. lxxi. 1. x. 16, 17. xviii. 19-23. v Heb. break them with a double breach. xiv. 17. xvi. 18. Job xvi. 14. Rev. xviii. 6. y vii. 2. xix. 2. xxvi. 2. xxvii. 6. 10. Prov. i. 20-22. viii. 1-4. ix. 3. Acts v. 20, 22. z xiii. 18. xix. 3. xxii. 2. Ps. xlix. 1, 2. Ez. ii. 7. iii. 17. Hos. v. 1. Am. iv. 1. Mic. iii. 1. Rev. ii. 29.

proves their folly, though for a time they were deemed prudent and prosperous. This must have been the case of many Jews at the time of the captivity. (Marg. Ref.)

V. 12, 13. The sanctuary of God was placed among the Jews, for a throne on which JEHOVAH was gloriously exalted, as their King and Protector; whence he displayed his power and majesty, in the works of mercy and special favour, which he from age to age wrought for them. Thus he was the hope of Israel; and they needed not to have sought for any other helper. But this aggravated the guilt of those who forsook the Lord, to follow idols, and to trust an arm of flesh, which was sure to end in confusion and disgrace.—As Jeremiah was "the mouth of God," they, who despised and departed from him, despised God also; and they would be debased and trampled on, as if their names were written in the dust, to be soon erased; their memory would be blotted out, or rendered infamous; and they would have their portion on earth, and have no name in heaven. (Marg. Ref.) (Note, ii. 13.)

V. 14. The prophet seems to have been greatly discomposed by the ill-treatment which he had received: so that he paused, in order to call upon God to heal his wounded spirit; to calm his mind, to subdue his sins, and to quiet his conscience; for he alone could do it effectually: he prayed that he would also save him from his enemies, and from the destruction of the wicked. He had hitherto worshipped and praised his name, he had gloried in him, and given him the glory of all his former mercies; and he was still purposed to praise and glory in him alone, as his complete salvation.

V. 15-18. It greatly discomposed the prophet that the people continued to treat his predictions with contempt and derision: they did not, and would not believe them to be the word of God, till they were fulfilled, of which they saw no probability, and thus they even set the Almighty at defiance. But the prophet could appeal to God, that he had not been eager to leave the ordinary employment of a priest, or pastor of the flock, to follow him as a prophet: he had neither sought this honour for himself, nor been hasty in accepting it. Or, as others interpret it, he had patiently continued in the execution of his office, as became a public teacher who was a follower of God; and had not been wearied out by their ill-usage. The Lord could witness for him, that he had not desired the woeful season which he predicted; but had continually pleaded for a reversal or mitigation of the sentence. He had faithfully adhered to his instructions; and had spoken what was right in the sight of God, and what he would verify: he therefore prayed, that he would not be a terror to him, seeing he was his only confidence in the day of evil.—In the present confusion of his mind, Jeremiah seems to have had alarming apprehensions of the Divine displeasure, or of being involved in the public calamities. But he prayed that he might be exempted from confusion and dismay, and that these might be the portion of his persecutors; and that the day of evil might overwhelm them with double destruction, as they had occasioned the ruin of the nation. (Marg. Ref.)

V. 19-27. Some think that this message was delivered at the time of Josiah's reformation; because of the promises contained in it, which they

A. M. 3400.

B. C. 604.

b Ps. iv. 23. Prov. xxiii. 5. Ec. v. 13-16. c Luke xii. 20. d Chr. ii. 14. 2 Chr. ii. 5, 6. Is. vi. i. lxxi. 1. Ez. i. 26. xliii. 7. Matt. xxv. 31. Heb. iv. 16. xii. 2. Rev. iii. 21. e 17. xiv. 8. Ps. xxii. 4. Joel iii. 16. Acts xxviii. 16. f 1 Thm. i. 1. g 5. Ps. lxxvii. 27. Prov. xiv. 14. Is. i. 28. h Prov. x. 7. Luke x. 20. John viii. 6-8. Rev. xx. 15. i 11. 13. Ps. xxxvii. 8, 9. John iv. 10. 14. vi. 37, 38. Rev. vii. 17. xxi. 6. xxi. 1. 17. k xxxii. 18. Deut. xxxiii. 39. Ps. 2. 4. xli. 4. Is. lviii. 19. Luke iv. 18. l xv. 20. Ps. lx. 5. cvi. 47. Matt. vii. 25. xiv. 30. m Deut. x. 21. Ps. cx. i. cxlviii. 14. n xx. 7, 8. Is. v. 19. Ez. xii. 22. 27, 28. Am. v. 18. 2 Pet. iii. 3, 4. o 4. Ec. xx. 9. Ez. iii. 14-19. xxxiii. 7-9. Am. vii. 14, 15. Jam. i. 19. m. q Acts xx. 27. l xv. 20. Ps. xli. 1. lxx. 2. lxxiii. 17, 18. u Ps. xxv. 2. lxxi. 1. x. 16, 17. xviii. 19-23. v Heb. break them with a double breach. xiv. 17. xvi. 18. Job xvi. 14. Rev. xviii. 6. y vii. 2. xix. 2. xxvi. 2. xxvii. 6. 10. Prov. i. 20-22. viii. 1-4. ix. 3. Acts v. 20, 22. z xiii. 18. xix. 3. xxii. 2. Ps. xlix. 1, 2. Ez. ii. 7. iii. 17. Hos. v. 1. Am. iv. 1. Mic. iii. 1. Rev. ii. 29.

a Deut. iv. 9. 15. 23. xl. 16. Josh. xxiii. 11. Prov. iv. 23. Mark iv. 24. Luke vii. 18. Acts xx. 28. Heb. ii. 1-3. xi. 15, 16. b Num. xv. 32-36. Neh. xiii. 15. c Gen. ii. 2, 3. Ex. xvi. 23-29. xx. 8, 9. xxiii. 12. xxxi. 13-17. Lev. xix. 3. xxiii. 3. Deut. v. 12-15. Is. lvi. 2-6. lviii. 13. Ez. xx. 12. 20. 21. Zech. i. 16. Luke i. 5. xlii. 1. 10. d vii. 21-26. xi. 10. xvi. 11, 12. xix. 15. Is. xviii. 4. Ez. xx. 13. 16. 21. Zech. vii. 11, 12. Acts vii. 51. e Ex. xvi. 26. Deut. xii. 13, 22. Is. xxi. 7. lv. 2. Zech. vi. 15. 2 Pet. i. 5-10. f 20. Zech. i. 13. xxi. 30. xxxiii. 15. 17. 21. 2 Sam. vii. 16. 1 Kings ix. 4, 5. Ps. lxxxix. 29-37. cxxxii. 11, 12. Is. ix. 7. Luke i. 32, 35. g 20. Zech. i. 14. Ps. cxxxii. 12, 13. Heb. xii. 22. i xxxii. 44. xxxiii. 18. Josh. xv. 21. k Ec. Zech. vii. 7. l Lev. i. vii. Ezra iii. 3-7. m xxxiii. 11. Ps. cvii. 22. cxvi. 17. Heb. xiii. 15. n vi. 17. xxvi. 4. g. xlv. 16. Is. i. 20. Zech. i. 11-14. Heb. xii. 25. o 22. p 4. xxi. 12. 14. xxxii. 23. xxxviii. 21-23. xlix. 27. Deut. xxxii. 22. Is. ix. 18, 19. Lam. iv. 11. Ez. xvi. 41. xx. 47, 48. Am. i. 4. 7. 10. 12. 14. ii. 2, 5. q liii. 13. 2 Kings xxv. 9.

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes, sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

think less suitable to the time when the captivity was absolutely decided on. But this is uncertain: for the Lord proved the people by one test after another, that their obstinate rebellion might be more evident; and he might properly make these conditional promises, though he foreknew that they would not perform the annexed condition. It is therefore probable, that the message was sent at a later period.—The prophet was directed to lay before the king, rulers, and people of Judah, this command and its sanctions, in the most public manner. Let them shew their disposition to return to obedience, by observing strictly and enforcing the fourth commandment, and not doing or permitting any manner of work to be done on that holy day. (Notes, Exod. xx. 8-11.) Let them prevent any burden being carried by man or beast, and cause all secular employments to cease, according to the law given to their fathers, but obstinately broken by them; and let them take heed to themselves, for they were on their good behaviour; and if they diligently obeyed this word, their prosperity should be restored and established; the family of David should recover its pristine dignity; Jerusalem should never be subdued by any invader; and the temple should be preserved and frequented by the people, living in plenty, peace, and security, as in the best days of their pious kings. But if they refused obedience in this particular, the predicted vengeance would be inevitable.—We cannot conceive any thing more decisive on the importance of hallowing the sabbath-day.

PRACTICAL OBSERVATIONS.

V. 1-13. Though men violate the commands of God, without much reflection; yet every sin is marked in his book as with an iron pen; yea, they are all so graven upon the table of the heart, that they will be readily recognized by every man's conscience in the great day of retribution. Indeed conscience frequently now reproaches the transgressor with his crimes, when he will not yield to conviction, but, as much as possible, imposes silence on that friendly monitor, and rushes into further sins. This is the effect of our natural and customary bias to evil, whence impiety and wickedness proceed, like water from a fountain; and as "the heart is deceitful above all things, and desperately wicked;" the fruit of our doings must of course be evil, as far as we are uninfluenced by the sanctifying Spirit of God, and in proportion as restraints are removed, and Satan hath permission to tempt us.—That which is graven in the heart, will become legible in the life: men's actions are only specimens of their desires and purposes; and as such they testify against sinners and prove the justice of God in the punishments inflicted on them.—Children are prone to forget good instructions, examples, and tuition: but they readily remember the vanity, vice, and folly in which they have been trained up, or with which their memories and imaginations have been polluted. Thus one generation succeeds to the crimes of another; and the tendency of corrupt nature is from bad to worse; except as a prudent, cautious, and pious education of youth, and proper means used by parents, ministers, magistrates, and others, are rendered effectual, by the blessing of God, to counteract the tendency. This consideration may suggest many important duties to men in every order

CHAP. XVIII.

By the emblem of the potter and his clay, God shews his right and power over Israel; and the method of his righteous and merciful dealings with the nations, 1-10. The prophet warns the people to repent; expostulates with them on their folly and wickedness, and denounces divine judgments, 11-17. Their devices against him, and his prophetic prayers against them, 18-23.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, ^aand go down to the potter's house, and there I will cause thee to hear my words.

3 Then ^bI went down to the potter's house, and, behold, he wrought a work on the ^cwheels.

4 And the vessel that he ^dmade of clay was marred in the hand of the potter; so he ^emade it again another vessel, ^fas seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, ^gcannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.

7 At what instant I shall speak concerning a nation,

of society, for the good of their neighbours and that of the rising generation: whilst the conviction of the deceitfulness and desperate wickedness of the human heart will remind us, that "He who trusteth in his own heart, is a fool." What need then have we of deep humiliation before God! How entirely should we depend on his mercy and grace! How ought we to examine ourselves, to keep out of the way of temptation, to shun every occasion of sin, and to pray to be rendered victorious over every assault of the tempter! What cause have we to beg of God continually to search, and prove, and keep us, and not suffer us to be deceived by our own hearts; and to create in us a clean and holy nature by his Spirit! How jealous should we be of ourselves, distrustful of our resolves, and suspicious of our judgment in our own cause, or where our prejudices or interests are concerned! How thankful should we be for restraints, (even by poverty, pain, or sickness,) from acting out all that is in our hearts, to the misery and ruin, temporal and eternal, of ourselves and others! How thankful should we be for the salvation of Christ! And how patient under every trial that we meet with, from the hand of God, or from the wickedness of our fellow-sinners! For nothing but the Divine interposition could make our lives tolerable in such a world as this; as it too plainly appears from the wars, persecutions, massacres, and other dreadful crimes and evils, which have desolated the earth: inasmuch that every historian, who relates unvarnished facts, as effectually illustrates the scriptural doctrine of man's depravity, as if he had purposely set himself to do it! But whatever we suffer, or however we may be impoverished or enslaved by cruel enemies in a strange land; yet we shall be happy if we escape the fire of the Lord's anger, which will burn for ever. This cannot be done by those who trust in man, and expect health and happiness from their fellow-creatures, or from themselves: for thus they remain impenitent and unbelieving, shut up under the curse of the law, and excluded from the grace of the gospel; they continue at a distance from God, the fountain of living waters, and the source of all wisdom, holiness, and felicity; and must be left for ever base and unholy, to associate with the enemies of God, in the regions of shame, misery, despair, and absolute unrestrained wickedness. What then will it avail them, if by their crimes and carnal confidences they have accumulated wealth, or lived in prosperity? when God shall cut them off, and say unto each of them, "Thou fool, this night shall thy soul be required of thee, and then whose shall those things be, which thou hast provided?" Nor can hypocrites serve any other purpose but that of self-deception: "for the LORD knows, and searches the heart and reins, to give every man according to his ways." Let us then seek happiness by trusting in him, accepting of his mercy, and walking before him in the humble obedience of love, and the patient submission of hope: that being planted in his courts, we may grow fruitful in righteousness, and flourish in unfading and ever-increasing prosperity. For no changes or temptations can injure the root, wither the leaf, destroy the fruit, or even mar the beauty, of those trees of righteousness, which the Lord hath planted for the glory of his name. May we then rejoice in the Hope of Israel; may our names be written in heaven, and our treasures there deposited!

V. 14-27. Whatever wounds or diseases we experience in our hearts or consciences, let us apply to the Lord to "heal us, that we may be healed; to save us, that we may be saved," and that our souls may praise his name. His hands can bind up the troubled conscience, and heal the broken heart; he can cure the most inveterate diseases of our infected nature; and he can fill us with joy amidst contempt or persecution, and even in the agonies of death; and his righteousness and salvation are for ever. Thus applying to him for all the blessings of his grace; "exercising ourselves to have a conscience void of offence towards God and man;" and following him patiently and fully, all things will certainly terminate in our good. Trials, all must meet with; and the ministers of Christ cannot escape the enmity or scorn of those, who despise and defy God himself: but if they have not rashly intruded into the sacred office; if they are now employed by him, and keep close to their instructions; if they continue to pray for the salvation of those whom they solemnly warn to flee from the wrath to come: if their words and works are right before God; they have nothing to fear, he will not be a terror but a comfort to them, and answer their hopes in every day of evil; and whilst they are delivered and graciously rewarded, their enemies will be dismayed and destroyed with aggravated ruin.—The daring impiety of mankind appears exceedingly in the

A. M. 3396.

B. C. 608.

a xiii. 1. xix. 1, 2.
Is. xx. 2. Ez. iv.
v. Am. vii. 7, 8.
Heb. i. 1.

b Jon. i. 3. John
xv. 14. Acts
xxvi. 19.

* Or, frames, or
seats.

+ Or, made new
marred as clay
in the hand of
the potter.

† Heb. returned
and made.

c 6. Is. xlv. 9.
Rom. ix. 21.
d 4. Is. lxiv. 8.
Dan. iv. 34, 35.
Matt. xx. 15.
Rom. ix. 20—
23. xi. 34—36.

e i. 10. xii. 14—
17. xxv. 9, &c.
Am. ix. 8. Jon.
iii. 4.
f vii. 3—7. xxxvi.
3. Judg. x. 13.
16. 1 Kings viii.
33. 34. 2 Chr.
xii. 6, 7. Is. i.
16—19. Ez.
xxviii. 21. xxxiii.
11. Jon. ii. 5—
10. Luke xiii. 3—
5.

g xxvi. 3, 13. xlii.
10. Ex. xxi. 13.
Deut. xxxii. 16.

Judg. ii. 18. Ps.
xc. 13. evi. 45.
cxxxv. 14. Hos.
xi. 8. Am. vii. 3—
5.

h i. 10. xxx. 18.
xxxi. 4. 28. 38.
xxxiii. 41. Eccl. ii.
2, 3. Am. ix. 11—
15.

i Ps. cxxxv. 5. Ez.
iii. 20. xviii. 21.
xxxiii. 18. Zeph.
i. 6.

k Num. xiv. 22.
23. 31. 1 Sam.
ii. 30. xlii. 13, 14.

l xv. 11. 35.
m 18. iv. 28. xi. 19.
Mic. ii. 3.

n vii. 3. xxv. 5. xxxvi. 3. 13. xxxv. 15. xxxvi. 3. 2 Kings xvii. 13.
Is. i. 16—19. iv. 6, 7. Lam. iii. 39—41. Ez. xlii. 22. xviii. 23, 30—32. Zech. i. 3. Acts xvi. 20. o ii. 25.
2 Kings vii. 33. Is. lvii. 10. Ez. xxxvii. 11. p xvi. 12. xxiii. 17. xlv. 17. Deut. xxxix. 13. Luke i. 51.

and concerning a kingdom, ^ato pluck up, and to pull down, and to destroy it:

8 If that nation, against whom I have pronounced, turn from their evil, ^bI will repent of the evil that I thought to do unto them.

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, ^cto build and to plant it;

10 If it ^ddo evil in my sight, that it obey not my voice, ^ethen I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore ^fgo to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, ^gand devise a device against you: ^hreturn ye now every one from his evil way, and make your ways and your doings good.

12 And they said, ⁱThere is no hope; but ^jwe will

contempt which is generally shewn to the commandment of hallowing the sabbath. The degree of strictness with which this ordinance is observed, or the contrary, is a good test of the degree of spiritual religion in any land. But by this rule, how awful is our condition in this nation, especially in the metropolis and its environs! A small number in proportion pay any decent respect to the Lord's day, or the ends for which it was instituted. Various secular employments, and some not fit to be tolerated on any day, are openly conducted on it; and probably more gross licentiousness and impiety are perpetrated on the Lord's day, than on all the rest. If this have a similar connection with our national peace and prosperity as it had with those of Judah; we have abundant reason to take heed to ourselves, and to fear lest a fire should be kindled in our gates, to devour our most magnificent palaces; in too many of which God's holy day is more daringly violated, than in almost any of the houses of the poor. And doubtless he may say of us also, "I commanded: but they obeyed not, neither inclined their ear; but made their neck stiff, that they might not hear, nor receive instruction." It behoves the ministers of religion in every place to sound the alarm in this respect, that all who go in and out at our gates may hear; and that rulers, magistrates, and all the inhabitants of the land, by their authority, influence, and example, by attention to their families, and by avoiding all intercourse with those who will not hallow the Lord's day, may combine to check the progress of this growing evil: that so, true religion may revive, general reformation may take place, our national prosperity be preserved and increased; and above all, that the souls of men may be led into the ways of eternal salvation.

NOTES.

CHAP. XVIII. V. 6. Indisputably the Lord had a more absolute property in his people, as their Creator and Governor, than the potter could have over the clay: yet the potter disposed of his clay as he pleased, without control; but the people were ever ready to murmur against God, for his dispensations towards them.—The case holds equally in respect of other nations, and of every individual. (*Marg. Ref.*)

V. 7-10. The sovereignty of God is absolute, and he does not always shew the reasons of his conduct; especially towards fallen sinners, who are as marred clay in his hand: but it is always in perfect wisdom, justice, truth, and mercy. This was here shewn to be the case, in his providential government of the nations. If he sent his prophets to threaten any nation with desolating judgments for their sins, a reserve of mercy to the penitent was always implied. If then that nation (as Nineveh did at the preaching of Jonah,) took the alarm, and by repentance and reformation sought to avert the impending storm, the Lord would certainly repent of the evil that he thought to do to them; that is, he would not execute the threatened vengeance. On the other hand, all promises of national prosperity implied a requirement of obedience; and if a general apostasy from God and his service took place, the promised blessings would be revoked or withheld. (*Note, Gen. vi. 6.*) "When the Scripture attributeth repentance unto God; it is not that he doeth contrary to that which he hath ordained in his secret counsel. But when he threateneth, it is a call to repentance; and when he giveth man grace to repent, the threatening (which ever containeth ^acondition in it,) taketh no place: and this the Scripture calleth repentance; because it appeareth so to man's judgment.—"Wherever repentance is ascribed to God, it must be meant only of a change with respect to the outward administrations of his providence, and his dealing with man otherwise than he did before." (*Louth.*)

V. 12. (*Note, ii. 25.*) The people either pretended that God was a severe master, whom there was no hope of pleasing, and an implacable enemy whom there was no hope of pacifying: or that there was no hope of security or prosperity, if they renounced their idols and heathen ordinances, and returned to his service; they were therefore determined to go on in their evil ways.—"But they said desperately, Surely we will walk after our own imaginations; and every man after the stubbornness of his wicked heart." (*Old Trans.*)—As men that had no remorse, but were altogether bent to rebellion, and to their own self-will.—Perhaps the people, contemptuously and profanely, used the prophet's own words concerning them, in expressing their avowed disregard to his exhortations; for it is not likely that they meant to own the wickedness of their hearts. (*Marg. Ref.*)

walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; 'Ask ye now among the heathen, 'who hath heard such things: 'the virgin of Israel hath done 'a very horrible thing.

14 Will a man leave 'the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because 'my people hath forgotten me, they have 'burned incense to vanity, and they have 'caused them to stumble in their ways from 'the ancient paths, 'to walk in paths, in a way not cast up;

16 To make their land 'desolate, and 'a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

17 I will 'scatter them as with an east wind before the enemy; I will 'shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, 'Come, and let us devise devices against Jeremiah: 'for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. 'Come, and let us smite

Ps. xlviii, 7. Hos. xiii, 15. e ii, 27. xxxiii, 33. Deut. xxxi, 17. Judg. x, 13, 14. Ps. xxi, 11. Is. xxxii, 7. Mic. ii, 1-3. g xiii, 13, 14. xiv, 14-16. xxix, 25. 2v, 1 Kings xxii, 24. Luke xi, 45. John vii, 47-49. ix, 40. h xxvii, 11. Ps. llii, 2. lvi, 4. lxi, 3. Prov. xviii, 21.

A. M. 3596.

B. C. 608.

q ii, 10-13. r i Sam. iv, 7. Is. lxi, 8. 1 Cor. v, 1. s ii, 13. xxxi, 4. Is. xxxvii, 22. Lam. i, 15. t v, 30. Hos. vi, 10. Or, my fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters? u ii, 13. 19. 32. ii, 21. xiii, 25. xviii, 13. x x, 15. xvi, 19. xiv, 15. Is. lxxv, 7. Hos. ii, 13. x, 12. y Is. iii, 12. ix, 16. Mal. ii, 8. Matt. xv, 6. z vi, 16. a, xix, 5. Is. lviii, 14. b ix, 11. xix, 8. xxv, 9. xix, 13. i, 13. Lev. xxvi, 33, 34. Deut. xxx, 23. Is. vi, 11. Ez. vi, 14. xii, 19. xxxiii, 28, 29. c i Kings ix, 8. 2 Chr. vii, 30. 21. Lam. ii, 16. Mic. vi, 16. d xiii, 24. Deut. xxxvii, 25. 64. Job xxvii, 21. f ii, 19. 19. 2v, 1 Kings 25. 2v, 1 Kings 25. 2v, 1 Kings 25. 2v, 1 Kings 25.

|| Or, for. i v, 12, xlii. i, xlii, 17. k xx, 12. Ps. lv, 16, 17. lvi, 1-3. cix, 4, 25. Mic. vii, 8. Luke vi, 11, 12. 12 Kings xix, 16. Neh. iv, 4, 9. vi, 9. m i Sam. xxiv, 17-19. Ps. xxxv, 22. 23. 24. 25. cix, 4, 5. Prov. xvii, 13. John x, 32. xv, 25. n 22. Job vi, 27. Ps. lxxv, xxxv, 7. lvi, 6. cix, 95. Prov. xvii, 27. Ec. x, 8. o vii, 16. xi, 14. xiv, 7-11. 20-22. xv, 1. Gen. xviii, 22-32. Ps. cvi, 23. Ez. xxxi, 30, 31. Zech. iii, 1, 2. p xi, 20-23. xii, 3. xx, 1-6. 11, 12. Ps. cix, 9-20. 2 Tim. iv, 14. * Heb, pour them out. q xv, 2, 3, 8. xvi, 3, 4. Ex. xxi, 24. Lam. v, 3. r ix, 21. xi, 22. 2 Chr. xxxvi, 17. Am. iv, 10. s i, 12, 20, 31. v, 26. ix, 20, 21. xxv, 34-36. xlviii, 2, 3. xlviii, 3-5. Is. x, 30. xxii, 1-4. t 20. u xx, 10. Ps. lvi, 5-7. lxi, 4, 5. cxi, 5. Matt. xxii, 15. x xi, 18-20. xv, 15. + Heb, for death. y Neh. iv, 4, 5. Ps. lix, 5. lxi, 22-28. cix, 14, 15. Is. ii, 9. z viii, 12. xi, 23. Is. x, 3. Luke xxi, 22. Rom. ii, 5.

him 'with the tongue, 'and let us not give heed to any of his words.

19 'Give heed to me, O LORD, and 'hearken to the voice of them that contend with me.

20 Shall 'evil be recompensed for good? for they have 'dugged a pit for my soul. 'Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore 'deliver up their children to the famine, and 'pour out their blood by the force of the sword; 'and let their wives be bereaved of their children, and be widows; and let their men be put to death; 'let their young men be slain by the sword in battle.

22 Let 'a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; 'for they have digged a pit to take me, 'and hid snares for my feet.

23 Yet, LORD, 'thou knowest all their counsel against me 'to slay me: 'forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them 'in the time of thine anger.

V. 13-17. (Note, ii. 9-13.) The heathen had not apostatized from their false gods, as the Israelites did from the true God. He had espoused the nation as a chaste virgin: but she had committed horrible adulteries. Common sense taught men to value clear waters, which, from the melted snows on Lebanon, were purified by running through the cavities of the rocks, and sprang up in the fields; or to prefer the cold spring-waters from any other place, to the stagnant waters of some dirty pond or cistern: but Israel had forsaken the infinitely glorious JEHOVAH, for worthless idols! and they had caused each other to stumble, and turn aside from the ancient paths, in which their believing ancestors had walked, into such as were unauthorized, and which resembled the deep or rough road, through countries which are seldom travelled. For this sin and folly their land would soon be desolated, and exposed to the derision of every passenger: they would be left to flee before the enemy, as chaff or dust before the east wind; and the Lord would turn his back on them, and shew them no favour in their distress.—The sixteenth verse is rendered differently by some translators: but the meaning is clear; and our translation seems preferable to such as are substituted in its place.

V. 18. When the prophet assured the people, that the Lord devised devices against them, and called them to repentance, instead of obeying the call, they devised devices against him, and thus they shewed their enmity against God. The prophet had denounced vengeance against the ungodly priests, rulers, and counsellors, and against the false prophets. (Marg. Ref.) But they were confident, that they should maintain their credit and authority, notwithstanding his predictions; and that their priests would be able to understand and handle the law, their wise men to give good counsel, and their prophets to speak the word of God to them. They therefore consulted together to calumniate him, and to obtain false-witnesses against him, that he might be condemned; and not to give any heed to his words.—The chief priests and scribes had just the same objection to the doctrine of Christ and his apostles, and conducted their opposition exactly in the same manner.—'This argument the wicked have ever used against the servants of God. The church cannot err: we are the church; and therefore whoever speaketh against us ought to die. Thus the false church persecuteth the true church, which standeth not in outward pomp, and in multitude; but is known by the graces of the Holy Ghost.' (Marg. Ref.)

V. 19, 20. The discovery of this conspiracy led the prophet to renew his complaints; and his prayers that the Lord would notice the malicious words of those, who rewarded him evil for good. If the people would not attend to his words, he trusted the Lord would.—They were secretly plotting against his life: but He, that searched the heart, knew that he earnestly prayed for their temporal and eternal salvation.

V. 21-23. 'Since they are thus incorrigible, I shall not any more intercede for them: but let those calamities of famine and sword, which thou hast threatened, overtake them.' (Lowth.) 'Seeing the obstinate malice of the adversaries, which daily grew more and more; the prophet, being moved by God's Spirit, without any carnal affection, prayeth for their destruction; because he knew that it should tend to God's glory and profit of his church.'—As several of the verbs are imperative, the language of prayer, rather than prophecy, it is not needful to maintain, that no mixture of human infirmity discovered itself on this trying occasion; especially as we must allow this to have been the case in other instances. (xx. 15-18.)

PRACTICAL OBSERVATIONS.

V. 1-10. The servant of God may collect profitable hints from every object and occurrence; and nothing conveys truth more forcibly than apt illustration.—We should unreservedly obey the commandments of God; and if we would hear his words, we must meet him according to his appointment.—The

great Creator and Lord of the universe hath an undoubted right and uncontrollable power to dispose of us, and of all creatures, as he pleases; and this extends equally to nations and individuals, to our temporal and our eternal concerns. And as fallen creatures, we are entirely without plea or claim, having forfeited all by sin. He may, therefore, "according to the counsel of his own will," either leave us to ourselves, "as vessels of wrath fitted for destruction;" or cast us into a new shape, "as vessels of mercy prepared before by grace for his eternal glory." But this absolute sovereignty is always directed by unerring wisdom, and exercised with the most perfect justice, truth, goodness, and mercy; so that none have ought to fear from it, but the determined enemies of God; and none can object to it, without quarrelling with infinite perfection. What then can rational creatures deem preferable to his absolute dominion? what can a penitent sinner desire more, than the uncontrollable rule of infinite mercy? And who can pretend that encouragement should be held forth to the impenitent, as such? What need of limitations, when error and iniquity are impossible? Let us then "rejoice that the Lord reigneth," and "that his counsel shall stand, and he will do all his pleasure;" let us leave secret things to him unto whom they appertain, and study to profit by what he hath been pleased to reveal. For it is as certain concerning individuals as nations, that no threatening, pronounced against the workers of iniquity, will exclude those from mercy, who repent and turn from their evil ways, and flee for refuge to the hope of the gospel: and that no promises belong to those who turn aside from their profession, to do evil in the sight of God, and go on in disobeying his word; but he puts his fear into the heart of true believers, that they should not thus depart from him.

V. 11-23. Sinners should be called on to take notice, that the Lord is framing evil and devising devices, concerning them; which they cannot escape, except they return from their evil ways and seek his grace, that they may make their ways and doings good. But some of them will answer, 'There is no fear, God is so merciful, that he will not punish; others will say, 'There is no hope, for he is so strict and severe, that he cannot be pleased, and will not pardon: while some verge alternately to presumption and despair, and in both determine to follow their own devices, and to walk after the imaginations of their own evil hearts. But the perversion or contempt of God's word, and the daring disregard shewn to his precepts among professing Christians, are more horrible than any wickedness to be found among the heathen. Multitudes forget God to follow lying vanities, and stumble from the ancient paths to walk in ways of their own devising. But he will disown those who have disowned him: and what will they then do in the day of judgment, and perdition of ungodly men? Yet, instead of taking warning by such awful denunciations, men frame devices against the faithful servants of God, who declare to them his whole counsel: and none are so violent and implacable in their enmity as false teachers, who are proud of their wisdom and reputation for sanctity: for the faithful preaching of God's word detects their hypocrisy and ignorance, undermines their credit and authority, and predicts their confusion and destruction.—When sinners resolve not to regard the word of the Lord, it may be expected, that base slanders of his servants will form a prelude to more bloody persecutions; except their malice be restrained by an invisible power. In such circumstances we should study to possess our souls with patience, and to give ourselves unto prayer: and it will be comfortable to reflect that we have earnestly sought, and fervently prayed for, the salvation of those who now revile or persecute us; but we must still continue to pray for, and not against them. We may, however, declare that most tremendous punishments await such, as recompense evil for good, and seek to destroy faithful ministers, or to entangle them in their snares; unless they repent of this atrocious wickedness. Nor can men commit any sin, that tends more to bring down national judgments, or to entail misery on their posterity, as well as destruction on their souls.

CHAP. XIX.

A. M. 3397.

B. C. 607.

The prophet is sent to Tophet, (with an earthen bottle, and attended by the elders;) to denounce the judgments of God on the Jews and on Jerusalem, and there to break the bottle as an emblem of their destruction, 1—13. He returns to the temple, and declares the same to the people, 14, 15.

THUS saith the LORD, "Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee,

3 And say, "Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto

a 10, 11. xviii. 2.—4.
b xxvi. 17. Num. xi. 16. 1 Chr. xxiv. 4—6. Ez. viii. 11, 12. ix. 6. Matt. xxvi. 3. xxvii. i. 41. 42. Acts iv. 5. 6.
c vii. 31. 32. xxvii. 35. Josh. xv. 8. 2 Kings xxiii. 10.
* Heb. sun-gate. Neh. iii. 28.
d i. 7. vii. 2. xxvi. 2. Prov. i. 20—22. Ez. iii. 10. 11. Jon. iii. 2. Matt. x. 27. Acts v. 20. xx. 27.
e xiii. 18. xvii. 20. Matt. x. 18. Rev. ii. 29.
f i Sam. iii. 11. iv. 16—18. 2 Kings xxi. 12. 13. Is. xxviii. 19.
g ii. 13. 17. 19. v. 6. xv. 6. xvi. 11. xvii. 13. Deut. xxviii. 20. xxxi. 16—18. xxxii. 15—23. 2 Kings xxi. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

m vii. 31. xxiii. 35. Lev. xviii. 21.
n 2. 11. vii. 32. 33. Is. xxx. 33.
o Job v. 12. 13. 11. Prov. xxi. 30. Is. viii. 10. xxviii. 17. 18. xxx. 1—3. Lam. iii. 37.
p ix. 21. xv. 2. 9. xxvii. 21. xxi. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Baal, "which I commanded not, nor spake it, neither came it into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then shalt thou break the bottle in the sight of the men that go with thee;

NOTES.

CHAP. XIX. V. 1. *Ancients, &c.* Or *elders*.—Certain persons of the Sanhedrim, or great council of the nation; and some of the chief priests, the heads of the twenty-four courses. (*Marg. Ref.*) (*Notes, 4 Chr. xxiv.*) Some of these might be more favourable to Jeremiah than others; and the Lord inclined them to attend him on this occasion, that they might witness and report what passed.

V. 2. The prophets sometimes did not know what they were to speak, till the very time that their message was to be delivered, and then it was immediately revealed to them.

V. 3. (*Marg. Ref.*)

V. 4. *Estranged, &c.* Setting up idols even in the temple of God! (*Marg. Ref.*)

—*Nor the kings, &c.* The pious kings of Judah had not known, or noticed, the idols worshipped by their descendants.

—*Filled, &c.* Some confine the interpretation of this to the children which they sacrificed to idols. But the blood of innocents, or of innocent persons, (as contrasted with malefactors who were put to death for their crimes,) includes the blood of the prophets and of the righteous, who were put to death by the persecuting rage of the rulers and people. (*Marg. Ref.*)

V. 5. *Unto Baal.* The idol to whom these inhuman sacrifices were offered is elsewhere called Molech.—Baal and Molech are two names promiscuously given to one and the same idol. (xxvii. 35.) (*Louth.*) Some things, however, favour the opinion that Molech and Baal were different idols: one the abomination of Ammon; the other of the Philistines and Zidonians, (1 Kings, xi. 8. xvi. 31. 32. 2 Kings, i. 1.) But it is probable, that the Jews sacrificed children sometimes to one and sometimes to the other.

Which, &c. (*Note, vii. 31.*)

V. 9. (*Notes, Lev. xxvi. 29. Deut. xxviii. 49—57. Lam. iv. 10.*)

V. 11. The Lord alone could restore Jerusalem; until his time came, their ruin would be irreparable, and their efforts useless; and the destruction of numbers of the inhabitants would be final and irremediable.

V. 12. *As Tophet, &c.* That is a place of slaughter and burial, and altogether unclean.

PRACTICAL OBSERVATIONS:

Man's unteachableness and unbelief render it proper to use a variety of methods to engage his attention; repetition becomes unavoidable; and sometimes a mere circumstance may impress those who remained unaffected under the most solemn warnings of the word of God. We ought therefore to avail ourselves of every proper expedient, and to observe every direction for that purpose.—They, who stop their ears and harden their hearts against the threatenings of God, will not only have their ears made to tingle at the report of dire calamities; but their hearts filled with anguish and dismay, at feeling the truth of what they would not believe.—The rulers, in church and state, are peculiarly concerned to know those things, which relate to national sins and judgments; and it is proper to convey information and warning to the more careless, by means of such as are willing to attend to the word of God.—Men may often read their sins in their punishment: persecutors and oppressors commonly come to a dreadful and violent end; abused plenty often terminates in wretched penury; and children trained up in ungodliness become the misery of their offending parents. They, who despise God, must sink into contempt and ruin: and he will make void the counsels of all those who will not obey his commandments.—The power of the mightiest nations is as easily broken by him as an earthen vessel; and he often destroys them so entirely, that none can make them whole: but he is chiefly to be feared, as "able to destroy both body and soul in hell." That is a ruin that will never be repaired: but all other afflictions, personal or public, will work together for good to them, whom Jesus delivereth from the wrath to come.

NOTES.

CHAP. XX. V. 1—6. It might have been expected, that the prophet's plain dealing would exasperate the rulers of Judah, if he did not convince and humble them. Accordingly we have in this chapter an account of a persecution that he endured, and of his behaviour under it. Pashur, a priest of the race or order of Immer, (*Marg. Ref.*) who under the high priest superintended the affairs of the temple, having heard of the predictions which the prophet had delivered in Tophet; and perhaps being present when he repeated them in the temple, used his authority to punish and silence him, as a troubler of the nation. Having smitten or scourged him as a malefactor, he set him in the stocks, or the pillory, in a public part of the city, and left him there all night, exposed to ignominy as well as pain. This he probably thought would disgrace him with the people, and discourage him from prophesying any more. The prophet seems to have borne the indignity with silence and patience: but when at length Pashur came to set him at liberty, he was directed to inform him that God had named him *Magor-missabib*, or *Terror round about*; for he would cause him to be alarmed continually, through terrors of conscience and surrounding dangers: he should be so disquieted as to become a terror to himself and to his friends; and, having seen some of them slain in the siege of Jerusalem, he and the rest should be carried captive to Babylon: there they should be slain before his eyes; and he should die and be buried there, with all those whom he had deluded by his lies: for he was a false prophet, as well as a persecuting priest.—Probably these predictions made such an impression on Pashur's mind, as to disturb his imagination during all the succeeding events, and to produce the predicted terror.

V. 7—9. The prophet here complains more bitterly than he had done before. The Lord had enticed them by his promises, (*Notes, i.*) to undertake the prophetic office, and thus he was drawn in to engage; and now he found himself disappointed of the comfort and credit which he had expected.—But if he meant to charge the Lord with having deceived him, he was not only very criminal, but very forgetful; for the Lord had told him, that the rulers and people of the land would fight against him, though they should not prevail against him.—He complained also, that the Lord being stronger than he, constrained him even against his will, to continue in his work, though he met with daily derision and insult. From the beginning of his ministry, he had been urged with great vehemency, to reprove the oppression and iniquity of the people, and to predict that they would be given up to the violence and rapacity of their enemies. On this account the word of the Lord became the cause of continual reproach and derision to him: whereas, had he spoken more agreeable things, he might have met with respect and favour. He had therefore determined to speak no more to the people concerning, or in the name of, God: but the convictions of his conscience, zeal for the glory of God, indignation at the sins, and compassion for the souls, of the people; and, above all, the immediate impulse of the prophetic Spirit, so urged him on, that he had no more ease than if a burning fire had been shut up in his bones; so that he was wearied out with forbearing, and could no longer refrain from delivering his message, though it exposed him to further trials.—Herein appeareth the impatience, which oftentimes overcometh the servants of God, when they see not their labours to profit, and also feel their own weakness. Thou didst thrust me forth to this work against my will. He thought to have ceased to preach; save that the Spirit of God did force him thereon.—The word rendered *deceived*, is by some translated *enticed, persuaded, and attracted*.—The power of divine grace attracts souls to God. Jeremiah alludes to the power of that call, by which he was attracted and drawn to the work of the ministry, which he exercised among many difficulties and contradictions. (*Evan. Marg.*)—The same verb is rendered *enticed* in the tenth verse.

V. 10—13. The prophet thought that he had reason to be weary of his work; when he heard every where those who reviled and terrified him: so that he became like Pashur, a terror to himself, for fear was on every side of him; (*Marg. Ref.*) His enemies encouraged each other to collect or invent calumnies against him, and engaged to circulate them. His most intimate acquaint-

11 And shalt say unto them, Thus saith the LORD of hosts: "Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses, upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel: Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

CHAP. XX.

Pashur smites Jeremiah and sets him in the stocks. 1, 2. Jeremiah gives him a new name, and predicts the doom of him and his friends, 3-5. The prophet complains bitterly, but is constrained to speak in the name of God, 7-9. He recovers his confidence, and rejoices in God, 10-13. He curses the day of his birth, 14-18.

NOW Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks, that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them and take them, and carry them to Babylon.

ance narrowly watched him, expecting to see him make some false step, which might afford them an advantage; nay, they endeavoured to entice him into some improper conduct, that they might prevail against him, and be revenged on him for his reproofs, and the uneasiness and terror of conscience that he had occasioned them.—Whilst he was thus stating his case, his faith sprang into lively exercise; he felt himself assured of God's favour; he perceived that he was his mighty defender, and a terrible avenger of his enemies; he confidently predicted their confusion and ruin; he recollected that the Lord tried, that he might purify, the righteous; he had opened his cause to him, as his heart-searching Judge, and the avenger of his enemies; and he exulted and praised God, and called on others to praise him, in the assurance of deliverance and victory. "Here he sheweth how his faith did strive against temptation; and sought to the Lord for strength." (Marg. Ref.)

V. 14-18. (Notes, Job iii.) This is as extraordinary a transition as any in the whole Scriptures; and, for aught that appears to the contrary, the prophet related what passed in his experience, according to the order in which it took place. An experimental acquaintance with our own hearts, and the variations of our affections under sharp trials, as encouraging or discouraging thoughts occur to our minds, will best enable us to understand it. We should not think it possible for such rebellion and absurdity to prevail in the heart of a true believer, and to succeed the most vigorous exercises of faith, hope, and love; did we not meet with a few instances of the kind in the word of God; and they, who have been thus tempted of Satan, might be further urged to give up their hope, and to adopt the most desperate measures. Yet such

A.M. 3397.

B.C. 587.

Ps. ii. 9. Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

2 Kings xxiii. 10, 14. 2 Kings xxiii. 12. Zeph. i. 3.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

Is. xxxv. 14. Lam. iv. 2. Rev. ii. 27. Heb. be headed. x. 6. vii. 31, 32.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

7 O LORD, thou hast deceived me, and I was deceived: "thou art stronger than I, and hast prevailed: "I am in derision daily, every one mocketh me.

8 For since I spake, "I cried out, I cried violence and spoil; because "the word of the LORD was made a reproach unto me, and a derision daily.

9 Then I said, "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

10 For "I heard the defaming of many, fear on every side. "Report, say they, and we will report it.

11 "All "my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

12 But "the LORD is with me as "a mighty terrible one: therefore "my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: "their everlasting confusion shall never be forgotten.

13 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

14 Sing unto the LORD, praise ye the LORD: "for he hath delivered the soul of the poor from the hand of evil-doers.

15 Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

16 Cursed be the man who brought tidings to my father, saying, "A man-child is born unto thee; making him very glad.

17 And let that man be "as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide;

18 Because "he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.

19 Wherefore "came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

thoughts and wishes are not to be excused: for they are strong proofs of the desperate wickedness of the heart. How absurd was it for a godly man to curse the day of his birth, which no longer had any existence, and was in no degree the cause of his sufferings! To curse the man, who first informed his father of his birth; and even to wish him the doom of Sodom, or that the cry of terror and alarm might never cease to sound in his ears; because he would not murder him when a helpless infant!—How strange to wish such an exquisitely cruel wish to his parent! And all this, because he was called to endure contempt and persecution for a short time, which would be counterbalanced by divine consolations, and terminate in everlasting felicity. So unreasonable are passion and impatience!—How the children of God are overcome, in this battle of the flesh and the spirit! And into what inconveniences they fall, till God raises them up again!—Some expositors endeavour to palliate the vehement expressions here used: but this is impossible; and could they effect their purpose, they would also counteract the very design of the Holy Spirit, in recording them; viz., to shew what the best of men are when left to themselves, and to preserve tempted believers from desponding, when they are harassed in like manner.

PRACTICAL OBSERVATIONS.

V. 1-6. In this evil world, of which Satan is the god and prince, they, that boldly stand up for the authority, truth, and righteousness of Jehovah, will certainly meet with persecution in one form or another: and the plainer and more convincing the truth is made to the minds and consciences of sinners, the more violent will be their resentment; except the Lord powerfully restrain

B. C. 589.

l Is. lxiii. 10.
Lam. ii. 4, 5.
k xxxii. 17. Ex.
vi. 6. ix. 15.
Deut. iv. 34.
Is. v. 25. ix. 12.
17. 21. x. 4. Ez.

d xxxvii. 3. 7.
xxxviii. 14, &c.
xlii. 4—6. Judg.
xx. 27. 1 Sam.
x. 22. xxviii. 6.
15. 1 Kings xlv.
2, 3. xxii. 5—8.

2 Kings i. 3. iii.
11-14. xxii. 13.
14. 1 Chr. x. 13,
14. Ez. xiv. 3-
7. xx. 1-3.
e xxxii. 24. xxxix.
1, 2. lii. 3-6.
2 Kings xxv. 1,
2.

f Ex. xlv. xv.
Josh. x. xi.
Judg. iv. v.
1 Sam. vii. 10—

12. xiv. 6—11.
xvii. 45—50.
2 Chr. xii. 2—8.
xiv. 9—13. xx.
1—30. xxxii. 21.
Ps. xlv. 1—4.
xlv. 8—11.
xlviii. 4—8. cv.
5. &c. cxxxvi.
1. &c. Is. liii. 1, 2.
g xxxii. 5. xxxiii.
5. xxxiii. 2. 10.

vi. 37—41. Zech.

our lips under temptation : and let us accustom ourselves to view every object in the glass of eternity. For if we have a good hope of eternal happiness, we cannot allow ourselves to wish that we had never been born ; or to complain of those light and momentary afflictions, which are “ working for us a far more exceeding and eternal weight of glory : ” and if we have not a good hope, we have more important matters to engage our attention, and should be otherwise employed, than in fretting about our present trials. But as our gracious God bears with and forgives the infirmity and folly of his servants ; let us learn to sympathize with those who are struggling with similar temptations.

NOTES.

CHAP. XXI. V. 1, 2. We have been left to conjecture the time, in which most of the preceding prophecies were delivered: but many of those which follow are dated. This chapter leads us forward to the time of Zedekiah, and very near to the captivity: yet we shall frequently be brought back to the preceding reigns. When Nebuchadnezzar had formed the siege of Jerusalem, Zedekiah was anxious to know the event: though it had been so often predicted, that nothing but the most determined incredulity could doubt of it. He was convinced, at some times at least, that Jeremiah was a true prophet, and he sent messengers to him on this occasion; who intreated him to inquire of the Lord, whether he would not appear for their deliverance, according to the wonders which he had formerly wrought for his people, that the siege might be raised: and perhaps they meant to desire his prayers. But they paid no regard to his warnings and exhortations, and made no attempts towards reformation, personal or public.—¹ Not that the king was touched with repentance, and so sought to God, as Hezekiah did, when he sent to Isaiah: but because the prophet might pray unto God to take away this present plague; as Pharaoh sought unto Moses.—² Pashur, here mentioned, seems to have been a different person from Pashur who put the prophet in the stocks.

Without, &c. Some think this message was sent, when the Chaldeans left the siege of Jerusalem to meet the Egyptian army: but this expression implies that the besiegers were then encamped against the city. (*Marg. Ref.*)

V. 9. If the king and his princes refused to surrender, the people were called on to provide for their own safety; which could only be done by going over to the Chaldeans.—As this was the express command of God, it fully released them from all obligation to obey their rulers, who acted in avowed defiance of him.

V. 11, 12. Some expositors suppose that a new prophecy is here begun, which was delivered long before the rest of the chapter. But there is not the smallest intimation given of this; and it was proper, even to the last, that

Exhortations to repentance and works meet for repentance, should be given along with denunciations of wrath. The justice of God in punishing the obstinate rebels, who refused to hearken, would be thus more fully illustrated. And, though the destruction of the city, and the captivity of the nation, were absolutely determined: yet a variety of circumstances might exceedingly have mitigated the horrors of that catastrophe, especially to Zedekiah and his sons and had this exhortation been regarded, (xxxviii. 17—23. xxxix. 6, 7.) The wickedness of Zedekiah and his sons, and that of the princes of that line, was aggravated by their relation to David. They probably trusted in the covenant of royalty, whilst their crimes forfeited their personal interest in it; and the exhortation implied a severe reproof of Zedekiah's conduct, as guilty of abuse of power and neglect of duty. But let him and his princes immediately and

10 For 'I have set my face against this city for evil, and not for good, saith the LORD: 'it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the 'house of the king of Judah, say, Hear ye the word of the LORD;

12 O 'house of David, thus saith the LORD; *Execute judgment 'in the morning, and 'deliver him that is spoiled out of the hand of the oppressor, 'lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 ¶ Behold, 'I am against thee, O 'inhabitant 'of the valley, and rock of the plain, saith the LORD; which say, 'Who shall come down against us? or who shall enter into our habitations?

14 But I will 'punish you 'according to the fruit of your doings, saith the LORD: and I will kindle a fire 'in the forest thereof, and it 'shall devour all things round about it.

CHAP. XXII.

The prophet is sent to the king's palace, to exhort him and his people to various duties, with conditional promises and threatenings, 1-9. The people need not weep for Josiah, but should lament for Shallum, who was carried captive to return no more, 10-12. Severe rebukes of Jehoiakim, and a dreadful sentence against him, 13-19. The Jews, who had been rebellious in prosperity, would be rendered more pliant by suffering, 20-23. The doom of Jeconiah, and others of David's family, 24-30.

THUS saith the LORD; 'Go down to the house of the king of Judah, and speak there this word;

2 And say, 'Hear the word of the LORD, O king of Judah, 'that sitteth upon the throne of David, thou, and thy servants, and thy people that 'enter in by these gates:

2 Heb. visit upon. d Prov. i. 31. Is. iii. 10, 11. Gal. vi. 7, 8. e xxii. 7. Is. x. 18, 19. xxvii. 10, 11. xxxvii. 24. Ez. xx. 46-48. Zech. xi. 1. f lii. 13. 2 Chr. xxxvi. 19. CHAP. XXII. a xxi. 11. 1 Sam. xv. 16, &c. 1 Kings xxi. 18-20. 2 Chr. xix. 2, 3. xxxv. 15, 16. xxxiii. 10. Mark vi. 18. b 29. xiii. 18. xix. 3. xxx. 20. 1 Kings xxii. 19. Is. i. 10. xxviii. 14. Ez. xxxiv. 7. Am. vii. 16. c 30. xvii. 25. xxix. 16, 17. xxxvi. 30. Is. ix. 7. Luke i. 32. d vii. 2. xvii. 20.

earnestly set themselves to execute justice, and deliver the oppressed: let them do it "in the morning," as their first concern, at that time when their courts were held, and every morning: or else the Lord's anger would burn unquenchably against them.

V. 13, 14. 'Jerusalem was builded part on a hill, and part in the valley, and was compassed about with mountains.' (Note, xvii. 3.)—'They confided in the strength of the place, as the Jebusites had formerly done.' (Lowth.)—Indeed the city was thought impregnable, and therefore the inhabitants flattered themselves that they should escape; for none would be able to enter their walls, though the adjacent countries should be wasted. But the Lord declared that he was against them, and would destroy them. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

The most obstinate sinners, yea, the most virulent persecutors, have seasons of compunction, and are sometimes convinced that their faithful reprovers are wiser and happier than they. So that in seasons of urgent distress and peril, men frequently desire the counsels and prayers of the very persons whom at other times they despise or oppose; and thus the servants of God pass "through honour and dishonour, through evil and good report." But such men only enquire after deliverance from punishment: if the Lord would deal with them according to the riches of his power and mercy, in saving them from suffering, and then leave them to indulge themselves in sin, they would be reconciled to him and to his ministers; and they will meet with teachers, who will encourage them upon this plan, for a valuable consideration to themselves. But the faithful servant of God is zealous for his Master's honour, and adheres to his instructions: he can encourage no man who refuses to repent and to do works meet for repentance: he will stand to it, that they who hate the precepts have no interest in the promises of God; and that he will never deal with hypocrites according to the wonders which he performs for his people.—When they who stand out in obstinate disobedience, would presume on external privileges; let them be told, that God will prosper his open enemies against them; nay, that he will baffle all their efforts, and fight against them by his own out-stretched arm, and not spare them, or shew them any favour. Yet intimations of mercy are couched under the severest denunciations; and in the most tremendous public calamities, there is hope for individuals of escaping the wrath to come. No sinner on earth is absolutely left without refuge, who desires to avail himself of one: life and death are continually set before men; but the way of life is humiliating, it requires self-denial and singularity, and exposes men to difficulty and reproach. Few therefore choose it: but most persist in that course against which the most awful vengeance of God is denounced.—In all possible circumstances the way of duty is the safest and most advantageous; and will tend to alleviate those miseries which cannot be entirely avoided. When sinners therefore enquire about events, they should be directed to the duties of their stations: they, who are descended from pious ancestors, should be exhorted to imitate them; and they, who are placed in authority, should be reminded to execute justice and do good: otherwise such distinctions will the more expose men, when "the fury of the Lord goeth forth like fire, and burneth, that none can quench it, because of the evil of their doings." He sets himself especially against those, who presumptuously defy his threatenings; and he will let them

A. M. 3108

B. C. 598.

xxiv. 11, 27. Lev. xlii. 10. xx. 3-5. Ps. xxiv. 16. Ez. xv. 7. Am. ix. 4. x. 27. xxvi. 6. xxxii. 28-31. xxxvii. 8-10. xxxviii. 18. 23. xxxix. 6. lii. 13. 14. 2 Chr. xxxvi. 19. Zech. i. 6. xlii. 18. xlvii. 20. Mic. iii. 1. u. Is. vii. 2. 13. Luke i. 69.

* Heb. Judge, v. 28. xxi. 2, 3. 15-17. xxii. 5. 2 Sam. viii. 15. Ps. lxxii. 1-4. 12-14. lxxxi. 2-4. Is. i. 17. xvi. 3-5. xxiii. 9-11. 2 Zech. vii. 9-11. Ex. xviii. 13. Ps. ci. 8. Marg. Ec. x. 16, 17.

y Prov. xxiv. 11. 12. Rom. xiii. 4. z 5. iv. 4. v. 14. xv. 14. xvii. 4. xlii. 19. xxxvi. 7. Lev. xxi. 28. Deut. xxii. 22. Lam. ii. 3, 4. i. 11. Ez. xx. 47. xli. 18-23. 31. xlv. 8-14. Nah. i. 6. Zeph. i. 18.

a 5. xlii. 30. 32. 1. 31. 11. 25. Ez. xlii. 8. 20. 1-4. * Heb. inhabitress. b Ps. cxv. 2. Is. xlii. 1. c vii. 4. xlix. 4. 16. 2 Sam. v. 6. 7. Lam. iv. 12. Ob. 3. 4. Mic. iii. 11.

e xxii. 7. Is. x. 18, 19. xlii. 13. 2 Chr. xxxvi. 19. f lii. 13. 2 Chr. xxxvi. 19. g 29. xiii. 18. xix. 3. xxx. 20. 1 Kings xxii. 19. Is. i. 10. xxviii. 14. Ez. xxxiv. 7. Am. vii. 16. c 30. xvii. 25. xxix. 16, 17. xxxvi. 30. Is. ix. 7. Luke i. 32. d vii. 2. xvii. 20.

e v. 29. iv. 24. xlii. 12. Ex. xxii. 6-9. Lev. xvi. xix. 15. Deut. xvi. 18-20. xxx. 1. 2 Sam. xlii. 3. Job xxix. 7-17. Ps. lxxii. 2-4. lxxxi. 2-4. Mic. iii. 11. Zech. vii. 9-11.

f Deut. x. 18. xlii. 17. xlvii. 19. Job xxix. 12. Ps. lxxii. 5. xlv. 6. Prov. xxii. 10. Is. i. 23. Ez. xxii. 7. Mal. iii. 5. Jam. i. 27.

g 17. i. 6. Deut. xix. 10-13. Is. iii. 15-20. Joel iii. 19. h xlvii. 25. * Heb. for David upon his throne. i xlvii. 17. Is. i. 20. k Gen. xxii. 16. Num. xiv. 28-30. Deut. xxii. 40-42. Ps. xcv. 11. Am. vi. 8. viii. 7, 8. Heb. xlvii. 18. vi. 13. 17.

l vii. 13, 14. xxvi. 6-9. Mic. iii. 12. m 24. xxi. 13. Gen. xxxvii. 25. Deut. iii. 25. Cant. v. 15. n v. 10. vii. 34. ix. 11. xix. 7, 8. xxi. 14. xxv. 9. 10. xvi. 6-9. 18. Ps. cvii. 34. Is. vi. 11. xlvii. 15. xlvii. 10. Ez. xxiii. 27, 28.

o iv. 6, 7. v. 15. 1. 20. xlii. 3-5. li. 16, 17. p xxi. 14. Is. x. 33, 34. xxvii. 10, 11. xxxvii. 24. Zech. xi. 1. q Deut. xxix. 23-28. 1 Kings ix. 8, 9. 2 Chr. vii. 20-22. Lam. ii. 15-17. iv. 12. Dan. ix. 7. r li. 17-19. iv. 18. 2 Kings xxii. 17. 2 Chr. xxxiv. 25. s 2 Kings xxii. 20. xxiii. 30. 2 Chr. xxxv. 23-25. Lam. iv. 9. t 2 Kings xxiii. 31-34. Ez. xix. 3, 4.

3 Thus saith the LORD; 'Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, 'do no violence to the stranger, the fatherless, nor the widow, 'neither shed innocent blood in this place.

4 For if ye do this thing indeed, 'then shall there enter in by the gates of this house kings sitting 'upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But 'if ye will not hear these words, 'I swear by myself, saith the LORD, 'that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; 'Thou art Gilead unto me, and the head of Lebanon: yet 'surely I will make thee a wilderness, and cities which are not inhabited.

7 And 'I will prepare destroyers against thee, every one with his weapons: and they shall 'cut down thy choice cedars, and cast them into the fire.

8 And 'many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, 'Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ 'Weep ye not for the dead, neither bemoan him: but 'weep sore for him that goeth away; for he shall return no more, nor see his native country.

know, that none of their carnal confidences can withstand the power of his righteous indignation.

NOTES.

CHAP. XXII. V. 1. Some interpreters suppose that this chapter contains two distinct messages, the one sent to Jehoiakim, and the other afterwards to Jeconiah or Jehoiachin his son: but there is in it no intimation of this. Others suppose, that the whole chapter was addressed to Jeconiah; and that the former part was a recapitulation of messages formerly delivered to Jehoiakim: but there is great difficulty in applying the conclusion of the address to Jeconiah. It hath therefore been supposed by a few interpreters, that the whole was addressed to Zedekiah, and that it is a continuation of the subject of the preceding chapter. This interpretation I accede to: but without being very confident in so doubtful a matter. If this point could be ascertained, the difficulties would vanish, which upon other interpretations are almost, if not quite, insuperable; as will be shewn: but there is no evidence on either side, except the chapter itself compared with the context, of which the reader will judge for himself.—Yet it seems very reasonable to expect, that after Jeremiah had answered Zedekiah's enquiries by his messengers; the Lord should send him in person to confirm and enforce his word, in the manner here recorded; and the abrupt opening of the chapter, as well as its coincidence with the preceding, favours this opinion. We suppose then, that Zedekiah is addressed; and that the names of the other kings are introduced, by way of reminding him, that the predictions concerning them, which they had disregarded, had been exactly accomplished; and from this to infer, that those which related to him and the approaching captivity would be so likewise. Coniah indeed is last mentioned in the chapter, and Zedekiah is not named in it: but he had been mentioned in the former part of the subject, as the foregoing chapter is supposed to have been; and being here addressed in person as king of Judah, it was not necessary to address him by name.

V. 2-5. (Marg. Ref.) 'This was his ordinary manner of preaching before kings, from Josiah to Zedekiah, which was about forty years.—The prophet repeats to Zedekiah the admonitions which he had given to his predecessors, connected with similar promises and denunciations; and the express declarations made in other places, that the city would be taken and destroyed, implied that God certainly foreknew Zedekiah's obstinate disobedience. Thus the Lord again and again sent Moses to Pharaoh, to demand the liberty of Israel, though he knew and foretold that Pharaoh would not let them go till forced to it. (Note, xxi. 11, 12.)

V. 6. The palace of the kings of Judah was become very magnificent; it had been favoured more than the residence of other kings, and made pre-eminent by its vicinity to the temple; and the royal family had been equally favoured and exalted by the covenant with David and his seed: but having been polluted with idolatry and iniquity, they were condemned to be destroyed and made desolate.—Gilead was renowned for rich pastures, and Lebanon for stately cedars. (Marg. Ref.)

V. 7. 'The Hebrew word signifieth to sanctify, because the Lord doth dedicate to his use and purpose, such as he prepareth to his work.' (Is. xlii. 3.)

V. 8, 9. (Marg. Ref.) (Note, xl. 2, 3.)

11 For thus saith the LORD touching "Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe "unto him that "buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, "I will build me a wide house, and "large chambers, and cutteth him out "windows; and it is "ceiled with cedar, and painted with vermilion.

15 Shalt thou reign because thou closest thyself in cedar? did not "thy father "eat and drink, "and do judgment and justice, and "then it was well with him?

16 He "judged the cause of the poor and needy; then it was well with him: "was not this to know me? saith the LORD.

17 But "thine eyes and "thine heart are not but for thy "covetousness, and for "to shed innocent blood, and for oppression, and for "violence, to do it.

18 Therefore thus saith the LORD concerning Jehoiaikim the son of Josiah king of Judah; "They shall not lament for him, saying, "Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!

19 He shall be buried "with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up "to Lebanon, and cry: and lift up thy voice in Bashan, and cry from the passages: "for all thy lovers are destroyed.

xvi. 3. xviii. 3. 6. Tit. i. 16. 1 John ii. 3, 4. xxiii. 31. Mark vii. 21. 22. 1 Jn. i. 14, 15. 2 Pet. ii. 14. 1 John ii. 15, 16. xii. 15-21. xvi. 13, 14. Rom. i. 29. Eph. v. 3-5. Col. iii. 5. 1 Tim. vi. 9, 10. 2 Kings xiv. 4. 2 Chr. xxvi. 8. Ez. xix. 6. Zeph. iii. 6. 8 Or. incursion. 2 Chr. xxi. 19, 20. xxv. 25. 2 Sam. i. 26. ii. 33-38. 1 Kings xiii. 30. n xv. 3. xxxvi. 30. 1 Kings xiv. 10, 11. xxi. 23. 2 Kings ix. 35-37. o ii. 36, 37. xxx. 13-15. 2 Kings xiv. 7. Is. xx. 5, 6. xxx. 1-7. xxxi. 1-3. p xxv. 9, 17-27. Lam. i. 2, 19.

V. 10-12. The ruin of the kingdom of Judah commenced by the death of Josiah: the prophet therefore recurred to that event, and referred to predictions that were delivered soon after, when Jehoahaz, or Shallum, had been carried away captive into Egypt by Pharaoh-necho. The people had great cause to mourn their own loss in Josiah's death; and for their sins, which had provoked the Lord to remove him: yet they needed not bemoan him, as if he had suffered loss by being "taken away from the evil to come," for he died in reputation, and at peace with God. But they had a more recent cause for sorrow in the captivity of Shallum, who was doomed for his early wickedness, to live and die a captive in Egypt, and never more to return to his own land. The people, it seems, did not believe this prediction at the time when it was uttered: but it had been exactly verified. And this very properly came in, to confirm the predictions that were afterwards delivered, and which were treated with similar disregard.—We must adopt this interpretation, whether we suppose Jeconiah or Zedekiah to be addressed. "I shall lay it down as most probable that Shallum, mentioned in the text, is the same as Jehoahaz; for the characters here set down can agree with no other. It was he that reigned instead of his father Josiah. He likewise was carried captive, and never returned." (Louth.)—Some indeed think the Shallum mentioned in Chronicles cannot be the same; because they conclude from the historian's language that he was younger than Zedekiah; but Jehoahaz was older than he. (Note, 1 Chr. iii. 15.)

V. 13-19. These verses evidently relate to Jehoiaikim, who succeeded his younger brother Jehoahaz, or Shallum; but whether they were, on this occasion, addressed to him, or whether they were adduced in confirmation of other predictions, is not agreed. According to the interpretation here adopted, the case of Jehoiaikim was recurred to, to convince Zedekiah that the prediction uttered against him and Jerusalem would certainly be accomplished.—Jehoiaikim it seems built a magnificent palace in those calamitous times, the expense of which exceeded his finances: and this introduced a system of iniquity and oppression. He constrained his subjects to work without wages, and never paid for the materials; and in various ways he committed extortion and injustice. "A crying sin, and too common among the great men of the world." (Louth.) But did he think that his house of cedar would secure his authority, or prolong his reign? His pious father affected not such splendour; but he lived in plenty and hospitality, without injuring any of his subjects; and his clear conscience and character, the love of his people, and above all the favour of God, were far preferable to Jehoiaikim's guilty and odious magnificence. Moreover, Josiah was the patron of the poor, and his throne was established in righteousness: and his obedience to God, and imitation of his justice, truth, and goodness, in the exercise of his authority, proved that he knew and loved him. But Jehoiaikim was continually looking out for opportunities of gratifying his abominable avarice; in pursuit of iniquitous gain, he committed murder and every kind of oppression; and thus he became odious to his subjects: so that it was predicted, that when he should be prematurely cut off, his relations would not grieve for

A. M. 3406.

B. C. 598.

u 1 Chr. iii. 15. 2 Chr. xxxvi. 1. —4. Jehoahaz. x. 18. 2 Kings xxiii. 36, 37. 2 Chr. xxvi. 4. y Lev. xix. 13. Deut. xiv. 14. 15. Mic. iii. 10. Hab. ii. 11-11. Mal. iii. 5. Jam. v. 4. z Prov. xvii. 19. 2 Chr. xxi. 15. v. 8, 9. ix. 10, 10. Dan. ix. 30. Mal. i. 4. Luke xiv. 28, 29. + Heb. thorough-ared. — Or, my windows.

a 2 Sam. vii. 2. 2 Chr. iii. 5. Can. i. 17. Hag. i. 4. b 18. c 1 Kings iv. 20-23. 2 Chr. xxxv. 7. 8. 12-18. Ec. ii. 24. ix. 7-10. x. 17. Is. xxxiii. 16. Acts ii. 46. 1 Cor. x. 31.

d 3. xxi. 12. xxiii. 5. 2 Sam. viii. 15. 1 Kings x. 9. 2 Kings xii. 2. xxiii. 25. 2 Chr. xxxiv. 2. Prov. xx. 28. xxi. 3. xxv. 5. xxxiv. 4. xxxi. 9. Is. ix.

e Ps. cxxviii. 1, 2. Is. iii. 10. f v. 28. Job xxxix. 12-17. Ps. lxxii. 1-4. 12. 13. lxxxi. 3, 4. cix. 31. Prov. xxiv. 11, 12. Is. i. 17.

g x. 3-6. 24. xxxi. 33, 34. 1 Sam. ii. 12. 1 Chr. xxviii. 9. Ps. ix. 10. John vii. 19, 54, 55. i Ps. x. 3. Luke k xxvi. 22-24. l x. 10. x. 13. n xv. 3. xxxvi. 30. u xv. 3. xxxvi. 30. o ii. 36, 37. xxx. 13-15. 2 Kings xiv. 7.

q ii. 31. vi. 16, 17. xxxvi. 21-26. 2 Chr. xxxiii. 10, 11. xxxvi. 15, 17. Prov. xxx. 9. || Heb. prosperities. r iii. 25. vii. 32. —28. xxxii. 20. Deut. ix. 7. 24. xxxi. 27. xxxii. 15-20. Judg. ii. 19. Neh. ix. 16. &c. Ps. cv. 6. &c. Is. xlviii. 13. Ez. xx. 8, 13. 21. 28. xxxiii. 3. s iv. 12, 13. xxx. 23, 24. Is. xxx. 6. Hos. iv. 19. xlii. 15. t ii. 8. v. 30. 31. x. 21. xii. 10. xxxi. 1, 2. Ez. xxxiv. 2-10. xxxv. 2-17. Zech. xi. 8. 17. u 20. x. ii. 26, 27. 37. xv. 11. * Heb. inhabitants. y 6. Zech. xi. 1. 2. z xxi. 13. 14. xlviii. 28. xlix. 16. Num. xxi. 21. Ob. 4. Hab. ii. 9. x. iii. 21. iv. 31. vi. 24. Hos. v. 6. 14, 5. Hos. v. 15. vi. 1. vii. 14. b xxxvii. 1. 2 Kings xiv. 6. 9. Jehoiaikim. 1 Chr. iii. 16. Jeconiah. Matt. i. 11. 12. Jeconiah. c 6. Cant. vii. 6. Hag. ii. 23. d 28. xli. 7. xxxiv. 20, 21. 2 Kings xxiv. 15, 16. e xv. 2-4. 2 Kings xxiv. 1. 2 Chr. xxxvi. 9, 10. Is. xxii. 17. Ez. xix. 9-14. f xiv. 14. lii. 31-34. 2 Kings xxv. 27-30. g 24. h x. 13. 1 Sam. v. 3-5. 2 Sam. v. 21. Ps. xxi. 12. Hos. vii. 8. Rom. ix. 21-23. 2 Tim. ii. 20, 21. i 30. 1 Chr. iii. 17-24. Matt. i. 12-16. k xiv. 18. l vi. 19. Deut. iv. 26. xxxi. 19. xxxii. 1. Is. i. 2. xxv. 1. Mic. i. 2. vi. 1, 2. m 1 Chr. iii. 17. Matt. i. 12. n xxxvi. 30. Ps. xciv. 20.

21 I "spake unto thee in thy "prosperity: but thou saidst, I will not hear. "This hath been thy manner from thy youth, that thou obeyedst not my voice.

22 The "wind shall eat up all "thy pastors, and "thy lovers shall go into captivity: "surely then shalt thou be ashamed, and confounded for all thy wickedness.

23 O "inhabitant of "Lebanon, that "makest thy nest in the cedars, "how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the LORD, though "bConiah the son of Jehoiaikim king of Judah were "the signet upon my right hand, yet would I pluck thee thence;

25 And "I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And "I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But "to the land whereunto they "desire to return, thither shall they not return.

28 ¶ Is this man "Coniah "a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, "he and his seed, and are cast into a land "which they know not?

29 O "earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, "Write ye this man childless, a man "that shall not prosper in his days: for no man of his seed shall prosper, "sitting upon the throne of David, and ruling any more in Judah.

him as a brother, nor his people as a ruler, nor would any lament that his glory was turned into ignominy: and after his death his body would be treated with the utmost contempt, and buried with the burial of an ass; which creatures, when they died in the city, would be dragged forth to some place without the gates, where rubbish was thrown, there to be devoured by dogs, or to putrify above ground.—We read that Jehoiaikim was taken prisoner by Nebuchadnezzar, and bound in fetters to be carried to Babylon; (2 Chr. xxxvi. 6. Ez. xix. 9.) and Josephus relates that he was slain, and his body left unburied. But as the gates of Jerusalem seem to relate to the burial of the ass, and not that of Jehoiaikim; it matters not to enquire whether this took place near Jerusalem, or at Babylon. Doubtless the exact fulfilment of the prediction was well known at Jerusalem: and the event might therefore very properly be adduced, in confirmation of the prophet's other warnings to the king and people of Judah.

V. 20-23. These verses seem to relate to the nation at large, and may be considered as the prophet's address to them, on the success of the Chaldeans, and their disappointment of assistance from Egypt. They might now betake themselves to Lebanon or Bashan, or the other entrances into the land, to lament their miseries, and cry for help: but none would regard them; for all their idols and idolatrous allies were about to be destroyed by the power of the conqueror. The Lord had warned them of these calamities, in their more prosperous days, and commanded them to repent of their sins; but they were avowed and obstinate in rebellion: and this had been the manner of the nation from the beginning, that they would not obey his voice. Therefore all their rulers and teachers would perish, as the fruits of the earth are blighted by an unwholesome wind; and their allies would go with them into captivity, being reduced by the same power. They thought themselves indeed as safe in Jerusalem, as the eagle in her nest, on the top of a cedar upon the summits of Lebanon; and therefore they despised the word of God: but destruction was coming as pangs on a woman in travail; and then they would shew some regard to the Lord, and assume the appearance of humility, devotion, or of mercy, to their oppressed brethren; but it would not prevent their ruin.

V. 24-27. After the removal of Jehoiaikim, Jeconiah reigned for a short time, and was then taken prisoner and carried to Babylon; where he continued many years before his death. He is here called Coniah, in contempt, as it is generally thought: the first syllable of his name being a part of the name of JEHOVAH, is cut off, perhaps as an intimation that the Lord no longer owned him.—As he was the lineal heir of the house of David, it might have been thought that God would have taken special care of him: but he swore by himself, that even were Coniah to him like the royal signet on the right hand of a king, his ornament, and a peculiar badge of authority; he would pluck him off, and cast him away with disdain; and that he should end his days in captivity, with his mother who had brought him up in iniquity, and with the rest of his family. (Marg. Ref.)

V. 28-30. This is the application of the whole address, which is here sup- 3 R

CHAP. XXIII.

A.M. 3406.

B.C. 598.

A woe is denounced on the corrupt pastors, and the restoration of the scattered flock is predicted, 1-4. A prophecy of the kingdom and righteousness of Christ, and of the gathering of the people to him, 5-8. The wickedness of the nation laid to the charge of the priests and false prophets, 9-15. The people cautioned against hearkening to the false prophets, and instructed how to distinguish them, with sharp rebukes and terrible threatenings against them, 16-32. A rebuke of those who made a scoff at the words of true prophets, 33-40.

WOE be 'unto the pastors that destroy and scatter the sheep of my pasture, saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, ¹I will visit upon you the evil of your doings, saith the LORD.

3 And ²I will gather the remnant of my flock out

Is. xi. 11-16. xxvii. 12, 13. xliii. 5, 6. Ez. xi. 17. xxviii. 13, &c. xxxvi. 24, &c. 37. xxxix. 27, 28. Am. ix. 14, 15. Mic. vii. 12. Zeph. iii. 19, 20. Zech. x. 8-12.

a 11-14. ii. 8. x. 21. xxi. 22. xxv. 31-36. 1. 6. 14. 9-12. Ez. xli. 25-29. xxiv. 2-10. 21. Mic. ii. 11, 12. Zeph. iii. 3, 4. Zech. xi. 5-7. 15-17. Matt. xv. 14. John x. 10, 12.

b 34. v. 9, 29. viii. 12. xi. 22. xlii. 21. Marg. Ex. xxxii. 34. Hos. ii. 13. Mic. vii. 1. c xxxi. 14. xxx. 3. xxxi. 9. xxxii. 37. Deut. xxx. 3-5. Ps. cvi. 47. xxxvii. 21-27.

d iii. 15, 16. xxxiii. 26. Ps. lxxviii. 70-72. Is. xl. 11. Ez. xxxiv. 23. Hos. iii. 3-5. Mic. v. 2, 4. v. 7, 12. John xxi. 15-17. Acts xx. 2, 1 Pet. v. 1-4. e John x. 27-30. 1 Pet. i. 5. f xxxi. 31. xxxiii. 14. Heb. viii. 8.

g xxxiii. 15. Ps. lxxxi. 1, 2. Is. xxxii. 1, 2. Dan. ix. 24. Am. ix. 11. Zech. ix. 9. Rev. xix. 11. h Ps. lxxx. 15. Is. iv. 2. xl. 1-6. llii. 2. Ez. xvii. 2-10. 22-24. xxxiv. 29. Zech. iii. 8. viii. 12, 13. i xxxi. 30. Ps. xlv. 4. Is. ix. 7. llii. 13. Marg. llii. 10. Luke i. 32, 33. k Ps. cxxx. 7, 8. Is. xli. 1, 2. xxxii. 22. xlv. 17. Ez. xxxvii. 24-28. Hos. i. 7. Ob. 17, 21. Zech. x. 6. Matt. i. 21. Luke i. 71-74. xix. 9, 10. Rom. xi. 26, 27.

of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And ⁴I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, ⁵neither shall they be lacking, saith the LORD.

5 Behold, ⁶the days come, saith the LORD, that ⁷I will raise unto David a righteous ⁸branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In ⁹this days Judah shall be saved, and Israel shall

and in order to acquire them they commit the most atrocious crimes, and expose themselves to the severest vengeance of their offended Judge. How many houses have thus been builded by unrighteousness! How many live in magnificence and luxury by oppressing and defrauding the poor, and by constraining them to excessive labour, without giving them any adequate compensation for their work! How many thus run into debt, cheat their creditors, and ruin honest families, to gratify their infamous ostentation! And, indeed, all who determine to be rich or luxurious at all adventures, will fall into such temptations, and be betrayed into some species of injustice.—Generally the pride and vanity of young persons, in wanting to make a more genteel and elegant appearance than their prudent or pious parents, prove them defective in more valuable accomplishments; especially if their circumstances are not more affluent. It is unspeakably more respectable and comfortable to have food and raiment, and other accommodations in a plain style, with honesty and piety; and to use hospitality, be friendly to the poor, and to have an interest in their prayers: than to fare sumptuously, to lodge magnificently, to be surrounded with numerous servants and visitants; whilst extravagance puts an edge on rapacity, and the eyes and heart are only after covetousness, oppression, and other crimes, which luxury renders necessary.—They who know God, will do justice and love mercy; and it will be well with them living and dying: but they who dishonour him will be disgraced: and when ostentatious and oppressive rulers are removed, and none lament their death; it is an awful token, that they are gone to receive the due recompense of their crimes.—Such, as in prosperity will not hear the voice of God by his word, must expect to feel the strokes of his correcting rod; and, (if this doth not produce a salutary effect,) to be overwhelmed and confounded by his awful judgments: then all helpers and confidences will fail; and the perishing transgressors will cry for mercy and not be heard, when sudden destruction cometh upon them, as pangs upon the travelling woman. Indeed, it has been too much the way with all of us from our youth, that in prosperity and health we would not obey the voice of God: and when visited with chastisements, we have many of us repeatedly appeared very gracious, and made many professions and resolutions of amendment, which we have broken, as soon as our danger was past and the terror worn off. Yet the Lord often blesses affliction as a means of bringing sinners to repentance.—Alas, how little is earthly grandeur to be depended on, or flourishing families to be rejoiced in! Soon the greatest may be thrown down into the most abject misery; and children may be torn from us in the most distressing manner: nor can any external relation to God secure a man from being given into the hands of that enemy, who seeks the life of our souls. But they who "hear the voice of Christ, and follow him, have eternal life, and shall never perish, neither shall any enemy pluck them out of his almighty hands." May this be our character, our honour, and our felicity!

NOTES.

CHAP. XXIII. V. 1, 2. Israel was the flock of God, for which he had taken special care, and on which he had set a peculiar value.—Judah was at that time his visible church, in which there was a remnant of true believers; and from that people the promised Saviour was at length to arise: and the king, his counsellors and chief officers, with the high priest, the chief priests, and those in authority under them, were the pastors or shepherds who were appointed to feed and protect the flock, both in respect of their temporal welfare and their spiritual estate. But the oppression and persecution of the civil rulers, their neglect of duty, and their bad policy, tended to destroy the people, to expose them to the sword of their enemies, to drive them to seek shelter in foreign countries, and to reduce them to captivity; so that their wickedness ended in the desolations of the land, and the scattering of the people among the heathen: while the ignorance, negligence, false doctrine, and wickedness of the priests, were equally ruinous to their souls. Thus they abused their trust, and were condemned to be deposed and punished for their crimes.

V. 3, 4. These verses contain a promise of the restoration of the remnant of the Jews, and their re-establishment in their own land; and of their increase and prosperity under the government and instruction of Zerubbabel, Joshua, Ezra, Nehemiah; who ruled over them in the fear of God, and under whom they lived in a measure of peace and confidence: yet their full accomplishment must be referred to the times of the gospel, to the true flock of Christ, and to their entire safety and holy confidence in him. (Note, xxxii. 37.)

V. 5, 6. The time would speedily approach, when, instead of the degenerate branches from the stock of David, who had brought Judah to ruin, a righteous Branch would spring from him, who would reign in prosperity, and execute justice in the land and throughout the earth. (Note, xxii. 30.) Under his government, the people of God, being saved from wrath and sin, and protected from their enemies, would dwell in peace and safety: and men would call this Branch of David "Jehovah our Righteousness." (xxxiii. 15, 16.

posed to have been made to Zedekiah. Indeed Jeconiah is spoken of as *absent*, and as already in captivity. Now, had he been thrown aside as a broken idol, or a vessel which a man cares not to make use of; wherefore was he and his seed carried captive to Babylon? Was it not for their sins? And did Zedekiah, who copied and far exceeded them, expect to prosper on the throne of David? If he would pay no regard to the word of God, let the earth itself hear and record it: for the Lord had determined, that this man, (to whom the prophet addressed himself,) should die childless, and be unsuccessful all his days; and that none of his seed should prosper, filling the throne of David, and ruling over Judah; as he had vainly expected, after his nephew Jeconiah was carried captive. If we understand this of Zedekiah, all is very easy: he was taken prisoner by Nebuchadnezzar; his sons were slain before his eyes, then his eyes were put out, he was carried to Babylon, and we read no more of him or his posterity. But if we apply it to Jeconiah, we are involved in difficulties. He certainly left several sons, (Marg. Ref.) Zerubbabel his grandson possessed great authority, and prospered, ruling in Judah. Jeconiah's name stands in the genealogy of our Lord, as one of the line of David, from whom Joseph the husband of Mary was descended. Nay, Jeconiah himself may be said to have prospered towards the close of his days. (2 Kings xxv. 27-30.) So that this sentence seems not to have been executed respecting him, in any measure answerable to the peculiar solemnity with which it was denounced. To obviate these difficulties, some conjecture that Salathiel, the father of Zerubbabel, was only the adopted son of Jeconiah; but it is expressly said, that "he begat him," which can hardly mean less than that he was his ancestor; (Matt. i. 12. Note, 1 Chr. iii. 17.) and such an interpretation would reduce the genealogy of Christ, and indeed all other genealogies, to uncertainty. Others suppose, that the sentence only meant that he should not see any comfort in his children, and that they should not succeed him on the throne; but that after the death of Zedekiah, the temporal kingdom of David should terminate: but the word rendered *childless* occurs only in two other places, and both seem to confirm our translation of it. (Gen. xv. 2. Lev. xx. 21.) And certainly Zerubbabel ruled prosperously in Judah, though he did not sit on the throne of David. As to the opinion, that the Salathiel and Zerubbabel, in the line of Nathan, must be the same as the Salathiel and Zerubbabel in the line of Solomon, though neither their ancestors nor their descendants were the same; nothing, but the countenance and sanction of so many learned men, could entitle it to any degree of attention. For the coincidence of names in the same nation and the same family is so very common in all history, that one cannot but wonder to see so much built upon it in this instance.—But having suggested what appears to me the most obvious method of removing the difficulty; I shall only add, that there seems a peculiar propriety in the prophet's thus adducing former instances of the Lord's performing his predictions, as an introduction to passing this solemn sentence of condemnation on him, under whose government, and through whose obstinacy, Jerusalem was destroyed, and the people carried into captivity.

PRACTICAL OBSERVATIONS.

The mightiest princes are as much concerned to hear the word of God, as their meanest subjects; and they who are called to speak to them in the name of God, should deal plainly and faithfully with them; as their servants and people are deeply concerned in their conduct, and are generally influenced by it.—No durable prosperity in any station can be obtained without obedience to God's commandments. Nor can real religion subsist without justice, truth, and mercy in our relative conduct.—They, who are entrusted with authority, are under the greatest obligations to imitate our God, in patronizing the poor and rescuing the oppressed: and innocent blood shed by them, under colour of law, or by iniquitous wars, must be as exactly accounted for, as that which their inferiors shed in violation of their statutes. The neglect of these things exposes nations to the righteous vengeance of God: and he alike disregards temples and palaces, when they, who frequent or possess them, will not obey his word. He neither destroys cities, nations, nor individuals, except for their sins; and in this world he often makes it obvious to every one, for what crimes he inflicts punishment: but this will be fully manifest to all the world, at "the day of judgment and perdition of ungodly men."—They who have escaped from this world of sin and sorrow, and are safely arrived at the mansions of the blest, may more reasonably be envied than lamented: and their happiness should reconcile survivors to the loss they have sustained. But impenitent sinners, living or dying, are objects of our compassion or lamentation. Speedily death will remove the most prosperous from *their* good things here, and their place will know them no more: and they have a place of torment prepared for them in the eternal world. Yet others will proceed in the same destructive course, in defiance of all warnings.

V. 13-30. Men fancy that wealth, magnificence, elegant mansions, furniture, paintings, and such splendid vanities, give happiness to their possessors or

dwelt safely: "and this is his name whereby he shall be called, *THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, "the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; "and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake; I am "like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is "full of adulterers; for "because of "swearing "the land mourneth; "the pleasant places of the wilderness are dried up, and their "course is evil, and their force is not right.

11 For "both prophet and priest are profane; yea, "in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them "as slippery ways in the darkness: "they shall be driven on, and fall therein: for I will bring evil upon them, even "the year of their visitation, saith the LORD.

s Zech. v. 3, 4. 1 Tim. i. 10. + Heb. cursing. Ps. cix. 17, 18. t xii. 3, 4. xiv. 2. Lam. i. 2-4. Joel i. 10. u ix. 10. Ps. cvii. 31. Is. xxiv. 6. + Or, violence. x. 15. v. 31. vi. 13. vii. 10. Ez. xli. 25, 26. Zeph. iii. 4. v vii. 10, 11, 30. xi. 15. xxxiii. 34. 2 Chr. xxxiii. 5. 7. xxxv. 14. Ez. vii. 20. viii. 5, 6, 16. xlii. 39. Matt. xli. 12, 13. z xii. 16. Ps. xxxv. 6. lxviii. 18. Prov. iv. 1. a Job xviii. 18. Is. viii. 22. John xii. 35. 1 John ii. 11. Jude 13. b xi. 23. xlii. 16. xlviii. 44. 1, 27. Mic. vii. 4.

Isaiah xlv. 24, 25.) Though descended from David according to the flesh, he would be indeed JEHOVAH, God in human nature, one with the Father: and he would be called by believers "Our righteousness;" for they are "made the righteousness of God in him." His obedience unto death is their justifying righteousness, and title to heavenly felicity: and their inherent righteousness, their sanctification, the source of all their personal obedience, and their meetness for heaven, is the effect of their union with him, and of the supply of his Spirit. As therefore Christ is Jehovah, and in every sense our RIGHTEOUSNESS; it were absurd to think of any other interpretation than this, which is so evidently the grammatical meaning of the text, and so coincident with the whole tenor of Scripture. (Marg. Ref.)—"The prophets generally join Judah and Israel together, as equally sharers in the blessing, and no more two, but one people. (xxx. 3. xxxi. 1. 4. 20. Is. xi. 12. Ez. xxxvii. 16-22. Hos. i. 11. Zech. x. 6.)—The title JEHOVAH is elsewhere given to the Messiah by the prophets. (Is. xl. 10. xlviii. 17. Hos. i. 7. Zech. ii. 10, 11.)" (Lowth.)

V. 7, 8. (Note, xvi. 14, 15.) These words, as reported in this connection, imply that the Jews, when converted to Christianity, will be restored to their own land.—"This wonderful work of God, in restoring the Jewish nation after their dispersions all the world over, (together with the bringing in the fulness of the gentiles, which will likewise be brought to pass by this means,)—will so far exceed the miracles which he wrought in their deliverance out of Egypt, that this latter will not deserve to be compared or mentioned with the former. St. Paul calls this restoration of the Jews "life from the dead." (Rom. xi. 15.)" (Lowth.)

V. 9-12. The prophet, having predicted the coming of Christ, and many future blessings in reserve for the church, for the encouragement of the faith and hope of the pious remnant, here returns to reprove, convict, and pass sentence on, his contemporaries. His heart was broken with sorrow, and his frame was most violently agitated, to see the people so deluded by the false prophets: and he was so filled with amazement and zeal, that he spake with vehemency and incoherency, and acted with impetuosity like a drunken man; when he considered the justice and power of God as armed against the nation, and the holy denunciations of his vengeance which he had been sent to proclaim; or when he compared the precepts and sanctions of the law with the crimes of the people.—"For the whole land swarmed with adulterers and profane and perjured persons: for which iniquities the Lord had begun by drought and famine to punish the land, and had burnt up her pleasant pastures. But they still proceeded in their evil course, and did wrong with impetuous violence, and with all their power. In this impiety the prophets and priests were the ringleaders; nay, they chose the temple as the scene of their enormities: and, therefore, the Lord who witnessed their crimes, condemned them to be driven forward in their ruinous ways into final destruction; as those who are driven headlong on slippery paths in the dark, till they are cast down some precipice and dashed in pieces." (Marg. Ref.)

Swearing. "The Hebrew word signifies indifferently swearing or cursing. The Jewish forms of adjuration, used in their courts of justice, had usually an imprecation annexed to them. So that the words import, that men ventured to forswear themselves, and incur the imprecation implied in an oath, rather than discover the truth." (Lowth.)

V. 13-15. The false prophets of Samaria, who had foolishly and impiously prophesied in the name of Baal, deluded the Israelites into those idolatries that ruined the nation: yet the Lord considered the false prophets of Jerusalem

M. A. 3999.

B. C. 605.

1 xxx. 10. xxxiii. 37. 1 Kings iv. 25. Is. ii. 4. xxxv. 9. Ez. xxxiv. 25-28. Hos. iii. 18. Zeph. iii. 13. Zech. ii. 4, 5. iii. 10. m Is. vii. 14. ix. 6. Matt. i. 21-23. * Heb. JEHOVAH-tsidkenu. xxxiii. 16. Is. xiv. 24, 25. liv. 17. Dan. ix. 24. Rom. iii. 22. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9. n 3. xvi. 14, 15. 2 Kings xlii. 19. xliii. 18, 19. o Is. xiv. 1. xxxvii. 12, 13. xxxviii. 14. xlv. 8. —10. Ez. xxxvii. 28. xxxviii. 25. Am. ix. 15. p ix. 1. xv. 17, 18. 2 Kings xlii. 19. 20. Ez. ix. 4, 6. Dan. viii. 27. Hab. iii. 16. q xxv. 15-18. Ps. ix. 3. Is. xxxviii. 1. xxix. 9. ii. 21. Lam. iii. 15. Am. iv. 2. r v. 7, 8. vii. 9. ix. 2. Ez. xxxii. 9-11. Hos. iv. 2. Mal. iii. 5. 1 Cor. vi. 9, 10. Gal. v. 19-21. Heb. xii. 3, 4. Jam. iv. 4.

* Or, an absurd thing. Heb. unsavoury. c Hos. ix. 7, 8. d ii. 8. 1 Kings xviii. 18-21. 25-28. Is. iii. 12. ix. 16. Mic. iii. 5. e v. 30, 31. xiv. 14. Ez. xlii. 2-4. 16. xlii. 27. Mic. iii. 11. Zeph. iii. 4. 2 Pet. ii. 1, 2. * Or, fithness. xviii. 23. 2 Pet. ii. 14-19. g 17, 25, 26, 32. xiv. 14. Ez. xxii. 25, 27. Matt. ii. 9. —11. 1 Tim. iv. 2. Rev. xix. 20. xxi. 8. xlii. 15. h Ez. xlii. 22, 23. 1 Gen. xlii. 13. xliii. 20. Deut. xxxii. 32. Is. i. 9, 10. Ez. xvi. 46-52. Matt. xlii. 2. 2 Pet. ii. 6. Jude 7. Rev. xi. 8. k viii. 14. ix. 15. Ps. lxxx. 21. Am. iii. 5. 15. 19. Matt. xix. 24. 34. Rev. viii. 11. + Or, hypocrisy. 1 xxvii. 9, 10. 14. 17. xxxix. 8. Prov. xix. 2. Matt. vii. 15. 2 Cor. xi. 13-15. Gal. i. 8, 9. 1 John iv. 1. 10. m 5. 2 Kings vi. 15. Rom. i. 21. n 26. Ez. xlii. 3, 6, 16, 23. xlii. 28. Mic. ii. 11. o Num. xi. 20. 1 Sam. ii. 30. 2 Sam. xxi. 10. Mal. i. 6. Luke x. 16. 1 Thes. iv. 8. p iv. 10. vi. 14. viii. 11. xiv. 13. xlv. 2-9. Is. iii. 10. li. lviii. 21. Lam. ii. 14. Ez. xlii. 15, 16, 22. Mic. iii. 5. Zech. x. 2. + Or, stultification. Is. lvii. 24. ix. 14. xlii. 10. Deut. xxix. 19. margins. q xviii. 18. Am. ix. 10. Mic. iii. 11. Zeph. i. 12. r 22. 1 Kings xxii. 24. Job xv. 8-10. Is. xl. 13, 14. 1 Cor. ii. 16. + Or, secret. Ps. xlv. 14. Am. iii. 7. John xv. 15. s iv. 11. xxv. 32. xxx. 23. Ps. lviii. 9. Prov. i. 27. x. 25. Is. v. 25-28. xxi. 1. xl. 24. lxxvi. 15, 16. Am. i. 14. Nah. iii. 3-6. Zech. ix. 14.

13 And I have seen "folly in "the prophets of Samaria; they "prophesied in Baal, and caused my people Israel to err.

14 I have seen also "in the prophets of Jerusalem "an horrible thing: "they commit adultery, and "walk in lies: they "strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me "as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, "I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is "profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, "Hearken not unto the words of the prophets that prophesy unto you: "they make you vain: they speak "a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them "that despise me, The LORD hath said, "Ye shall have peace; and they say unto every one that walketh after the "imagination of his own heart, "No evil shall come upon you.

18 For "who hath stood in the "counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, "a whirlwind of the LORD is gone forth

who prophesied lies in his name, as guilty of more horrible and abominable wickedness. For they were abandoned to adultery and deceit; and their prophesying was a constant imposture, by which the people were hardened and emboldened in iniquity, in the expectation of peace and prosperity; and prejudiced against the true prophets, who called on them to return from their wickedness. Thus the whole nation were become as odious to the Lord, as the inhabitants of Sodom and Gomorrah; and would soon be visited with judgments almost as tremendous. But the prophets would be constrained to drink the most bitter part of this cup of God's indignation: as their false doctrine, pretended visions, and corrupt examples, had spread impiety throughout the land, and frustrated all the means used to retard its progress.—"The prophets of Judah "pronounced their prophecies in the name of the true God, and entitled him to all their impostures; the wickedness of their lives also reflected a dishonour on his name and religion." (Lowth.)—"They that should have profited by my rods against Samaria, are become worse than they." (Marg. Ref.)

V. 16, 17. Make you vain. "They deceive you, and soothe you into vain confidence.—To despise God, is not only most wicked in itself, but the grand aggravation of all other atrocious sins. (Marg. Ref.)

V. 18. This may be understood as the scoffing language of the false prophets, that opposed Jeremiah and others, who declared to them the Lord's counsel to destroy them and the city. They, therefore, derided their pretensions to inspiration; and enquired which of them was of the Lord's privy council, and made acquainted with his secret? And whether they alone had perceived and heard his word? They thought it not likely that two or three inconsiderable persons should know more concerning the will of God, than the numbers of respectable persons among the priests and prophets, who predicted peace and prosperity: and they were amazed at the confidence with which they uttered their prophecies.—But, on the other hand, the words may be interpreted as spoken by Jeremiah, demanding of the false prophets, which of them had received any revelation from God, or indeed understood any thing of his word?—"The context shews, that he designs by this question to exclude only the carnal or natural man, from being enlightened from above, or being a competent judge of divine truths." (Lowth.) (Marg. Ref.)

V. 19, 20. "If these prophets had really known God's purposes and intentions, they would not have said "peace, peace,"—to the wicked; but have prophesied a grievous destruction just coming on them: for that is what will certainly come to pass; and the event will convince you of the truth of what I say.—"The sudden strokes of God's vengeance are often compared to a whirlwind." (Lowth.) (Marg. Ref.)

—In the latter, &c. The execution of the predicted judgments would effectually convince the people, that the prophet spake by authority from JEHOVAH. In those future days, the surviving captives, at Babylon, and they who lost their lives, in the eternal world, would have leisure fully to consider the subject; and then they would reflect on their own incredulity and obstinacy, with bitter remorse and indignation at themselves for their folly and madness. But the latter days generally mean the times of the Messiah, and even the latest ages of the world; and the full consideration and understanding of their present unparalleled dispersion after so many ages, and of the sins which provoked God thus to deal with their before highly favoured nation, will make way for the conversion of the Jews to Christ, and their restoration to their own land. (Note, xxx. 23, 24.) (Marg. Ref.)

in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, 'until he hath executed, and till he have performed the thoughts of his heart: 'in the latter days ye shall consider it perfectly.

21 I 'have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But 'if they had stood in my counsel, and had caused my people to hear my words, 'then they should have turned them from their evil way, and from the evil of their doings.

23 Am 'I a God at hand, saith the LORD, and not a God afar off?

24 Can any 'hide himself in secret places, that I shall not see him? saith the LORD. 'Do not I fill heaven and earth? saith the LORD.

25 I have 'heard what the prophets said, that prophesy lies in my name, saying, 'I have dreamed, I have dreamed.

26 'How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they* are prophets of 'the deceit of their own heart,

27 Which 'think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, 'as their fathers have forgotten my name for Baal.

28 The prophet 'that hath a dream, let him tell a dream; and he that hath my word, let him 'speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 Is not my word like 'as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, 'I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

* Heb. with whom is. k Prov. xiv. 5. Matt. xxiv. 45. Luke xii. 42. 1 Cor. iv. 2. 1 Tim. i. 12. l v. 14. Luke xxiv. 32. John vi. 63. Acts ii. 37. 2 Cor. ii. 16. x. 4. 5. Heb. iv. 12. m xiv. 14, 15. Lev. xx. 3. Deut. xviii. 20. Ps. xxxiv. 16. Ez. xv. 7. n Pet. iii. 12.

V. 21, 22. 'He sheweth the difference between the true prophets and the false; between the hireling and the true minister.'—The Lord here solemnly disowned these prophets, who at that time promised the people peace. They forwardly engaged in the work, and their predictions coincided with the corrupt inclinations of the people: they ran of their own accord, and prophesied out of their own heart, and all went on very smoothly. But if indeed they had stood in the Lord's counsel, and had spoken his words to the people; their grand object would have been to bring them to repentance, and to turn them from all their idolatries and iniquities to the worship of JEHOVAH. This would have been the tendency of their lives and doctrine; and they would have had some measure of success. But their object, and the tendency and effect of their prognostications, were entirely the reverse of this.—If it be enquired, how the people might know the false prophets, from those that were sent of God, when these wrought no miracles; the obvious answer is this: the ministry of the true prophets was coincident with the law of Moses, and its precepts, promises, threatenings, and predictions, and to the writings of the preceding prophets: whereas the false prophets, in their predictions, ran counter to these sacred records. The instructions and example of the true prophets evidently tended to bring men to repentance, faith, serious godliness, and universal righteousness; those of the false prophets led them to rest in forms and notions, and to be quiet in their sins; and these are still the rules by which the faithful ministers of Christ are to be distinguished from false teachers. (Note, Matt. vii. 15—23.)—'Giving encouragement to men's carnal security, is often mentioned as a mark of a false prophet.' (Lowth.)—But in respect of their immediate revelations, the ministry of the true prophets admitted of another kind of proof. No miracles, or even predictions verified by the event, could prove him a true prophet, whose doctrine evidently contradicted any of the leading truths and precepts of the preceding Scriptures; (Note, Deut. xiii. 3.) In other cases the accomplishment of such predictions, as related to their own times, generally sanctioned those that referred to more remote events. This was the case especially with Jeremiah. (Notes, xxii.)

V. 23, 24. Did the false prophets think to hide their crimes from God? or teach the people that he could not pursue them with his vengeance into distant countries, and detect their most secret crimes? Did they suppose that he only knew what was doing in heaven, and was not present on the earth also, or in those corners that lay most remote from human observation? Could they hope to avoid his inspection, or escape his vengeance, whose presence fills heaven and earth?

V. 25—27. The false prophets pretended revelations from God in supernatural dreams; and they got it rumoured abroad. But the Lord knew this to be an imposture: for they only spake their own conjectures, the result of the

A. M. 3399.

B. C. 605.

t xxx. 34. Is. xiv. 22. Zech. i. 6. viii. 14, 15. u Gen. xlix. 1. Deut. xxxi. 29. 30. 1 Kings viii. 47. Prov. v. 11. —14. Hos. iii. 4, 5. x 32. xiv. 14. xxvii. 15. xxviii. 15. x. 31. Is. vi. 8. John xx. 21. Acts xiii. 4. Rom. x. 15. y 18. Ez. ii. 7. 18. x. 11. Acts xx. 27. z xxv. 5. xxxv. 15. xxxvi. 3. Ez. xlii. 22. xlviii. 30. Zech. i. 4. Acts xxvii. 20. a 1 Kings xx. 23. 28. Ps. cxlii. 5. 6. cxxxix. 1—10. Ez. xx. 32—33. Jonah i. 3, 4. b Gen. xvi. 13. Job xxii. 13, 14. xxiv. 13—16. Ps. x. 11. xc. 5. cxxxix. 11—16. Ez. vii. 12. ix. 9. Am. ix. 2, 3. c 1 Kings viii. 27. 2 Chr. vi. 18. Ps. cxxxix. 7, 8. Is. lvi. 15. lxxvi. 1. d viii. 6. xiii. 27. xvi. 17. xix. 23. Ps. cxxxix. 1, 2. Luke xii. 3. 1 Cor. iv. 5. Heb. iv. 13. Rev. ii. 23. e 28. 32. Gen. xxxvii. 5, 9. Num. xii. 6. Joel i. 28. Matt. i. 20. ii. 12. f iv. 14. xiii. 27. Ps. iv. 2. Hos. viii. 5. Acts xiii. 10. g xiv. 14. xvii. 9. 2 Thes. ii. 9—11. 1 Tim. iv. 1, 2. 2 Tim. iv. 3, 2 Pet. ii. 13 —16. h Deut. xiii. 1—5. Acts xiii. 8. 2 Tim. ii. 17. 18. iii. 6—8. Jude. iii. 7. viii. 33, 34. x. 6. 2 Kings xxi. 3. 2 Cor. ii. 17. 2 Cor. ii. 16. x. 4, 5. Heb. iv. 12. ix. 16. xii. 2.

+ Or, smooth. Is. xxx. 10. Mic. ii. 11. n 16. xxvii. 14. &c. xxviii. 15—17. xxix. 21—23. 31. Deut. xlii. 1, &c. xviii. 20. Ez. xlii. 7—18. Zech. xiii. 2, 3. Rev. xix. 20. o Zeph. iii. 4. + Or, vain boasting. p 22. vii. 8. Lam. ii. 14. Matt. xv. 14. q xvii. 15. x. 7. 8. Is. xlii. 1. xiv. 28. Nah. i. 1. Hab. i. 1. Mal. i. 1. r 39. 40. xii. 7. Deut. xxxi. 17. 18. xxxii. 19, 20. Ps. lxxviii. 59. 60. Hos. ix. 12. s xxxi. 34. Heb. viii. 11. t Is. xxviii. 22. Matt. xii. 26. 37. Gal. i. 7—9. 2 Pet. iii. 16. u 33. xxxii. 28—35. xxxv. 17. xxxvi. 31. Deut. xxxii. 17, 18. Ez. v. 8. viii. 18. ix. 6. Hos. ix. 12—17. x. 3. Ps. li. Matt. xxv. 41. 2 Thes. i. 9. y xx. 11. xxiv. 9. xlii. 18. xlv. 8—12. Deut. xxviii. 37. Ez. v. 14, 15. Dan. ix. 16. xii. 2.

31 Behold, I *am* against the prophets, saith the LORD, that 'use their tongues, and say, He saith.

32 Behold, I *am* against them, that prophesy false dreams, saith the LORD, and do tell them, and cause my people 'to err by their lies, 'and by their 'lightness; yet I sent them not, nor commanded them: 'therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, 'What *is* the burden of the LORD? thou shalt then say unto them, What burden? 'I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even 'punish that man and his house.

35 Thus shall ye say 'every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; 'for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, 'I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and 'cast you out of my presence:

40 And I will bring 'an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

pride and presumption of their own deceitful hearts. Their evident purpose was to seduce the people into forgetfulness of God, and contempt of his word; that they might graft idolatry and superstition on their infidelity, and so render them their attached and submissive followers.—The giving heed to the false prophets is as effectual a way of making my people forget me and my laws; as the setting up an idolatrous way of worship, which hath been too successfully practised by their fathers.' (Lowth.)

V. 28, 29. Let then the matter be brought to decision between the different descriptions of prophets: let these dreamers declare openly their dreams, and let the true prophets faithfully deliver their message; and the difference would be as evident to the impartial enquirer, as that between the chaff and the wheat. The dreams of the false prophets would appear slight, superficial, and only calculated to flatter the pride and soothe the consciences of ungodly men; but the word of God, faithfully spoken by his servants, would appear weighty, interesting, suited to alarm the sinner's conscience, and to excite reverence of God's authority, and conducive to repentance and holiness. For "is not the word of God like fire?" This element penetrates, enlivens, illuminates, softens, melts, purifies, consumes, or transforms every substance into its own nature. Thus the sacred word penetrates the conscience, quickens and illuminates the mind, softens and melts the heart, purifies the affections, consumes the dross of sin, and transforms the believer's soul into its own holy nature. As a hammer also, it breaks down the presumptuous confidence of the proud and stout-hearted, and renders them broken and contrite in spirit; and it crushes the rebellion and obstinacy of the will, and produces humble submission and obedience. This is the genuine tendency of the uncorrupted word of God, and these effects are produced where it is truly believed: but false doctrine is coincident with the pride and lusts of the human heart; and the more firmly it is believed, the faster are the chains of sin riveted, and the more is conscience stupified in impenitence, and the will in obstinate rebellion.

V. 30. The false prophets caught up some some of the phrases of the true prophets, and such things as suited their purpose; and this served to give plausibility to the lying predictions which they intermingled with them.

V. 32. The word rendered *lightness* is understood by some to mean *inconstancy*, a frivolous accommodation to the varying humours of the people; by others *flattery*; and by others *boasting*, namely, of their revelations. (Num. xxiv. 3, 4. 2 Pet. ii. 15—19. Jude, 16.)

V. 33—40. (Note, Isaiah, xli. 1.) The prophets frequently called their prophecies, "burdens," especially when they related to divine judgments; and their opposers ridiculed the expression. So that by way of exposing them for delivering so many terrible predictions, they used deridingly to ask, "What is the burden of the LORD?" To this Jeremiah was commanded to answer,

CHAP. XXIV.

A vision of two baskets of figs, one very good, the other very bad, 1-3. This is explained of the reformation and restoration of the Jews, carried captive with Jeconiah; and the increasing wickedness and total ruin of those, who remained in the land, 4-10.

THE LORD shewed me, and, behold, ^btwo baskets of figs were set before the temple of the LORD, ^cafter that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters ^dand smiths, from Jerusalem, and had brought them to Babylon.

2 One ^ebasket had very good figs, *even* like the figs that are first ripe: and the other basket had ^fvery naughty figs, which could not be eaten, ^gthey were so bad.

"that the LORD would forsake them," and then their miseries would indeed be a heavy burden. He did not mean that God would finally forsake the nation, but that he would forsake those mockers, and that rebellious generation. And if any of them dared to use that expression in derision any more, the LORD declared that he would severely punish that man and his house. He therefore directed them what words to use in such cases, that they might not ridicule the language of the Holy Spirit. But as they would pervert his words, who was "the living God, the LORD of Hosts their God;" he would make their own words fall on them as a heavy burden, and execute the predicted judgments with unrelenting severity.—As we find some of the succeeding prophets used the same expression; it is plain that God did not mean to restrict his servants from using, but his enemies from deriding, this word, (*Zech. ix. 1*.)

PRACTICAL OBSERVATIONS.

V. 1-8. Every man must render an account to God of the talents committed to his stewardship; and "to whom much hath been given, of him will much be required." Men must also be answerable to God for the mischief that arises from their neglect of duty, as well as for their other crimes. Woe then be to those rulers, who abuse their authority to destroy and scatter their subjects! who oppress and plunder those whom they are commissioned to protect! Or who suffer them to be enslaved, oppressed, slaughtered, or scattered by private predators, or foreign enemies, through their ambition, avarice, luxury, or negligence! But still deeper guilt is contracted by the pastors of God's flock, the professed rulers and teachers of the church, who abuse their authority, neglect their work, are greedy of filthy lucre, and persecute those whom they ought to tend and feed. The true sheep of Christ, however, shall not be lost, through the negligence or wickedness of such pastors. Their great and good Shepherd, who is the LORD of hosts, will gather them from every district of the earth into his fold; and there he will place over them able, faithful, diligent, and tender shepherds, to feed and tend them; and he himself will protect them by his power, and support them by his grace from terror and dismay; and not one of them shall be wanting, when he shall come finally to separate betwixt the sheep and the goats. For this righteous Branch hath been raised up unto David, and now reigns as Immanuel on the mediatorial throne; to execute judgment on his enemies, and to save and defend his people; and in him, as "The LORD our Righteousness," all believers are "justified and glory;" of his Spirit they all partake, and are taught to love, to obey, and imitate him, in whom is all their salvation. "To him shall the gathering of the people be;" his redemption is far more glorious, than all former deliverances of his church: here the glory of God is peculiarly displayed, and it is our grand privilege to have such a Prophet, Priest, and King: may our souls be gathered to him, and found in him; and may Jews and Gentiles, and all the inhabitants of the earth, become the subjects of "The LORD our Righteousness!"

V. 9-32. Whilst we rejoice in our privileges, if we be zealous for the glory of God, and have compassion for our fellow-sinners; we cannot but be deeply concerned, when we consider the present state of mankind, and even that of the visible church. It might well fill us with consternation and amazement, and prompt us to such earnestness in endeavouring to convince men of their guilt and misery, as would be despised by carnal men, and mistaken for inebriation or insanity, (*Notes, Acts, ii. 13-15. 2 Cor. v. 10-14*); to compare the words of God's holiness in the sacred Scriptures, with the doctrine of most teachers, and the lives of most professed Christians. For it is evident that they are wretchedly deceived, and deceiving each other into a false peace, when the heavy wrath of God is ready to fall upon them. Whilst even in this favoured land men seem ambitious to exceed the adulteries and lewdness of the reprobate Jews: there can be no doubt but a far heavier load of perjury rests upon us; which, being connected with the system of political government and judicial transactions, and even ecclesiastical affairs, is in the strictest sense a national sin. "Because of swearing, our land" ought to mourn in deep repentance: and if it do not, it may justly be apprehended, that ere long it will mourn under desolating judgments, which may turn all our pleasant places into a wilderness. But, alas, the course in which men in general proceed is evil; and too often authority and influence give energy to natural depravity, to urge them on more forcibly in sin.—And are not many of our priests and prophets ungodly? Does not the LORD find their wickedness in his house, and even at his table? And do not numbers thus provoke God to give them up to the lusts of their own hearts, till they are driven headlong into destruction? Perhaps God more abhors those who profess to preach his truth, but pervert it by their lies, and disgrace it by their vices; than those who openly abet the cause of infidelity and irreligion. He sees it very horrible when the wicked

A. M. 3165.

B. C. 598.

a Am. vii. 14, 7.

b Deut. xxvi. 2.

c xxii. 24-28.

d 1 Sam. xiii. 19,

e 5-7. Hos. ix.

f 8-10. Is. v. 4.

g Ez. xv. 2-5.

h Mal. i. 12-14.

i Matt. v. 13.

j Heb. for bad-

ness.

k Rev. iii. 19.

l Rev. xii. 5-10.

m i. 10. xviii. 7-9.

n xxiii. 41.

o xxxiii. 7.

p xlii. 10.

q xlii. 10.

r xlii. 10.

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g i. 11-14. Am.

h Nah. i. 7. Zech.

i Nah. i. 7. Zech.

j Nah. i. 7. Zech.

k Nah. i. 7. Zech.

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bx Nah. i. 7. Zech.

by Nah. i. 7. Zech.

bz Nah. i. 7. Zech.

3 Then said the LORD unto me, "What seest thou, Jeremiah? And I said, Figs; the good figs, very good, and the evil, very evil, that cannot be eaten, they are so evil."

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel: Like these good figs, ^bso will I acknowledge ^cthem that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans ^dfor their good.

6 For ^eI will set mine eyes upon them for good, ^fand I will bring them again to this land: and ^gI will build them, and not pull ^hthem down; and I will plant them, and not pluck ⁱthem up.

m i. 10. xviii. 7-9. xxiii. 41. xxxiii. 7. xlii. 10.

examples of the teachers combine with their soothing and plausible instructions, to embolden evil-doers in their crimes, and to quiet the consciences of the impenitent and unbelieving: and though men may attempt to palliate these abominations, they are in the eyes of the LORD as vile as the inhabitants of Sodom, and it will be less tolerable for them in the day of judgment. For from such teachers, profaneness goes forth throughout the land: the principles and morals of the people are poisoned at the fountain-head: and hence originate those torrents of infidelity, impiety, and profligacy, which overwhelm whole nations, and ripen them for destruction. Yet they that will hearken to such teachers, as speak from their own hearts and not out of the mouth of the LORD, and whose doctrine tends to render them vain and ungodly, must be answerable for it: for it is easy to distinguish them from those, who stand in the counsel of the LORD, and hear his word; especially as he hath promised to give wisdom to them, who lack it, and pray for it. It is plain that many run before they are sent of God; and that they only aim to obtain preferment or reputation, and not to bring sinners to repentance, to faith in Christ, and newness of life: and therefore they scruple not to promise peace to those who despise the LORD, and who walk after the imagination of their own hearts. It is evident that this is the tendency and effect of much public teaching: men, destitute of the fear of God, and without conscientiousness in their general conduct, are emboldened by it to hope well of their state, and even to deem themselves interested in all the privileges of the gospel. Some of these teachers dream dreams of the deceit of their own hearts, and are continually inventing new refinements in infidelity or enthusiasm; which cause the people to forget the LORD, and his holy truths and precepts; to take a part of the Bible for the whole; to establish new creeds, or to separate doctrinal truths from their practical tendency. Some again retail other men's inventions, and steal scraps of divinity from their neighbours, and preach, (without any judgment of their own,) what other men have compiled for them; to indulge their laziness, and to gratify their own avarice. Others pick up a few notions and expressions from faithful ministers; and by additions, alterations, or perversions, enervate and corrupt them, and cause the people to err by their lies and lightness. But what is all this chaff to the wheat, saith the LORD? Cannot they be distinguished from each other? Let the word of God be faithfully and fully preached, and the difference will soon appear, in its nature, tendency, and effects: for the word of God is quick and powerful, and sharper than any two-edged sword; it comes to the heart and conscience with authority and conviction; it tends to instruct and alarm, to break the hard, and to humble the proud, heart: it leads to repentance, to faith, and holiness: it enlightens, quickens, purifies, and renews the soul: it is no smooth, lulling, stupefying message; but resembles the fire and the hammer that breaketh the rocks in pieces. And by these emblems, this tendency, and these effects; and by the spirit and example of true ministers of Christ, the real word of God may be distinguished as certainly from false doctrines, taught by carnal preachers, as the wheat may be known from the worthless chaff.—No fair appearances or pretences can conceal the hypocrisy, ambition, avarice, or infidelity of false professors or teachers from the omnipresent heart-searching Judge. He hears all their words, and sees their thoughts; he will bring to light the hidden things of darkness, and manifest the counsels of their hearts: and when his vengeance shall fall grievously upon the head of the wicked, and he hath performed the thoughts of his heart respecting them; they will perfectly consider, and effectually be convinced of those truths, which before they would not believe.

V. 33-40. It is a mark of great and daring impiety for men to jest with the words of God, or to ridicule the expressive language of faithful ministers. The enmity of the carnal heart works greatly in thus perverting the words of the living God: they, who expect impunity in sin, and despise or abuse the salvation of the gospel, are always prone to revile or deride those, who in the most scriptural manner preach to sinners their danger of eternal damnation: and numbers only enquire concerning the word of God, for their diversion, or to ridicule it. But every idle and profane word will add to the sinner's insupportable burden of wrath and misery, in the day when the Judge shall bid him "depart accursed into everlasting fire, prepared for the devil and his angels;" and when, being forsaken of God, everlasting shame and reproach will be his portion. Let us then so enquire after the word of the LORD, that we may believe, reverence, and obey it for our good.

NOTES.

CHAP. XXIV. V. 1. (*Note, 2 Kings, xxiv. 8-16.*) "The vision represented two such baskets of figs, as used to be offered up for first-fruits at the temple." (*Deut. xxvi. 2.*) (*Lowth.*)

V. 5. "The Jews, who were left in their own country, thought themselves better beloved of God, than their brethren who were carried away captive. To

7 And ^aI will give them an heart to know me, that I *am* the LORD: ^aand they shall be my people, and I will be their God: ^bfor they shall return unto me with their whole heart.

8 And ^aas the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, ^c'So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, ^aand them that dwell in the land of Egypt;

9 And I will deliver them ^ato be removed into all the kingdoms of the earth for *their* hurt, ^a'to be a reproach and a proverb, a taunt and ^aa curse, in all places whither I shall drive them.

10 And I ^awill send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAP. XXV.

A review of the messages sent by Jeremiah to the Jews during twenty-three years; and their contempt of them reprieved, 1-7. A prediction of the desolations of the land for seventy years; after which the Chaldean empire would be subverted, 8-14. A prediction of the devastation of the surrounding kingdoms, under the figures of an intoxicating cup; a destroying sword; a lion wasting a sheepfold, and the howlings of the shepherds, 15-38.

THE word that came to Jeremiah concerning all the people of Judah, ^a'in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon:

2 The which Jeremiah the prophet ^bspake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that is the three and twentieth year,) the word of the LORD hath

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n xxxi. 31. xxxii. 39. Deut. xxi. 6. Ez. xi. 19, 20. xxvii. 24-25. o xxx. 22. xxxi. 33. xxxii. 38. Deut. xxvii. 17-23. 27. Zech. viii. 8. xiii. 9. Heb. viii. 10. xi. 16. p xix. 12-14. Deut. iv. 29-31. xxx. 2-5. 1 Sam. vii. 3. 1 Kings viii. 46-50. 2 Chr. x. 38. 14. lv. 6. 7. Hos. xiv. 1-3. q xxxi. 16-18. r xxi. 10. xxxii. 23. 29. xxxiv. 17-22. xxxvii. 10. 17. xxxviii. 18-23. xxxix. 2-9. li. 12-16. xlvii. 11-21. s xliii. xlv. 2. Heb. forremov- ing, or, becau- tion. xv. 4. Deut. xxvii. 25. 65-67. Ez. v. 1. 12. 13. t xix. 8. xxv. 18. xxvi. 6. xliii. 18. xlv. 12. 22. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xli. 14. Lam. ii. 15-17. Ez. xxv. 3. xxvi. 2. 3. u xxxi. 18. 22. x. 1. ix. 16. xiv. 15. 16. xv. 4. x. 7. 2. xvi. 4. x. 7. Is. li. 19. Ez. v. 12-17. vi. 12-14. vii. 15. xiv. 12-21. xxxiii. 27.

CHAP. XXV. a xxxi. 31. xxxii. 39. Deut. xxi. 6. Ez. xi. 19, 20. xxvii. 24-25. o xxx. 22. xxxi. 33. xxxii. 38. Deut. xxvii. 17-23. 27. Zech. viii. 8. xiii. 9. Heb. viii. 10. xi. 16. p xix. 12-14. Deut. iv. 29-31. xxx. 2-5. 1 Sam. vii. 3. 1 Kings viii. 46-50. 2 Chr. x. 38. 14. lv. 6. 7. Hos. xiv. 1-3. q xxxi. 16-18. r xxi. 10. xxxii. 23. 29. xxxiv. 17-22. xxxvii. 10. 17. xxxviii. 18-23. xxxix. 2-9. li. 12-16. xlvii. 11-21. s xliii. xlv. 2. Heb. forremov- ing, or, becau- tion. xv. 4. Deut. xxvii. 25. 65-67. Ez. v. 1. 12. 13. t xix. 8. xxv. 18. xxvi. 6. xliii. 18. xlv. 12. 22. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xli. 14. Lam. ii. 15-17. Ez. xxv. 3. xxvi. 2. 3. u xxxi. 18. 22. x. 1. ix. 16. xiv. 15. 16. xv. 4. x. 7. 2. xvi. 4. x. 7. Is. li. 19. Ez. v. 12-17. vi. 12-14. vii. 15. xiv. 12-21. xxxiii. 27.

e Re. ix. 10. John xlii. 2. 2 Tim. iv. 2. d vii. 13. 25. xi. 19. 7. xxvi. 5. xxix. 19. xxxii. 33. xxxv. 4, 5. 2 Chr. xxi. 15. e 3. 7. vii. 24-26. xi. 8-10. xiii. 10, 11. xvi. 12. xvii. 23. xviii. 12. xix. 15. xxi. 21. xxv. 34. Zech. vii. 11, 12. Heb. xli. 25. f xviii. 11. xxxv. 15. 2 Kings xxi. 13, 14. Ez. xlviii. 30. xxxiii. 11. Jon. iii. 8-10. Zech. i. 4. 5. Luke xlii. 3-6. g vii. 7. xvii. 25. Gen. xii. 8. Ps. xxxvii. 27. ev. 10, 11. h vii. 3. 9. xxxv. 15. Ez. xx. 3. 23. Deut. vi. 14. 22. xlvii. 14. 2. xlviii. 14. 1 Kings ix. 4. 2 Kings xvii. 35. i vii. 19. xxxii. 32. 33. Deut. xxxii. 21. 2 Kings xxi. 17. xxi. 15. Neh. ix. 26. k i. 15. v. 15. 16. vi. 22-26. viii. 16. 15. Ez. xxi. 25. & c. Deut. xxxviii. 45. & c. Is. v. 26-30. xxxix. 7. Hab. i. 6. & c. l xxvii. 6. xliiii. 10. Is. xlii. 3. xlv. 28. xlv. 1. Ez. xxix. 18-20. m xvii. 16. xlv. 9. 1 Kings ix. 7. s Heb. cause to perish. n vii. 34. xvi. 9. xxxiii. 10, 11. Is. xxiv. 7-12. Ez. xxvi. 13. Hos. ii. 11. Rev. xviii. 22, 23. o Ec. xii. 4. p 12. 2 Chr. xxxvi. 21. 22. Zech. vii. 5.

come unto me, and I have spoken unto you, ^a'rising early and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, ^a'rising early and sending *them*; but ^a'ye have not hearkened, nor inclined your ear to hear.

5 They said, ^a'Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you, and to your fathers, ^a'for ever and ever:

6 And ^b'go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; ^a'that ye might provoke me to anger with the works of your hands, to your own hurt.

8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, ^a'I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, ^a'my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them ^a'an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will ^a'take from them the ^a'voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, ^a'the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon ^a'seventy years.

check this vain confidence, God promises to shew the latter particular signs of his favour in a strange land; and to shew distinguishing marks of his displeasure on the former.' (*Lowth.*)

V. 6. (*Marg. Ref.*)

V. 7. Many of the more pious Jews were carried away captive with Jeconiah, or before him, among whom were Daniel and his companions, and Ezekiel likewise. The afflictions of the captives were suited to humble and lead them to repentance; whilst those who remained at Jerusalem became more and more hardened in presumption and rebellion. But whatever means were used, the power of divine grace effected the grand difference betwixt them. The Lord promised to give the captives a heart, (a proper disposition of mind,) to know him, in the glory of his perfections, and in his relations unto them: and this knowledge would induce them to renounce all idols and iniquities, and to return to his worship and service with their whole heart. And thus they would be acknowledged as his people, and he would be their God, their portion, protector, and salvation: and he would take care of them, as a man would of the best and most valued produce of the fig-tree. Doubtless a great reformation and revival of religion took place among the captives, and by them and their descendants the land was afterwards chiefly replenished: for they who remained in Judea, were in general destroyed, or driven into Egypt, whence few, if any, of them returned; or they were carried to distant regions, and detained in slavery.—But some expressions lead us to suppose, that the Spirit of prophecy looked forward to the present dispersion of the unbelieving Jews in all the nations of the earth, and all the debasing circumstances attending it.—'To the first captives chiefly those blessings belong, which are promised to the Jews upon their return from captivity; such as were the knowledge and fear of God, and grace to live in obedience to his commandments.—But I conceive the eminent completion of this prophecy, will be at the time of the general restoration of that nation.' (*Lowth.*)

V. 8-10. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

The professors of true religion are presented before God, to be devoted to his glory, and employed in doing good to mankind; as the first fruits of the fig-tree were brought to the temple, to be used by the priests and Levites. Indeed none of the human race are so good and useful as true believers; but none are so vile and worthless as hypocrites: thus the good are very good, and the bad very bad, more than among other men. (*Matt. v. 13.*) But the Lord often spares those longest, and exempts them most from present suffering, whom he hath appointed unto wrath. As many as he loves, he rebukes and chastens: and when the loss of estates, liberty, and country, and a complication of hardships and calamities, are sanctified to the saving of their souls; these appear to be the methods by which God acknowledges his choice of them, and his purpose of doing them good. He alone can remove the pride, enmity, and blindness of the carnal mind, and give men hearts to know, fear, love, and trust in him: when this change takes place, they cordially return to him in his appointed way. Thus they become his accepted obedient servants and worshippers; and he becomes their God and Father. Therefore he will comfort them under all their trials, deliver them from every enemy, and set his eyes upon them for good, and that for ever. Let those who desire these

blessings, beg of God to give them a heart to know him. And let us remember, that it is in this way, that the Lord preserves a church on earth; whilst multitudes of professed Christians, without respect of rank or external distinction, are given up to complicated contempt and misery, for a warning to others not to copy their crimes, nor to presume upon their privileges: and this consideration should direct our prayers, and encourage our hopes, respecting a final prevalence of the gospel throughout the earth.

NOTES.

CHAP. XXV. V. 1. *Nebuchadrezzar*, or *Nebuchadnezzar*.—'The first year of Nebuchadnezzar's reign, according to the scripture account, is coincident with the end of the third, and the beginning of the fourth, year of Jehoiakim.—Two years Nebuchadnezzar reigned with his father.—Daniel, writing in Chaldea, follows the computation in use among the Chaldeans.' (*Lowth.*) This fixes the beginning of Nebuchadnezzar's reign two years later; namely, from the time in which he began to reign alone. (*Note, Dan. ii. 1.*)

V. 3. (*Note, i. 2.*) Doubtless Jeremiah preached much more than was committed to writing, and laboured constantly among the Jews, according to the tenour of those messages which were recorded: and it is probable that several prophets wrote nothing, whose names are not transmitted to us.

Rising early. 'That is, I spared no diligence or labour.' (*Marg. Ref.*)

V. 4. *Zephaniah*, Urijah the son of Shemaiah; (xxvi. 20, 21;) and Huldah the prophetess, lived about this time: and it is probable, that Habakkuk was contemporary with them. (*Notes, vii. 13. Is. v. 4.*)

V. 6. If the people had repented and returned to the Lord, he would not have hurt them; for all his denunciations of vengeance implied a reserve of mercy to the penitent; and his service would have been very profitable: so that nothing could hurt them but their own evil works. This was the purport of Jeremiah's ministry, and that of all the other prophets.

V. 9. *Nebuchadrezzar* did not mean to serve God, but to gratify his own ambition by his conquests: but the Lord intended to employ him as the executioner of his righteous vengeance: and he gave notice of it, as soon as Nebuchadrezzar came to the throne, to make it generally known that his future success and greatness were a part of the plan of *JEHOVAH*.

—*Nations.* 'Some of these, particularly Egypt, were the Jews' confederates, on whose assistance they relied; and the subduing of them made way for the easier conquest of Judah.' (*Lowth.*)

V. 10. (*Marg. Ref.*) 'St. John exactly follows the Hebrew text, (*Rev. xviii. 22, 23;*) whereas the Seventy in this place, instead of "the sound of the millstones," read—"the smell of ointment;" from which and several other places of the New Testament, it appears that the apostles and evangelists did not implicitly follow the Greek translation; but only when they thought it agreeable to the original text.' (*Lowth.*)

V. 11. *Seventy*, &c. (*Notes, 2 Chr. xxxvi. 21. Ezra i. 1. vi. 6-15. Dan. ix. 1. 3. Zech. i. 12, 13.*)

V. 12. 'God often punishes the persons, whom he makes instruments of his vengeance on others, for those very things which they did by his appointment; because their intent was purely to carry on their own ambitious and cruel purposes, and not at all to fulfil God's will or advance his glory.—So

12 And it shall come to pass, 'when seventy years are accomplished, *that* I will 'punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it 'perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath 'prophesied against all the nations.

14 For 'many nations and great kings shall serve themselves of them also: and 'I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me; 'Take the wine-cup of this fury at my hand, and 'cause all the nations to whom I send thee to drink it.

16 And they shall drink, and 'be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, 'and made all the nations to drink, unto whom the LORD had sent me;

18 *To wit*, 'Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, 'to make them a desolation, an astonishment, an hissing, and a curse; 'as it is this day:

19 Pharaoh 'king of Egypt, and his servants, and his princes, and all his people:

20 And all 'the mingled people, and all the kings of the land of 'Uz, and 'all the kings of the land of the Philistines, and 'Ashkelon, and Azzah, and Ekron, and 'the remnant of Ashdod,

21 'Edom, and 'Moab, and 'the children of Ammon,

22 And all 'the kings of Tyrus, and 'all the kings of Zidon, and the kings of 'the isles which are beyond the sea,

23 'Dedan, and Tema, and Buz, and all 'that are in the utmost corners.

Is. xvi. xvi. xxv. 10. Ez. xxv. 8-11. Am. ii. 1-3. Zeph. ii. 8-10. o xlix. 1-6. Ez. xxv. 2-7. Am. i. 13-15. p xxvii. 3. xlvii. 4. Ez. xxvii. xxviii. 1-19. xlix. 18. Am. i. 9, 10. Zech. ix. 2-4. q Ez. xxviii. 22, 23. xxix. 30. Joel iii. 4-8. r Or, region by the sea-side. xlix. 23-27. Am. i. 3-5. Zech. ix. 1. r xlix. 8. Gen. x. 7. xlii. 21. xxv. 15. 1 Chr. i. 30. Job vi. 19. Is. xxi. 13, 14. Ez. xxv. 13. xxvii. 20. s Heb. that are cut off into corners, or having the corners of their hair polled. ix. 26. xlix. 32.

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q xlix. 10. Ezra i. 1, 2. Dan. ix. 2. r 1. li. Deut. xxxii. 35-42. s 1. xlii. xlv. xlvii. xlviii. Dan. v. Hab. ii. Rev. xviii. t Heb. nist upon. u 1. 13, 40. li. 24. 62-64. 15. xlii. 19. xiv. 23. xli. 1. &c. xlvii. 1. t i. 5, 10. Rev. x. 11. u xxvii. 7. 41. li. 6. Is. xiv. 2. xlv. 1-3. Dan. v. 28. Hab. ii. 8-16. x. 1. 22-34. li. 20. -27. 35. 41. Is. lxvi. 6. Rev. xviii. 20-24. y Job xxi. 20. Ps. xi. 6. lxxv. 8. Is. li. 17. 22. Rev. xiv. 10. z 27-33. a li. 7. Ez. xxviii. 32-34. Nah. iii. 11. Rev. xvi. 9. -11. b 28. xxviii. 3. xlvii. 11. c 29, 30. xix. 3-9. d 9. xli. 9. Ps. ix. 3. Is. li. 17. 22. Ez. ix. 5-8. Dan. ix. 12. Am. ii. 5. iii. 2. 1 Pet. i. 17. d 9. li. xxi. 9. e xlix. 22. 1 Kings viii. 24. Ezra ix. 7. Neh. ix. 36. f xlii. 9. -13. xli. 2. 13-26. Ez. xxxix-xxxix. Nah. iii. 8-10. g 24. 1. 37. Ez. xxx. 5. h Gen. x. 23. xlii. 21. 1 Chr. i. 17. Job i. 1. Lam. iv. 21. i xlii. 17. Ez. xxv. 15-17. Am. i. 6-8. Zeph. ii. 4-7. Zech. ix. 5-7. k 1 Sam. vi. 17. Ashken Gana. l Is. xx. 1. m xxvii. 3. xlix. 7-22. Ps. cxxvii. 7. n xxvii. 13. 1-6. Lam. iv. 21. 22. Ez. xxv. 12-14. xxvii. 29. xxxv. Am. i. 11. 12. Ob. 1-16. 18. Mal. i. 2-4. n ix. 26. xlviii. 1.

s 1 Kings x. 15. 2 Chr. ix. 14. Is. xlii. 13. Ez. xxvii. 21. t 20. xlix. 28-33. 1. 37. Gen. xxv. 2-4. 12-16. xxvii. 25-28. Ez. xxx. 5. u Gen. xxv. 2. xlix. 28-33. 1. 37. Gen. xxv. 2-4. 12-16. xxvii. 25-28. Ez. xxx. 5. v 1. li. 11. 28. Is. xlii. 17. Dan. v. 28. z iv. 9. Ez. xxxii. 30. a li. 41. b 12. 1. lii. Is. xlii. xiv. xlvii. Dan. v. Hab. ii. c Is. li. 21. lxxii. 6. Lam. iv. 21. Hab. ii. 16. d xli. 12. xlv. 10. 14. xlvii. 6. 7. 1. 35. Deut. xxxii. 42. Ez. xli. 4. 5. xlv. 21-25. e 29. 30. xix. 3-9. Is. xiv. 24. 27. xlv. 10. 11. Dan. iv. 35. Acts iv. 28. Eph. i. 11. f xlix. 12. Prov. xi. 31. Ez. ix. 6. Ob. 16. Luke xxiii. 31. 1 Pet. iv. 17. g Heb. upon which my name is called. Dan. ix. 18. 19. h Ez. xxxviii. 21. h Is. xlii. 13. Hos. v. 14. xlii. 7. 8. Joel ii. 11-13. iii. 16. Am. i. 2. i xlii. 12. Deut. xxvii. 15. Ps. xl. 4. lxxviii. 5. Zech. ii. 13. k xlviii. 33. Ps. lxxviii. 65. Is. xlv. 1. Rev. xiv. 18-20. Is. xli. 5. lxxviii. 6. Hos. iv. 1. Mic. vi. 2. m Is. lxxvi. 16. Ez. xx. 35. 36. xxxviii. 20. Joel n xliii. 19. xxx. 23. Is. v. 28. xxx. 30. Zeph. iii. 8. o 18-26. xii. 12. Is. xxxvii. 2-8. lxxvi. 16. Rev. xlii. 17-21. p viii. 2. ix. 21. 22. xvi. 4-7. Ps. lxxix. 3. lxxviii. 10. Ez. xxxix. 4-20.

24 And all 'the kings of Arabia, and all the kings of 'the mingled people that dwell in the desert.

25 And all the kings of 'Zimri, and all 'the kings of Elam, 'and all the kings of the Medes.

26 And 'all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: 'and the king of Sheshach shall 'drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel: 'Drink ye, and be drunken, and spue, and fall, and rise no more, 'because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; 'Ye shall certainly drink.

29 For, lo, 'I begin to bring evil on the city 'which is called by my name, and should ye be utterly unpunished? ye shall not be unpunished: for 'I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall 'roar from on high, and utter his voice from 'his holy habitation; he shall mightily roar upon his habitation; he shall give 'a shout, as they that tread the grapes, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for 'the LORD hath a controversy with the nations, he will 'plead with all flesh: he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, 'evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And 'the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: 'they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

that the evil they did was altogether their own, and the good that was produced out of it was to be ascribed to God.' (*Louth.*)

V. 13. 'The prophecies, contained in the fiftieth and fifty-first chapters against Babylon, seem here referred to; and this renders it probable that they had been delivered before this time; though the order, in which they now stand, may lead the reader to suppose the contrary.'

V. 14.—'The nations and kings, which confederated with Cyrus.'

V. 15.—17. The nature of the case determines this to have been a figurative representation, and not a real transaction; for the prophet could not have performed *literally* the things here commanded: but this was not the case in respect of some other transactions, which many suppose to have only been done in vision. (*Note*, xlii. 2-11.) It was in this way revealed to the prophet, and he was ordered to publish it as widely as he could, that the vengeance of God would be executed on all the surrounding nations, as well as on the Jews, by Nebuchadnezzar and his Chaldeans.—The wrath of God, and its fatal effects, when men are judicially left to infatuation and rage, and to rush upon their own destruction, are aptly represented by a cup of intoxicating liquor, mingled with poisonous ingredients; such as was commonly given to condemned criminals, in order to end their wretched lives.

V. 18. *As it is this day.* 'This relates to the desolations of Judea and Jerusalem, when all that had been foretold by Jeremiah was fulfilled; and therefore must have been added by Baruch, or by Ezra, or whoever it was that collected Jeremiah's prophecies into one volume.' (*Louth.*)—As the prophet lived to witness the completion of these predictions, it is not at all unlikely, that he himself added the clause to the copies that were afterwards written; from which it might be inserted also in the others.

V. 20. *The mingled, &c.* These are supposed to have been the various tribes of the Midianites, and others connected with them: though some think that the several nations, dwelling on the Mediterranean sea, are intended. (*Marg. Ref.*)—'The kings mentioned here and in the following verses, were petty princes of several clans and colonies. The title of king is given in scripture to any ruler or governor.' (*Louth.*)

V. 22. (*Marg. Ref.*)

V. 23. (*Marg. Ref. Note*, ix. 26.) Little satisfactory information can be

adduced, about several of the tribes or nations, mentioned in this passage; beyond what may be collected by consulting the marginal references.

V. 24. *Mingled.* 'The learned Dr. Pocock is of opinion, that the word *Arabia* is derived from the Hebrew word *Arab*, signifying mixture. Because the country was inhabited by a medley of several nations.' (*Louth.*)

V. 25. *Zimri.* 'A people of Arabia, descended from Zimran, Abraham's son by Keturah.' (*Louth.*)

V. 26. *The world.* 'The kingdoms within the extent of the Babylonish empire, which called itself *Empress of the world*. *So, aksumen*, (*all the world*) is put for the Roman empire,' (*Luke*, ii. 1.) (*Louth.*) (*Dan*, ii. 38. iv. 22. v. 19.) Some render the clause, "All the kingdoms of every region which lies before this land," that is, the countries all round about Chaldaea.—Sheshach evidently means Babylon; though it is not certain on what account it was so called. When the kings of Babylon had executed the predicted vengeance on these nations, they would in their turn be punished for their still more enormous wickedness. (*Marg. Ref.*)

V. 27, 28. (*Note*, 15-17.) 'If they either do not believe thy threatenings, or disregard them, as thinking themselves sufficiently secure; let them know that the judgments denounced against them are God's irreversible decree.' (*Louth.*)

V. 29. If the Governor of the world would not let his own worshippers escape punishment; but would even destroy the city and temple, which were more immediately dedicated to him, for the sins of the people; would he deal with idolaters and avowed enemies, as if they were altogether innocent? Or would he suffer them to escape with impunity? (*Marg. Ref.*)

V. 30. *Upon, &c.* The Lord would utter and execute his tremendous threatenings from his holy habitation in heaven, upon Jerusalem and the temple, which had been as his habitation on earth: but which, having been polluted with wickedness, were sentenced to be destroyed along with the cities of the gentiles. (*Marg. Ref.*)

V. 31-33. The dreadful devastations made by the Chaldeans through all the nations in that part of the world; and at length the destruction of Babylon by the Medes and Persians, are primarily foretold, in this awful language: but it accords very much with those passages in which the ruin of all the

34 ¶ Howl, 'ye shepherds, and cry; and 'wallow yourselves in the ashes, ye principal of the flock: for 'the days of your slaughter, and of your dispersions are accomplished; and 'ye shall fall like a 'pleasant vessel.

35 'And 'the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the 'cry of the shepherds, and an howling of the principal of the flock, shall be heard; for the LORD hath spoiled their pasture.

37 And 'the peaceable habitations are cut down, because of the fierce anger of the LORD.

38 He 'hath forsaken his covert as the lion: for their land is 'desolate, because of the fierceness of the oppressor, and because of his fierce anger

CHAP. XXVI.

Jeremiah, delivering an awful message at the temple, is persecuted by the priests and prophets, 1-9. He pleads his cause before the princes, exhorts them to repent, and warns them not to shed innocent blood, 10-15. The princes acquit him, referring to the example of Micah, 16-19. Urijah, prophesying in like manner, is persecuted, and fleeing into Egypt, is fetched thence by Jehoiakim, and slain, 20-23. Ahikam protects Jeremiah, 24.

IN 'the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD; 'Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, 'all the words that I command thee to speak unto them; 'diminish not a word:

38, John viii. 2. Acts v. 20, 21, 25, 42. c 1. 17. xlii. 4. Is. lviii. 1, 2. Ez. iii. 10, 17-21. Matt. xxviii. 20. Acts xx. 27. d Deut. iv. 2. xii. 32. Rev. xlii. 19.

antichristian powers is evidently predicted. (*Marg. Ref. Notes, Is. xxxiv. Ez. xxxviii. xxxix. Rev. xviii. xix.*)

V. 34-36. When the predicted judgments of God should dismay and scatter the nations, as the roaring of a lion would a flock of sheep; the shepherds or rulers would have peculiar cause to howl: they would have no place to flee to, the pasture whence their wealth arose would be spoiled, and they would fall a prey to the instruments of the Lord's indignation.

Pleasant vessel. 'As an earthen vessel, that is curiously wrought, while it holds sound is well esteemed; but if once it fall and break, is worth nothing: so shall ye be unto me.' (*Bp. Hall.*) The rulers of the Jews seem principally meant. (*Marg. Ref.*)

V. 37. 'In the Hebrew it is *neoth Shalem*, alluding to *Salem*, the same with *Jerusalem*. (*Lowth.*) (*Heb. vii. 2.*)

V. 38. Some expositors understand this of Nebuchadnezzar, who had left the covert of Babylon, to destroy the nations, especially Judah, (iv. 7.) Others explain it of the Lord, who had left Jerusalem and his temple defenceless to their enraged invaders and oppressors: whereas, had he continued to protect them, no enemy would have dared to approach, any more than other beasts would enter the den of a fierce lion, whilst he remained in it.

PRACTICAL OBSERVATIONS.

V. 1-14. The command to repent and turn from every evil way to the worship and service of God, and the invitations to sinners to come and trust in Christ, and partake of his salvation, concern all men, and ought to be fully and plainly proposed to all. It is agreed by the servants of the Lord, in every age and under every dispensation, that he will do no hurt to those, however vile they have been, who truly obey this command, and accede to this invitation; and that no good can come to those, who provoke him by impenitent wickedness; that no profession or creed or forms can profit those, who are not turned from the evil of their doings. He keeps an exact register of our sins and the aggravations of them, and of our abused mercies and means of grace; and thus the continued neglect of the warnings of his faithful ministers exceedingly hastens the execution of his judgments.—The earnestness with which the servants of God labour, and the fervency with which they pray for the salvation of souls, afford a striking contrast to the supineness and negligence of most men about their own salvation!—Our God is sincere in all his invitations, and faithful to all his promises; he rejoiceth in mercy, and delighteth not in the death of the wicked. How soon will they who refuse to seek happiness in his favour, be deprived of every source of transient joy! All miseries on earth, however, are temporal, and have an appointed period; but the wrath to come is perpetual, yea, eternal. The Lord employs wicked men as his servants, and when they have executed his vengeance on others, to gratify their own evil passions, he punishes them for their wickedness.—And every threatening of Scripture will be as certainly accomplished, as those have been, that relate to Babylon and Jerusalem.

V. 15-38. How grand and awful a view have we, in this passage, given us of divine providence! How affecting, of the state of fallen man! The judgments of God have ever been going their rounds from one nation to another, and have never been suffered to rest; because of the wickedness of mankind!—When we consider the fury and rage, with which the nations of the earth have, in every age, rushed upon mutual carnage and destruction; we must allow that their conduct hath resembled that of men, who are intoxicated and mad; but

A. M. 3394.

B. C. 610.

q 36. iv. 8, 9. Ez. xxxiv. 16. Jan. v. 1, 2. r vi. 26. lviii. 26. Ez. xxvii. 30, 31. * Heb. your days for slaughter 12. xxvii. 7. li. 20—22. x. x. 12—xxiii. 1. s xix. 10—12. xxii. 28. Ps. ii. 9. Is. xxx. 14. t Heb. vessel of desire. t xxvii. 4. xxvii. 3. xxxviii. 18. 23. Is. ii. 12—22. xxiv. 21—23. Ez. xlii. 15. 18. Dan. v. 30. Am. ix. 1. Rev. vi. 14—17. xix. 19—21. u Heb. might shall perish, from the shepherds, and escaping from, &c. xlviii. 14. lii. 8—11. 24. —27. Am. ii. 14. ix. 1—3. u iv. 8. x Is. xxvii. 10. xxvii. 14. y iv. 7. v. 6. xlix. 19. 1. 44. Hos. v. 14. xi. 10. xlii. 7. 8. Am. viii. 8. s Heb. a desolation.

CHAP. XXVI. a xxv. 1. 2 Kings xxiii. 36. 2 Chr. xxxvi. 5. b vii. 2. xix. 14. c xxvii. 10. 2 Chr. xxiv. 20. d Luke xxi. 47. 48. xx. 1. xli. 37.

10, 17—21. Matt.

e 13. xviii. 8. xxxvi. 3. Is. 1. 16—19. Ez. xxvii. 27—30. Jonah iii. 8—10. iv. 2. f Lev. xxvi. 14. &c. Deut. xxviii. 15. &c. xxxix. 18. —28. xxi. 16—18. 29. xxiii. 15. —25. Josh. xxi. 15. 16. 1 Kings ix. 6. 7. Neh. ix. 26. 30. Is. 1. 20. xlii. 23. 24. g vii. 13. 25. xl. 7. xxv. 3. i. 7. xxviii. 3. i. 4. 2 Chr. xxxvi. 14—16. Zech. i. 4—6. vii. 9—14. h vii. 12—14. i Sam. iv. 16—18. 22. Ps. lxxviii. 60—64. i xxiv. 9. xxv. 18. xxxix. 22. xlii. 18. 22. Kings xxi. 19. Is. xliii. 28. lxxv. Dan. ix. 11. Mal. iv. 6. k v. 31. xlii. 11. 15. Ez. xxii. 25, 26. Mic. iii. 11. Zeph. iii. 4. Matt. xxi. 15. Acts iv. 1. 6. v. 17. l ii. 30. xl. 19—21. xii. 6. xviii. 18. xx. 1, 2, 8—11. 22. 2 Kings xxi. 16. Lam. iv. 13. 14. Matt. xxi. 35—39. xlii. 6. xlii. 31—35. xlii. 4. 6—9. —66. Acts v. 33. vii. 52. Rev. xvii. 24. m 2 Chr. xxv. 16. Is. xxxix. 21. xxx. 9—11. Am. v. 10. vii. 10—13. Mic. ii. 6. Matt. xxi. 23. Acts iv. 17—19. v. 28. vi. 14. n Matt. xxvii. 20. Mark xv. 11. Acts xlii. 50. xvi. 19—22. xvi. 8—9. xix. 24. &c. xxi. 30. xxii. 22. o 2 John viii. 20. 59. p 16, 17. 24. xxxiv. 19. xxxvi. 12—19. 25. xxxviii. 14—16. xxxviii. 4—6. Ez. xlii. 6. 27.

we need not wonder at these effects, when we reflect that they have been drinking of the cup of God's indignation, and have been given up to their own mad passions to execute his vengeance on each other. This emblem also may instruct us what an odious and pernicious vice drunkenness is; and how dreadful the wrath of God must be to those who fall under it to rise no more. It is vain to struggle against the sentence which he hath denounced, or to object to his righteousness: he will constrain men to drink of this bitter cup; he will destroy them with his avenging sword. He will not even spare those cities or persons, who have been called by his name: but if his judgments begin with degenerate professors of Christianity, let not the impious and profligate expect to be altogether unpunished. From his holy habitation he will utter his voice against all flesh. He hath just ground of controversy with every nation and every individual, and he will plead against them, and execute judgment on all the wicked. Thus evil goes from nation to nation: no tongue can express the miseries that have been endured, or the multitudes that have perished, by the great scourges of the world, who successively have been raised up, run their course, and been destroyed. We have abundant cause to be thankful, that our's are yet peaceable habitations: but many which were so for a time, have been cut down, because of the fierce anger of the Lord. When he leaves his place to execute judgment, or withdraws his protection from offending nations; the days of slaughter arrive, and lands are soon left desolate, or groaning under the iron rod of oppression: and then the chief in rank and authority are most exposed to peril and suffering; and are generally the least able to escape, or to endure hardship.—But the Lord will preserve his people in all changes; and whatever removes them from this world of sin and sorrow, they will then enter into those peaceful mansions, where war, changes, sickness, and death can find no admission; because no sin will be found therein for ever.

NOTES.

CHAP. XXVI. V. 2. 'The great court was the place where both men and women did ordinarily worship, when they brought no sacrifice: for when they brought sacrifice, they were to bring it into the inner court, or that of the priests.' (*Lightfoot.*)—This prophecy being delivered in the courts of the temple, on a public occasion, before the priests and false prophets as well as the people, was likely to exasperate the minds of the hardened offenders, especially of those in authority and reputation: and therefore the prophet was expressly commanded not to diminish a word from it; as he might have been tempted to do, especially as Urijah had been put to death for his faithfulness, probably just before.

Diminish. 'Either out of fear, favour, or flattery.' (*Lowth.*)

V. 3-6. (*Notes, viii. 1—16. xviii. xxiv. Marg. Ref.*)—*A curse.* 'So that when they would curse any, they shall say, God do so to thee, as to Jerusalem.' (*Marg. Ref.*)

V. 8. *Die.* 'As a disturber of the government, and a discourager of the people from defending their country.' (*Lowth.*)

V. 9. *Why, &c.* The priests and false prophets, who were the prosecutors of Jeremiah, seem to have utterly disregarded what he had spoken concerning repentance and turning from their evil ways; and merely to have noticed the prophecy against the city and temple, in case they did not repent, as if it had been *absolute*: and thus they in effect bare false witness against him. They doubtless professed to be zealous for the temple and their religious establishment; while they chiefly regarded their own reputation, authority, and emoluments.

things, then they came up from the king's house unto the house of the LORD, and sat down *in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, [†]This man is worthy to die: [‡]for he hath prophesied against this city, as ye have heard with your ears.

12 Then spake Jeremiah unto all the princes, and to all the people, saying, [§]The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now [¶]amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [‡]repent him of the evil that he hath pronounced against you.

14 As for me, behold, [¶]I am in your hand: do with me [¶]as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, [¶]ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: [¶]for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 Then said [¶]the princes, and all the people unto the priests, and to the prophets, This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 [¶]Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the peo-

But though they were hypocrites in religion, and profligate in their morals; yet, (like the scribes and Pharisees in the time of Christ,) they had acquired such ascendancy over the minds of the people, that they were ready to leave their devotions to join with them in putting the prophet to death, for saying no more, than Moses in the law, and all the preceding prophets, had said before him!

V. 10. *New gate.* [¶]So called because it had been repaired by Jotham. (2 Kings, xv. 35.)

V. 11. *Worthy, &c.*—"The sentence of death against this man;" "We require that sentence be pronounced and executed."—This greatly resembled the conduct of the scribes, priests, and elders, who demanded of Pilate that Jesus should be put to death: and the charge brought against Jeremiah was exactly the same, as that brought against the first martyr St. Stephen.

V. 12—15. The calm intrepidity, the disinterested faithfulness, and the meekness of wisdom manifested in the prophet's answer, in such trying circumstances, are peculiarly admirable. Conscious that he had spoken nothing, but what God had commanded him to speak; he seems to have been very little solicitous concerning the event as to himself: but his disinterested love to his ungrateful people, united with fervent zeal for the honour of God in leading him to seize the opportunity of, once more, in the most solemn and pathetic manner, exhorting them to repentance, and of warning them not to add to all their other personal and national transgressions, the guilt of innocent blood, with this peculiar aggravation, that it would be the blood of a prophet, shed for faithfully obeying the command of God. (*Marg. Ref.*)

V. 16—19. Some expositors consider the remainder of this chapter, as the debate which took place in the sanhedrim, or council, on the case of Jeremiah: but as the people were present, part of the time at least; and as no mention is made of the council, but merely of the princes and certain elders; perhaps what is here recorded took place in the court of the temple; and the subsequent verses were added by the prophet to illustrate the narrative.—"The people, who before were forward to condemn him; now, upon hearing his apology, were as ready to acquit him." (*Lowth.*)—They before united with the priests and prophets; but now some of them concurred with the princes; who refused to pronounce the sentence of death against Jeremiah, (24.) "Not against this man the sentence of death." (*Note, 11.*)—It does not appear, whether "the elders of the land," were some of the princes before mentioned, or other eminent persons, who adduced very appositely the example of Micah, and quoted his words in support of their determination, and against the rash judgment of priests and prophets. (*Note, Mic. iv. 12.*) There is no satisfactory ground, in the following history, to conclude that either these princes or elders in general so attended to the message of God, as to repent of their sins, or to attempt a public reformation; though they seem at this time to have had transient convictions, which the Lord made use for his servant's preservation. (*Marg. Ref.*)

V. 20—23. 'This seems to be an instance alleged by others of the sanhedrim, in favour of the priests and prophets, who were for condemning Jeremiah.' (*Lowth.*)—If the narrative was added by the sacred writer, he meant to magnify the power and goodness of God in preserving him against the persecuting violence of Jehoiakim, as well as that of the priests and prophets. Urijah seems to have been very faithful in delivering his message; but faulty in relinquishing his work, and fleeing into Egypt for fear of Jehoiakim; as if he dared not to stand to what he had said. Jehoiakim, by burying Urijah 'in the graves of the common people,' intended to render him and his predic-

A.M. 3394.

B.C. 610.

* Or, at the door.
q 2 Kings xv. 35.
r Deut. xviii. 20.
Matt. xxvi. 66.
John xviii. 30.
xix. 7. Acts xxii. 22.

† Heb. the judgment of death is for this man.

‡ xxxviii. 4. Acts vi. 11—14.

§ Heb. the face of the LORD.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

¶ Heb. h 15. Num. xvi. 38. xxxv. 33.

d Mic. iii. 12.
e x. 11. li. 37.
2 Kings xix. 25.
Neh. iv. 2. Ps. lxxix. 1.
f Is. ii. 2. Mic. iv. 1. Zech. viii. 3.

g 2 Chr. xxxiii. 25.

h 1. &c.

i &c.

j &c.

k &c.

l &c.

m &c.

n &c.

o &c.

p &c.

q &c.

r &c.

s &c.

t &c.

u &c.

v &c.

w &c.

x &c.

y &c.

z &c.

aa &c.

ab &c.

ac &c.

ad &c.

ae &c.

af &c.

ag &c.

ah &c.

ai &c.

aj &c.

ak &c.

al &c.

am &c.

an &c.

ao &c.

ap &c.

aq &c.

ar &c.

as &c.

at &c.

au &c.

av &c.

ple of Judah, saying, Thus saith the LORD of hosts; [¶]Zion shall be plowed like a field, and [¶]Jerusalem shall become heaps, and [¶]the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? [¶]Did he not fear the LORD, and besought [¶]the LORD, and [¶]the LORD repented him of the evil which he had pronounced against them?

[¶]Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah, the son of Shemaiah of [¶]Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, [¶]the king sought to put him to death: but when Urijah heard it, [¶]he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent [¶]men into Egypt, [¶]namely, Elnathan the son of [¶]Achbor, and [¶]certain men with him, into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; [¶]who slew him with the sword, and cast his dead body into the graves of the [¶]common people.

24 ¶ Nevertheless the hand of [¶]Ahikam, the son of Shaphan, was with Jeremiah, [¶]that they should not give him into the hand of the people to put him to death.

tion contemptible among his subjects.—Had the king and people imitated Hezekiah, the Lord would have averted the threatened judgments, as he had done in that pious prince's time: nor would Nebuchadnezzar have been able to take the city, any more than Sennacherib had been. But God foresaw, that both rulers and people would bring destruction on themselves, by impotence and by murdering his prophets.

V. 24. 'Which declareth that nothing could have appeased their fury, if God had not moved this nobleman to stand valiantly in his defence.'—Both Shaphan and Ahikam were employed by Josiah in his reformation, and were his principal ministers; and several of Ahikam's brethren or near relations seem to have been principal persons during the reign of Jehoiakim and his successors: so that his influence must have been very great.—His son Gedaliah was appointed ruler over the remnant of Jews, left in the land by Nebuchadnezzar after the destruction of Jerusalem; and he appears to have been a man of good character. So that it is not improbable, that Ahikam was a pious man; though, except on this occasion, he did not boldly espouse the cause of the prophet. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—9. The ambassadors of God should speak his word with all boldness, and adhere strictly to their instructions: but in so doing they will often be exposed to danger, and to the censure even of their more timid and less zealous friends.—A minister of religion, who *diminishes* aught from the message which he is sent to deliver, is as justly chargeable with unfaithfulness, as he who alters any thing in it: we should therefore be very diligent in obtaining an acquaintance with the whole revealed counsel of God, as well as careful to declare it without respect of persons.—It must not be expected, that the Lord will abate any thing of what he requires, or make any alteration in his method of delivering sinners from deserved punishment. It is his invariable rule to pour contempt on all external distinctions and performances, when men rest in them, and neglect the power of godliness: and indeed the most implacable enemies to true religion have often been most zealous for forms and notions; especially when their interests and characters were concerned. It hath therefore sometimes been safer to denounce the judgments of God against wicked princes, and even in the palaces of kings, (*Notes, xxii.*) than in the precincts of the temple, and before hypocritical priests and prophets; who have in every age been ready to enquire of those, whom the Lord has employed as his messengers, by whose authority they did such things; and to pronounce them worthy to die for doing his will! They have also frequently seduced the people into such an unaccountable reverence for them, that they have been ready to concur in their persecuting designs, without further enquiry.

V. 10—24. It is evidently desirable, that, in every nation, the power of decision in all criminal causes should finally be vested in the civil government: for even where princes are irreligious, they are not influenced by so many personal motives or resentments, as profligate ecclesiastics are; and more justice may be expected even from a Pilate than from a Caiaphas. But how shameful is it when they who bear the sacred character, stand forward to persecute the servants of God, and wrest their words in testifying against them! and when, after all, the magistrates shew that they had done no evil; nay, justify their conduct from the examples and precepts of Scripture!—It behoves those, who are most earnest in the cause of God, to be proportionably calm and resigned in their own concerns: it suffices to shew, that they act in obedience to him,

CHAP. XXVII.

Jeremiah is directed to make yokes and bonds; to wear one on his own neck, and to send them to several kings by their ambassadors, with a command from the Creator of the world to submit to the king of Babylon, if they would escape destruction, 1-11. He counsels Zedekiah to the same effect; warns him and the people against false prophets; and predicts further desolations, 12-22.

IN the beginning of the reign of ^aJehoiakim the son of Josiah king of Judah, came this word unto Jeremiah from the LORD, saying,

2 Thus ^bsaith the LORD to me; ^bMake thee bonds and yokes, and ^cput them upon thy neck,

3 And send them ^dto the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of ^ethe messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them ^fto say unto their masters, Thus saith ^fthe LORD of hosts, the God of Israel, thus shall ye say unto your masters;

5 I have ^gmade the earth, the man and the beast that are upon the ground, by my great power, and by my out-stretched arm, ^hand have given it unto whom it seemed meet unto me.

6 And now have ⁱI given all these lands into the hand of Nebuchadnezzar the king of Babylon, ^kmy servant, ^land the beasts of the field have I given him also to serve him.

7 And ^mall nations shall serve him, and his son, and his son's son, ⁿuntil the very time of his land

iv. 17, 25, 32, 35. i xxviii. 14. Dan. ii. 37, 38. v. 18, 19. k xxv. 9, xliii. 10, l. 20-23. Is. xlv. 28. Ez. xxix. 18-20. l Ps. i. 10-12. m xxv. 11-14. lli. 31. 2 Chr. xxviii. 20, 21. Dan. i. 3-5. n 1. 27. Ps. xxxvii. 13. xxxviii. 9, 10. Is. xlii. 1, 8, &c. xiv. 22, 23. xxi. 9, xlvii. 1-5. Dan. v. 25-31. Hab. ii. 7. Zech. ii. 8, 9. Rev. xiii. 5, 10. xiv. 8, 15-20. xvi. 19, xvii. 16, 17, xviii. 2-8.

and confide in his protection; and it is very proper that they should express more regard for the good of their persecutors, than for their own personal safety; taking the opportunity of meekly warning them not to add the guilt of murder or oppression to their other sins, but to amend their lives, that it may be well with them: as all men may know for certain, that injuring or putting to death their faithful reprovers, will hasten and increase the punishments of individuals and communities.—The more pious any man is, the less apt will he be to resent the most pointed scriptural reproofs and warnings: for such persons profit continually by this plain dealing, and are led to fear God, and seek his favour with increasing earnestness; and thus they escape the threatened condemnation.—Of what great importance is it to be well versed in the scripture-history: for apposite references may be made to it on almost every occasion, and directions deduced from it to regulate our conduct!—It seems a light matter to conclude, that they are not worthy to be put to death, who have spoken the word of the Lord: yet they may generally think themselves greatly favoured, who are thus protected, though they have no other recompense from man. For many, whose consciences testify to the character of the faithful minister, and to the truth of his words; and who will occasionally countenance him, from conviction or personal respect, will not obey the commands of God delivered by him, but go on in sin to their own destruction.—No enmity is more implacable, than that excited by faithful reproof; or more dangerous, when the proud transgressor hath power to gratify it: but none can go further than the Lord is pleased to permit; and they who are employed in his service, and abide in their proper work and place, have no reason to fear man.—Extraordinary cases call for extraordinary firmness: but though the servants of God agree in the substance of their ministry, they do not all possess equal constancy and intrepidity; nor do the same persons at all times. The persecuted minister may change the scene of his labours, and thus flee from one city to another: but he must not run away from his work, or shelter himself from danger in those places where he can have no opportunity of usefulness. They, who most honour God by confidence in him and zeal for his glory, shall be peculiarly honoured by him: but such as appear to distrust him, and to despise his word, will be proportionably disgraced, rebuked, and laid aside.—The Lord can raise up friends to his people, where they least expected them; and he will honour and recompense those, who shew kindness to such as are persecuted and oppressed for his sake.

NOTES.

CHAP. XXVII. V. 1. Jehoiakim. As Zedekiah is afterwards mentioned through this whole transaction, it seems to have been by an error of some early transcriber, that the name of Jehoiakim is here substituted. Yet several interpreters suppose, that the prophet had the vision in the reign of Jehoiakim; but was not ordered to make the yokes and bonds according to it, till the reign of Zedekiah. Thus: 'In the beginning of the reign of Jehoiakim, the word of the Lord came to Jeremiah, to be afterward executed in the reign of Zedekiah.' (*Bp. Hall.*)—The former, however, seems the most natural supposition; and in a very few instances it is absolutely necessary to have recourse to this method of solving difficulties. (*Zech. xi. 12, 13. Mat. xxvii. 9.*)—Such little verbal mistakes must be allowed by all impartial readers, to have sometimes happened in transcribing the Scriptures, as well as in other books; and may easily be corrected by comparing the suspected reading with other parts of the sacred text, which admit of no difficulty or uncertainty.—(*Lowth.*)—The Septuagint has not this first verse.

A. M. 3469.

B. C. 565.

a 3. 12, 19, 20. xxviii. 1.
* Or, *hath the Lord said.*
b 12. xxviii. 10-14.
c xlii. 1-11. xxviii. 2-10. xix. 1-11. 1 Kings xi. 30, 31. Is. xx. 1, &c. Ez. iv. v. xii. xxiv. 3, &c.
d xxv. 19-26. xlvii-xlix. Ez. xxv. 17-22. xxviii. xxi. 18. Am. i. 9-15. ii. 1-3.
e 2 Chr. xxxvi. 13. Ez. xvii. 15, &c.
† Or, *concerning their masters, saying.*
f x. 10, 16. xxv. 27. li. 19. Ex. v. 1.
g x. 11, 12. xxxii. 17. li. 15. Gen. ix. 6. Ex. xx. 11. Job xxxi. 3-14. xxxviii. 4, &c. Ps. cii. 25. cxxxvii. 5-9. cxlvii. 5, 6. cxlviii. 2-5. Is. xlii. 5. xlv. 24. xlv. 12. xlviii. 13. li. 13. Acts xlv. 15. xlvii. 24. Col. i. 16. Heb. i. 2, 10, 11. Rev. iv. 11.
h Gen. i. 29, 30. ix. 2, 3. Deut. ii. 5. 9, 19. v. 16. xxxii. 8. Josh. i. 2, 3. Ps. cxv. 15, 16. cxxxv. 10-12. Dan. ii. 21.
i Dan. ii. 21.
k xxv. 9, xliii. 10, l. 20-23.
l Ps. i. 10-12. m xxv. 11-14. lli. 31. 2 Chr. xxviii. 20, 21. Dan. i. 3-5. n 1. 27. Ps. xxxvii. 13. xxxviii. 9, 10. Is. xlii. 1, 8, &c. xiv. 22, 23. xxi. 9, xlvii. 1-5. Dan. v. 25-31. Hab. ii. 7. Zech. ii. 8, 9. Rev. xiii. 5, 10. xiv. 8, 15-20. xvi. 19, xvii. 16, 17, xviii. 2-8.

o xxv. 14, 1. li. Is. xiv. 4-6.

p xxiv. 10. xxviii. 2. xlii. 10-18. lli. 3-6. Ez. xvii. 19-21.

q 14-16. xiv. 14. xxiii. 16, 25, 32. xxix. 8. Deut. xviii. 10-12. Is. viii. 19. Mic. iii. 7. Zech. x. 2. † Heb. *dreams.*

r 14. xxviii. 16. s xxxii. 31. Lam. ii. 14.

t xxi. 9. xxviii. 2. xl. 9-12. xlii. 10, 11.

u xxxviii. 17. 2 Chr. xxxvi. 11-13. Ez. xvii. 11-21.

x xxxviii. 20. Prov. viii. 36. Ez. xlvii. 31. xxxiii. 11. y 8. xxiv. 9. xxxviii. 2. Ez. xiv. 21.

come: and then ^amany nations and great kings shall serve themselves of him.

8 And it shall come to pass, ^bthat the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, ^cthat nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore ^dhearken not ye to your prophets, nor to your diviners, nor to your ^edreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For ^fthey prophesy a lie unto you, ^fto remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, ^gthose will I let remain still in their own land, saith the LORD, and they shall till it, and dwell therein.

12 ¶ I spake also ^hto Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 ⁱWhy will ye die, thou and thy people, ^jby the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

V. 2, 3. The kings of these nations seem to have entered into an alliance against the growing power of Nebuchadnezzar, and to have sent an ambassadors to Zedekiah, to induce him to accede to the treaty. But as it had been before repeatedly predicted, that they should be subjugated by the king of Babylon, this was a vain attempt to frustrate the purpose of God. Jeremiah was therefore ordered to make yokes of wood, like those that were put upon the oxen; and bonds such as were used to fasten them: and wearing one on his own neck to excite their attention, he was directed to send one to each of the confederating kings, with the following message, by the ambassadors. (*Marg. Ref.*)

V. 4-9. 'God is the sole Lord and proprietor of the world; and by virtue of his absolute sovereignty, has a right to give the kingdoms of the earth to whomsoever he pleases. (*Dan. iv. 17.*) and he exercises this authority, by "changing times and seasons," by "removing kings and setting up kings."—It is the business of human laws to establish every government in that method, wherein it is already settled: but as this is no bar to Providence, who still has a right to alter governments, and, for great and wise reasons, often changes the scene of worldly affairs; so neither ought it to be an objection against submitting to any persons, whom God's providence hath placed over us, and put into their hands the full power of exercising all those acts of government in which sovereignty consists.—But although the people are bound in such cases to obey; yet this does not lessen the guilt of usurpers. (*Lowth.*)—There was a peculiar grandeur, as well as propriety, in this mode of predicting Nebuchadnezzar's rapid successes.—The God of Israel, declaring himself to be the Lord of all armies, and the Creator and owner of the whole earth, with all its inhabitants and productions, and claiming full sovereignty over all his creatures; avows his determination, (for reasons which he does not deign to assign,) to give all the countries in that part of the world to the king of Babylon, whom he calls *his servant*, because he would accomplish an important part of his most righteous designs. They therefore, who would escape the most dreadful judgments, must submit to the God of Israel by submitting to Nebuchadnezzar; they must hearken to, (believe and obey,) the prophets of Israel, and not to their own diviners and enchanters; and they must observe, that Nebuchadnezzar, and his son, and grandson, would, whatever opposition might be made, possess the full dominion of all these countries; but that when the appointed time was expired, these haughty conquerors and cruel oppressors, would, in their turn, become the prey of other powerful conquerors and oppressors.—This prophecy would, no doubt, be made known, in some degree, among the principal persons in the adjacent countries; and though for the present neglected, when it received its exact accomplishment, it must have been a very conclusive proof that the God of Israel was the only true God and the sovereign of the whole earth, and "that he did according to his will, among the inhabitants of the earth, and that none could stay his hand, or say to him, what does thou?" (*Notes, Ezra. i. 1-4. Is. xiv. 22. Dan. iv. v.*)

V. 10. To remove, &c. This would be the effect of the divinations of these false prophets and sorcerers if they were attended to. Nothing but voluntary submission to Nebuchadnezzar could prevent the miseries and unsuccessful war, and the hard bondage that awaited the vanquished.

V. 12. 'What the prophet said here to Zedekiah, hath a peculiar weight in it; because he was made king by Nebuchadnezzar, and took an oath of being faithful to him.' (*Ez. xvii. 15-18.*) (*Lowth.*)

V. 13-15. (*Marg. Ref.*)—It is here intimated, that the people were about to be left to be deceived by the false prophets, that they might fall into deserved

14 Therefore 'hearken not unto the words of the prophets that speak unto you saying, Ye shall not serve the king of Babylon: for 'they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy 'a lie in my name; 'that I might drive you out, and that ye might perish, 'ye, and the prophets that prophesy unto you.

16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD: Hearken not to the words of your prophets that prophesy unto you, saying, 'Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; 'serve the king of Babylon, and live: 'wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, 'let them now make intercession

calamities: as Ahab had been deceived to his ruin by a lying spirit in the mouth of all his prophets.

V. 16. *Vessels.* 'Which were taken when Jeconiah was led captive to Babylon.' (*Marg. Ref.*)

V. 22. 'And there they shall be, until the time of their restoration, by Cyrus, whom I will stir up to be gracious to my people.' (*Bp. Hall.*)

PRACTICAL OBSERVATIONS.

Ministers should always take the lead in every kind of self-denial or self-abasement, which they inculcate on others; and they will be supported under every hardship, which they meet with in the path of duty.—Opposition to the growing power and despotic rule of earthly conquerors and tyrants, should always be conducted in submission to the authority of God, and with every means of obtaining his peace and favour: for the most powerful confederacies will be broken, that are cemented by impiety and rebellion against him.—The whole earth is the property, as well as the work, of its omnipotent Creator; and he giveth it to whomsoever it seemeth meet to him; but the character of those who have had the largest share of its power and riches allotted to them, teaches us how very worthless he deems such acquisitions, compared with spiritual blessings. The Lord does not now expressly inform us, whom he hath appointed to rule the nations; and therefore the efforts of men to defend their liberties from usurpers or invaders, are not indiscriminately to be condemned. But when his will is made known by the event, it behoves us in our *private capacity* to consider "the powers that be, as ordained of God," and to submit to them according to the laws and constitution of our country; without respect to their characters or conduct, for which they must render an account to their own master.—As every comfort or calamity is at the disposal of God; it must in all cases be our interest to obey his will, by what means soever it is made known: and they who will not believe this, will be convinced of it by the event, and of the fallacy of all the reasonings and devices, by which they were encouraged to seek happiness in following their own inclinations. But if all men are bound to obey God, as far as they are able in any way to discover his will; how inexcusable are they, who live at the fountain-head of instruction, and have repeated warnings, exhortations, and encouragements sent to them, and yet persist in their rebellion! They may be said to be in love with death, and bent on their own destruction; and those who encourage them to expect impunity, by contradicting God's word and speaking lies in his name, are more criminal than the diviners and sorcerers of the gentiles, and will be answerable for the souls which perish by their means. But time-servers, who accommodate their instructions to the inclinations and wishes of men, especially of those in authority, will too generally be more acceptable to the great, than the faithful ministers of Christ. Yet, whilst they promise the impenitent and unbelieving increasing prosperity, they have no power or interest in heaven, by which they may avert the most dreadful calamities: and it will be too late to remedy the mischief, when the event has proved them deceivers. But if it be better to submit to those whom Providence places over us, and to live in peace and to eat the bread of honesty by labour, than to seek great things by turbulence and hazarding the loss of life or property; how good must it be to submit to Christ, "whose yoke is easy and whose burden is light, that we may find rest to our souls!" For all, who refuse this subjection and neglect his salvation, must be finally and eternally miserable; notwithstanding all their own presumptuous hopes, and the delusion of those who confidently promise them safety in unbelief and disobedience.

NOTES.

CHAP. XXVIII. V. 1. 'This plainly refers to the time specified at the beginning of the former chapter, and confirms the conjecture there made, that Jehoiakim is put there, by a mistake of the copies, for Zedekiah.' (*Louth.*) (*Note, xxvii. 1.*)

V. 2—4. This false prophet imitated the style and manner of the true prophets: but he unconditionally promised prosperity to an abandoned generation; and did not so much as exhort them to repentance or reformation: (*xxiii. 14. 17.*) It was just such a message, as some men call *pure gospel*; all encouragement, promise, and privilege, without warning, discrimination of character, exhortation, or precept.

Jeconiah. 'This was grateful news to the people, who looked upon Zedekiah only as Nebuchadnezzar's deputy.' (*Louth.*) It seems by this, that Hananiah

A.M. 3409.

B.C. 595.

z 9, 10. Is. xxviii.
10—13. 2 Cor.
xiii. 1, 2. Phil.
iii. 1.
a xiv. 14. xxiii.
21. 25. xxviii.
15. xxix. 8, 9.
1 Kings xxi. 22.
23. Ez. xiii. 6—
15. 22. 23. Mic.
ii. 11. Matt. vi.
15. 2 Pet. ii. 1—
3. 1 John iv.
1.
§ Heb. in m lie,
or, lyingly.
b 10. 2 Chr. xviii.
17—22. xxv. 16.
Ez. xiv. 3—10.
Matt. xxiv. 24.
2 Thes. ii. 9—
12. 2 Tim. ii. 17
—19. iv. 3. 4.
Rev. xiii. 7, 8.
12—14.
c vi. 13—15. viii.
10—12. xiv. 15.
10. xx. 6. xxi.
15. xxviii. 16.
17. xxix. 22. 23.
31. 32. Mic. iii.
5—7. Matt. xv.
14. Rev. xix.
20.
d xxviii. 3.
f 13. xxxviii. 17. 23. g xv. 1.
2 Kings xxiv. 13. 2 Chr. xxxvi. 7—10. Dan. i. 2. e 11, 12. f 13. xxxviii. 17. 23. g xv. 1.
xxviii. 20. Job xlii. 8, 9.
Ez. xxii. 30. Jam. v. 16—18.

h lii. 17—23.
1 Kings vii. 15.
Sc. 2 Chr. iv.
2—16.
i xxii. 28. Coniah.
xxiv. 1. 2 Kings
xxiv. 14—16.
Jehoiakim.
2 Chr. xxxvi. 10.

k lii. 17—21.
2 Kings xxiv. 13
—17. 2 Chr.
xxxvi. 17, 18.
Dan. v. 1—4.
23.
l xxv. 11, 12.
xxix. 10. 2 Chr.
xxxvi. 21. Dan.
ix. 2.
m Ezra i. 7. 11.
v. 13—15. vii. 9.

to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts 'concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, 'when he carried away captive Jeconiah, the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah, and of Jerusalem,

22 They shall be 'carried to Babylon, and there shall they be 'until the day that I visit them, saith the LORD; 'then will I bring them up, and restore them to this place.

was more desirous of popular than regal favour: for his prediction could not be altogether agreeable to Zedekiah. But he evidently was a weak as well as a wicked prince, and was very generally despised.

V. 6. *Amen, &c.* The prophet thus expressed his fervent love to his people. He would have been glad that the predicted miseries should be averted, though he might incur the disgrace of being deemed a false prophet; and if his prayers could have prevailed, this would have been the case: but though he prayed for the people, he must prophesy against them, whilst they continued in their sins. (*Marg. Ref.*)

V. 8, 9. All the prophets, that God had raised up among the Jews, had predicted great calamities to guilty nations, which had either come upon them, or been averted by repentance. So that they who opposed Jeremiah, would have opposed all that preceded him, for the same reasons. But it had not been so common for prophets to be sent merely to assure the people of peace: and it was altogether unprecedented, for a true prophet to promise deliverance to a guilty nation, without calling them to repentance. The event must therefore shew whether Jeremiah or his opponent was sent of God: for one of them must be a false prophet, as their predictions flatly contradicted each other.—Jeremiah offers two reasons; first, Many other prophets agreed with him in prophesying evil against the Jews; such as Hosea, Joel, Amos, Isaiah, Micah, Habakkuk, Zephaniah: whereas Hananiah was single in his prophecy. Secondly, 'Considering the general corruption of the people's manners, it was the more likely God should inflict severe judgments on them.' (*Louth.*)

V. 10. Jeremiah continued to wear the yoke before all the people, in order the more forcibly to impress their minds with the certainty of the events signified by this emblem. But Hananiah violently took the yoke from him, and brake it, to give the greater credit to his prediction.

V. 11. As the prophet had no message to deliver on this occasion, he would not enter into any further altercation with so violent a man; but waited till God directed him what to say and do.

V. 13. Yokes of iron would be more galling, as well as stronger, than yokes of wood; which implied that every effort of the nations, to resist the power of Nebuchadnezzar, would render their bondage more rigorous: as Hananiah's prophecies tended to encourage this unavailing resistance; it is said that he would make them yokes of iron.

V. 16. (*xxvii. 12—22.*) Hananiah's false prophecy not only encouraged the people in wickedness, but in refusing subjection to the Chaldeans, which God expressly commanded.

V. 17. 'Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord; it is manifest, that miracles cannot move us, neither the word itself, except God touch the heart.'

PRACTICAL OBSERVATIONS.

No true prophet ever delivered his message with greater confidence, than false prophets have expressed when speaking lies in the name of God: and yet some well-meaning people are apt to regard men the more for being positive, as if it were an evidence of their being in the right. But that which renders false teachers acceptable to multitudes, evidently distinguishes them from the faithful servants of God: namely, the coincidence of their doctrine with the pride and self-flattery of the human heart; and its tendency to encourage impenitent sinners with the hopes of impunity and prosperity. This so flatly contradicts the whole tenour of Scripture, that none, who are acquainted with it, and reverence it, can be deluded by them.—Those ministers, who are most full of love and compassion for sinners, and most fervently pray for and seek their salvation, will be the most determined not to flatter their pride, or soothe their consciences with delusive hopes. They will most plainly declare the alarming as well as the encouraging parts of the sacred oracles; and call men to repentance, faith, and holiness, as indispensably necessary in order to escape the present and future wrath of God. Such as are most solemn in these warnings and exhortations, copy the examples of the prophets and apostles, and men of God, who have been before them: but smooth teachers, who deal only in comfort and unqualified promises and assurances of peace and safety, without discriminating betwixt the precious and the vile among the people, tread in the steps of the false prophets, and the event will prove that the Lord did not send them: while the tendency of false doctrine to teach men

CHAP. XXVIII.

Hananiah confidently predicts the speedy ruin of Babylon, and the return of the sacred vessels and the captive Jews, 1-4. Jeremiah desires that it may prove true, but appeals to the event, 6-9. Hananiah breaks the yoke from Jeremiah's neck, who is sent with yokes of iron to confirm his former prophecies, 10-14. He foretells Hananiah's death, which takes place accordingly, 15-17.

AND it came to pass the same year, "in the beginning of the reign of Zedekiah, king of Judah, in the fourth year, and in the fifth month, that Hananiah, the son of Azur, the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, "I have broken the yoke of the king of Babylon.

3 Within two *full years will I bring again into this place "all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon :

4 And I will bring again to this place *Jeconiah, the son of Jehoiakim, king of Judah, with all the "captives of Judah, that went into Babylon, saith the LORD : for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people, that stood "in the house of the LORD,

6 Even the prophet Jeremiah said, "Amen : the LORD do so, "the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people ;

8 The prophets that have been before me, and before thee of old, "prophesied both against many

rebellion against God, always distinguishes it from the true gospel of Christ which encourages men to repent, and turn to God, and to do works meet for repentance ; but gives no encouragement to continue in sin.—"The servant of the Lord must not strive, but be gentle unto all men." He must recede from his right, yield to violence, bear reviling with patience, and leave God to vindicate his character and plead his cause.—The truth may be run down, overborne, and trampled on ; but it cannot be kept down : like its divine Author, it will rise again, to the confusion of all who hate it. Every attempt of ungodly men to escape the wrath, or frustrate the purpose, of God, will rivet their fetters, and increase their miseries : and they, who encourage them in such rebellious efforts, by causing them to trust in a lie, must expect the first, or the largest, portion of divine vengeance.

NOTES.

CHAP. XXIX. V. 1. *Residue*.—Many of the elders, and others might die, by the hardships which they suffered on the road ; or be cut off by the conquerors.

Prophets. It does not appear that there was any true prophet at Babylon, when this letter was sent ; except Ezekiel, and Daniel, who was newly entered on the prophetic office. But there were several, who were accounted prophets, and who had great influence over the people ; and therefore the letter was addressed to them, along with the elders and priests.—The Septuagint read it *false prophets*, but they would hardly, in that character, have been thus addressed ; especially as the letter was particularly intended to warn the people against the false prophets.

V. 2. *Queen*. Jeconiah's mother. (*Marg. Ref.*)

V. 3. These persons seem to have been sent by Zedekiah, to ratify some treaty with Nebuchadnezzar, or to make some submissions to him.

V. 4-7. The vain expectation of a speedy return to their own land, which the false prophets excited in the Jews at Babylon, led them to neglect their own interests and comfort, and the good of the nation ; and tended to betray them into measures, that would excite the jealousy of the victors, and increase their own miseries. But the prophet, in the name of God, directed them to consider Babylon as their home, and to take the best care they could of themselves, their families, and the nation ; to use their influence and endeavours to promote the public peace ; and to pray for the welfare of the city, as the way to obtain peace to themselves. These directions tended to render them patient and contented, industrious and useful, and as comfortable as their situation would admit of. This deportment, and their constant prayers in all their religious assemblies, for the welfare of the community, would tend to conciliate the rulers. Most of them must end their lives at Babylon, and share the calamities and many of the advantages of that city, all their days ; and their posterity must do the same, till the expiration of the appointed period. It was therefore both reasonable and prudent to pray, that there might be peace in that place where the Lord had assigned them their habitations ; and as far as

A. M. 3409.

B. C. 595.

a xxvii. 1.

b xxxvi. 12.
xxxvii. 13.
c xxvii. 25. Is. ix.
16. Zech. xiii.
2-4.

d xxvii. 2-12.

* Heb. years of
days.

e xxvii. 16-22.
f i Kings xxii. 6.
20-29. Ez. xiii.
6. 22. Mic. iii.
11.

g xlii. 24-27.
Coniah, xxiv. 1.
lii. 31-34. Je-
hoiachin.

* Heb. captivity.
h i. xix. 14. xxvi.
2.

i Num. v. 22.
Deut. xxvii. 15
-26. i Kings i.

36. i Chr. xvi.
36. Ps. xli. 13.
lxxii. 19. lxxxix.
92. vi. 48. Matt.
vi. 13. i Cor.

xiv. 16. 2 Cor.
i. 20. Rev. i. 18.
iii. 14. v. 14.
xix. 4. xxii. 20.

k xi. 5. xvii. 16.
xxvii. 20.
l Lev. xxvi. 14.

&c. Deut. iv.
26-27. xxviii. 15.
&c. xxix. 18-
28. xxxi. 16, 17.
xxxii. 15, &c.

1 Sam. ii. 17-14.
2. iii. 11-14.
1 Kings xiv. 7-
15. xvii. 1. xxi.

18-24. xxii. 8.
18. v. 1, &c. vi.
9-12. xlv.
Joel i. 2, &c.
iii. 1-11. Mic.
iii. 8-12. Nah.
i. ii. iii.

m Deut. xviii.
22. Ez. xiii. 10
-16.

n xxvii. 2. xxxvi.
23. 24. i Kings
xxii. 11. 24. 25.
Mal. iii. 13.
o xlii. 17. Ez.
xiii. 7.
p 2-4. xxvii. 2-
12. i Kings xxii.
11.

q xxvii. 15. Ps.
cxlix. 6.

r xi. 4. Deut. iv.
20. xxviii. 48.
Is. xiv. 4-6.
s xxv. 9-26. Rev.
xvii. 12, 13.
t xxvii. 6. Dan.
ii. 38.

u xiv. 14. 15.
xxiii. 21. xxvii.
15. xxix. 23.
Lam. ii. 14. Ez.
xiii. 2. 8. 22.
xxii. 28.

x 3. xx. 6. Num.
xvi. 37. xvi. 28
-35. Deut. xiii.
5, &c.

* Heb. revolt.
xxix. 32. Ez.
xiii. 11, 12. Acts
xiii. 8. y Is.
xliv. 26. Zech.
i. 6.

countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, "then shall the prophet be known that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet "took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, "Thus saith the LORD ; "Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations, within the space of two full years. And the prophet Jeremiah went his way.

12 Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go, and tell Hananiah, saying, Thus saith the LORD ; "Thou hast broken the yokes of wood ; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel ; "I have put a yoke of iron upon the neck of all these nations, "that they may serve Nebuchadnezzar king of Babylon, and they shall serve him : "and I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah ; "The LORD hath not sent thee, but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD ; Behold, I will cast thee from off the face of the earth : "this year thou shalt die, because thou hast taught "rebellion against the LORD.

17 So Hananiah the prophet died the same year, in the seventh month.

they believed his word they would do it.—The Lord had caused them to be carried captive, or all the power of the Chaldeans could not have effected it ; and his will ought to be submitted to in this dispensation. (20.) "It is the duty of all private persons, to submit to the government that protects them, and to pray for the prosperity of it. And if they are persecutors or enemies to the truth, they are to leave it to God to execute on them the judgments he has denounced against tyrants and oppressors ; which threatenings the Jews expected God would execute upon Babylon in due time." (*Ps. cxxxvii. 8, 9.*) (*Louth.*)—To pray for the peace of a city or country, and for the health or eternal salvation of the rulers, is very different from wishing success to their ambitious, rapacious, or sanguinary undertakings ; though this distinction is not always attended to.—May not the surprising change, which took place in the character of Nebuchadnezzar, (*Notes, Dan. iv.*) be considered as an answer to the prayers of the pious Jews for him ; as the conversion of Saul, was to the prayers of the Christians for their persecutors ? And may not even they, who live under the most oppressive persecutors, take an encouraging hint from this consideration, as to their duty in such circumstances ?

V. 8. *Cause, &c.* By the encouragement which the Jews gave to those who promised them speedy deliverance, they, as it were, bespoke these dreams ; and unprincipled men would be sure to furnish such prognostications, as they found acceptable to the people.

V. 10. (*Notes, 2 Chr. xxxvi. 21. Ezra, i. 1. vi. 6-15. Dan. ix. 1. Zec. i. 12, 13.*) "But few in comparison of these, returned in person into their own country : so this promise was chiefly fulfilled to their posterity ; and it is common in Scripture to speak of blessings bestowed upon the children, as if they had actually been made good to their progenitors." (*Louth.*)

V. 11-14. The Lord had his plan before him, and neither the impatience of the Jews nor the power of the Chaldeans could alter it. He had determined that the Chaldean monarchy should continue till the seventy years expired, and so long the Jews must remain in captivity. But he had thoughts of peace and not of evil to those who were already at Babylon : (*Notes, xxiv.*) Their calamities were intended for their good, and he would in due time give them that happy deliverance which they expected, or an end, even their hope. Other benefits, personal or public, spiritual or temporal, they might in the mean time obtain by prayer ; and they might pray to be delivered in the appointed season : but when it arrived, the Lord would pour upon them the Spirit of grace and supplication, and lead them to fervent prayer, and great earnestness by every means to seek his favour ; and they would do it with their whole heart, and succeed, and then their captivity would be terminated. By consulting the marginal references, the reader will see, that the termination of the judgments brought on the nation by their sins, in answer to their penitent fervent prayers, had been pointed out by Moses and the prophets ; and the same is foretold by Zechariah, as the introduction to the restoration of the Jews from their present dispersions, (which some think to be here predicted, as well as their return from Babylon.) (*Note, Zec. xii. 10-14.*)

CHAP. XXIX.

Jeremiah, by letter, requires the captives at Babylon, to accommodate themselves to their condition; and not to believe the false prophets, who promised them a speedy deliverance, 1-3. He promises them a gracious restoration at the end of seventy years, 10-14. He foretells the destruction of those who remained at Jerusalem, 15-19; and shews the dreadful end of two false prophets at Babylon, 20-23. Shemaiah writes a letter from Babylon against Jeremiah, 23-29. His doom is foretold, 30-32.

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,

2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives; and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the

&c. Zech. xiii. 9. Matt. vii. 7, 8. r Lev. xxvi. 40-45. Deut. iv. 29-31. xxx. viii. 47-50. 2 Chr. vi. 37-39. Ps. xci. 15. Is. lv. 6, 7. Hos. v. 15. vi. 1-3. Am. v. 4-5. Zeph. iii. 1-3. Luke xi. 9, 10. s iii. 10. xxiv. 7. Deut. xxx. 2. 2 Chr. xxxi. 21. Ps. cix. 2, 10, 58. 69, 145. Joel ii. 12. Acts viii. 37. t 1 Chr. xxviii. 9. 2 Chr. xv. 12-15. 21. Ps. cxxi. 6. xli. 1. Is. lv. 6. Rom. x. 20. u xvi. 14, 15. xliii. 8-9. xxiv. 5-7. xxx. 3, 10. xxxi. 8. &c. xxxii. 37, &c. xxxiii. 7, &c. xli. 27, 28. 1. 4, 5, 19, 20, 33, 34. 11. 10. Ez. xi. 16-20. xxxiv. xxxvi-xxxix.

V. 15. 'As Ahab, Zedekiah, and Shemaiah.' (21, 25.)

V. 16-20. (Note. xxiv. 8-10. Marg. Ref.) The Septuagint omits these verses, and connects the fifteenth with the twenty-first.

V. 21-23. It is probable that these false prophets excited the people to make disturbances, or at least to be disaffected to the government; and this so offended Nebuchadnezzar, that he put them to death in a most cruel manner, to deter others from such seditious practices. For it pleased God to deliver them into his hand, that he might punish them for their atrocious wickedness, as well as for their lying predictions. It seems that the people did not know of their villany and adulteries, till the Lord testified against them, and by exposing their secret crimes put men on their guard against their seductions. The accomplishment of this dreadful prediction would have a great effect upon the minds of the Jews; and when they were enraged against any one, they would not be able to think of a more dreadful imprecation, than to wish them like Ahab and Zedekiah. The event seems to have confirmed Jeremiah's

A. M. 3207.

B. C. 597.

a 25-29. 2 Chr. xxx. 1-6. Esth. ix. 20. Acts xv. 23. 2 Cor. vii. 8. Gal. vi. 11. Heb. xiii. 22. Rev. iii. 11. b xxiv. 1-7. xxviii. 4-8. c xxiii. 24-28. Coniah. xxviii. 20. xxviii. 4. 2 Kings xxiv. 12-16. 2 Chr. xxxv. 9, 10. Jehoiakim.

* Or, chamberlain. 2 Kings ix. 32. xx. 18. Dan. i. 3. &c. d xxvi. 24. xxviii. 25. xxxix. 14. 2 Kings xxii. 8. 12.

e xxiv. 5. Is. v. 5. x. 5, 6. xlv. 7. liz. 1, 2. Am. iii. 6.

f 10. 28. g xvi. 24. Gen. i. 27, 28. ix. 7. 1 Tim. v. 14.

h xxx. 19. Gen. xxi. 21. xxiv. 3. 4, 51. 60. xxviii. 1-4. xxi. 19. xxiv. 4. Ex. xxi. 16, 17. Judg. 12-14.

i xii. 9. xiv. 2. 1 Cor. vii. 36-38.

j Dan. iv. 27. vi. 4. Rom. xiii. 5. 1 Pet. ii. 13

k Ezra. vi. 10. vii. 23. Dan. iv. 19.

l 1 Tim. ii. 1, 2. 1 xxi. 21. xxviii. 15. xxviii. 15.

m Zech. xiii. 4. Matt. xxiv. 4, 5.

n Mark xiii. 5. 6, 22, 23. Luke xxi. 5. Rom. xvi. 18. 2 Cor. xi. 13-15. Eph. v. 6. 2 Thes. ii. 3, 9-11. 2 Tim. iii. 13. 2 John 7-9.

o v. 31. Mic. ii. 1. Luke vi. 26. 2 Pet. ii. 2, 3.

p Heb. in a lie. xxviii. 15.

q xxv. 12. xxviii. 7. 22. 2 Chr. xxxvi. 21-23.

r Ezra. i. 3. Dan. ix. 2. Zech. vii. 5.

s Job xxiii. 13. Ps. xxxiii. 9.

t x. 5. Is. xlv. 10, 11. lv. 8-12. Mic. iv. 12.

u Zech. i. 6. viii. 14, 15.

v p. 11. 12-19. xxiv. 4-7. xxx. 18-22. xxi. xxxiii. Is. xl-xlvi. Ez. xxxiv. 11-31.

w xxxv. xxxvi. xxxix. Hos. ii. 14-23. iii. 5.

x xiv. 2-9. Joel ii. 28-32. Am. ix. 8-15. Mic. v. 4-7. vii. 14-20. Zeph. iii. 14-20.

y Zech. ix. 9-17. xii. 5-10. xiv. 20, 21. Rev. xvi. 8-14.

z Heb. end and expectation. q xxxi. 9. xxxiii. 3. Ps. x. 17. 1.

15. cii. 16, 17. Is. xxx. 19. lxx. 24. Ez. xxxvi. 37. Dan. ix. 3.

2. &c. 1 Kings 2, 4. 5. Zeph. iii. 1-3. Luke xi. 9, 10.

s iii. 10. xxiv. 7. Deut. xxx. 2. 2 Chr. xxxi. 21. Ps. cix. 2, 10, 58. 69, 145. Joel ii. 12. Acts viii. 37.

t 1 Chr. xxviii. 9. 2 Chr. xv. 12-15. 21. Ps. cxxi. 6. xli. 1.

Is. lv. 6. Rom. x. 20. u xvi. 14, 15. xliii. 8-9. xxiv. 5-7. xxx. 3, 10. xxxi. 8. &c. xxxii. 37, &c. xxxiii. 7, &c. xli. 27, 28. 1. 4, 5, 19, 20, 33, 34. 11. 10. Ez. xi. 16-20. xxxiv. xxxvi-xxxix.

x 8. x. xxviii. 1. &c.

y xxiii. 2, 3, 17-23. Ez. v. 12-17. vi-ix. xlv. xlv. 12-21. xxi. 9-32. xxii. 31. xxiv. 1-14.

z xxiv. 6-10.

a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

b Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

c b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

d xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

e xxiv. 5. Mic. iv. 10.

f a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

g Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

h b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

i xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

j xxiv. 5. Mic. iv. 10.

k a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

l Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

m b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

n xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

o xxiv. 5. Mic. iv. 10.

p a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

q Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

r b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

s xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

t xxiv. 5. Mic. iv. 10.

u a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

v Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

w b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

x xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

y xxiv. 5. Mic. iv. 10.

z a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

1 Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

2 b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

3 xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

4 xxiv. 5. Mic. iv. 10.

5 a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

6 Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

7 b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

8 xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

9 xxiv. 5. Mic. iv. 10.

10 a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

11 Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

12 b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

13 xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

14 xxiv. 5. Mic. iv. 10.

15 a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

16 Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

17 b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

18 xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

19 xxiv. 5. Mic. iv. 10.

20 a xv. 4. xxiv. 9. xxviii. 17-22. Deut. xxviii. 25. 64. xxxi. 21-28. 1 Kings ix. 7, 8. 2 Chr. vii. 19-22. xxix. 8.

21 Lam. ii. 15, 16. 9. Heb. for a curse. 22. Is. lxxv. 15.

22 b vi. 19. vii. 13. 24-26. xxv. 3-7. xxvi. 5. xxxii. 33. xxxiv. 17. xxxv. 14-16.

23 xlv. 4, 5. Zech. i. 4-6. vii. 11-13. Heb. xii. 25.

places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, 'The LORD hath raised us up prophets in Babylon.'

16 Know that thus saith the LORD, of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

24 ¶ Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, 'Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldst put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

predictions, that the captives were taken off from hearkening to false prophets, and rendered more quiet in their situation.

V. 24-32. Shemaiah seems to have written back by Zedekiah's messengers. The word Nehelamite signifies a dreamer. Jeremiah had been a prophet for a long course of years: so that even the captivity of Jeconiah and the Jews had been repeatedly and expressly predicted by him: yet Shemaiah, (pretending to be a prophet) thought himself authorized to treat him with the most decided contempt: and by a circular letter, in his own name, and not in that of the elders of the people, and directed to the priests and people at Jerusalem, he excited them to silence and punish him! His letter was particularly addressed to Zephaniah, who had succeeded Jehoiada, in superintending the affairs of the temple. Zephaniah is elsewhere called "the second priest," under Seraiah the high priest, (iii. 24;) who, some think, was also called Jehoiada. Shemaiah thought that Zephaniah neglected his duty, in not calling Jeremiah to a severe account for his predictions, which seemed to him one great end of his

28 For therefore he sent unto us in Babylon, saying, "This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them."

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; "Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, "I will punish Shemaiah the Nehelamite, and his seed: "he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD."

A.M. 3107.

B.C. 597.

CHAP. XXX.

Prophecies of the restoration of the Jews, and the rebuilding of their city and temple; notwithstanding their extreme calamities, the justice of their punishment, the failure of all human help, and their own desponding thoughts, 1-18: of their subsequent increase and prosperity under their own rulers; and of the destruction of their enemies and the wicked, 19-24.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, "the days come, saith the LORD; "that I will bring again the captivity of my people Israel and Judah, saith the LORD: "and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these are the words that the LORD spake concerning Israel, and concerning Judah:

5 For thus saith the LORD; We have heard a voice of trembling, "of fear, and not of peace.

Is. v. 30, lix. 11. Am. v. 16-18. viii. 10. Zeph. i. 10, 11. Luke xix. 41-44. xxi. 25, 26. xxiii. 28-30.

* Or, there is fear and not peace. xlii. 5.

advancement. Jeremiah had long been owned of God, as his appointed prophet, and Shemaiah ran without being sent; yet he charged Jeremiah with making himself a prophet, probably because the chief priests generally opposed him. And though his predictions coincided with the whole tenour of their Scriptures, yet he wanted to have him confined as a mad man, and severely punished; because he would not flatter his wicked countrymen with the hopes of prosperity! Zephaniah seems not to have regarded the letter, and perhaps was favourably disposed to Jeremiah; (xxi. 1.) But the Lord ordered his prophet to denounce the doom of Shemaiah and of his family: and doubtless he took the first opportunity of transmitting the sentence to him.—'He and his seed shall be destroyed, so that none of them shall see the benefit of this deliverance.'

PRACTICAL OBSERVATIONS.

V. 1-24. The zealous servant of God considers himself as bound to use every means in his power to profit those who are far off, as well as those that are near. Writing is peculiarly profitable in this respect; and it is rendered immensely more beneficial by the invention of printing, in circulating the knowledge of the word of God. Alas, that these useful discoveries should be so generally abused to contrary purposes!—Submission to Providence is always our duty and interest: and it is as foolish as it is ungrateful, to undervalue and reject the comforts within our reach, by repining for the want of those which we cannot obtain. The interests of the church or of posterity, should by no means be neglected, because we may not live to witness or share them.—Wherever our lot is cast, we ought to approve ourselves peaceable members of the community, even though subjected to hardship and oppression: considering our situation and its disadvantages, as the appointment of God; and assured that good behaviour will render it more tolerable, than turbulence and faction.—It is our duty to pray for the peace of the country in which we reside, and the welfare of those rulers who afford us any measure of protection: and if this was the duty of the Jews at Babylon, and of the Christians under Nero, it must be that of all the people of God in every age and place. Christians should therefore exceedingly fear being seduced into factious measures, which are contrary to Scripture and disgraceful to the gospel. And as no pre-intimations are given us of those great revolutions, by which power passes from one to another; and which are generally effected by those in public situations, or by popular assemblies; it behoves us in our private stations to study to be quiet and to mind our own business.—The promises of God will certainly be performed in their appointed season; but that must be waited for, in the use of authorized means alone. We know not what the thoughts of God are, respecting our personal concerns, and he hath put the times and seasons in his own power: but it should suffice us to know in general, that he hath thoughts of good and not of evil, towards his church, which shall at length have an expected end of her long-continued oppression; and that all things shall work together for the believer's good, till his trials are ended, and his most enlarged hopes are vastly exceeded in the rest and felicity of heaven. In general we are assured, that all who seek the Lord, and call upon him, and search for him with their whole hearts, shall find him, and be made joyful in his salvation: and that the Lord introduces great revivals of religion by exciting his people to fervent prayers and supplications. Thus they go forth to meet him, when he comes to perform his promises; and thus let us seek for that prevalence of the gospel, which he hath taught us to expect.

V. 15-32. Let all beware how they call those teachers "whom they heap to themselves after their own lusts," prophets whom the Lord has raised up unto them; or those dreams, which they cause to be dreamed coincident with their inclinations, revelations from God. The mistake is often fatal: and the teacher and his message should be carefully compared with the Scriptures, and the nature, tendency, and effects of them well weighed.—The Lord is immutable in his purposes, and will surely be true to his word, both in punishing impenitent sinners, and in saving all who obey his gospel: and it is vain to attempt new-modelling religion, by leaving out alarming and offensive truths, in order to render it more palatable to the vitiated minds of sinners. In this way men deceive themselves, and are deceived by Satan transformed into an angel of light; and then they are employed as his ministers transformed into ministers of righteousness, whose end will be according to their works. For the heart-searching God often beholds much villany in those, who teach a smooth and deceitful gospel; they frequently have their secret reasons for encouraging men to indulge their lusts; otherwise what hope could they

themselves have of escaping the damnation of hell? And it is an unspeakable mercy to numbers, when the crimes of such deceivers are detected, to prevent the pernicious effects of their licentious or sceptical tenets: but if they continue impenitent, they will at length become the most miserable and execrated of mankind.—It should never be forgotten, that they who are evidently walking in the broad road, are altogether improper persons to teach others the way to heaven. Yet men of this character commonly treat the servants of God with peculiar rage or scorn: they are officious and intermeddling, and often insist upon their superiors to persecute, when they have it not in their own power. Many of them think that authority, especially ecclesiastical authority, is chiefly useful in enabling those who possess it, to silence and punish the laborious ministers, whose preaching detects their hypocrisy, and whose example shames their sloth and avarice: they make loud outcries that the church is betrayed by its rulers, when the ministers of God are unmolested. In their judgment, the zealous active preacher is a madman, or a fool, or worse; let who will be tolerated, he ought to be disgraced and silenced; and a prison and the stocks are his just desert. It is happy for mankind that men of this stamp generally want power adequate to their malice; and that those of greater moderation have the management of such affairs. All the accusations brought against many laborious teachers of modern times, when fairly examined, amount to no more than this; they earnestly counsel men to attend to their true interests and present duties, and not to expect impunity in sin, or in neglect of God's salvation; but to wait for the performance of his promises in his appointed way, and in obedience to his commandments; and these words of truth and soberness are called madness and enthusiasm, by numbers who scarcely ever looked into the word of God! They, who are thus inveterate against the truth and those who preach it, will not behold the good that the Lord will do unto his people; but will be punished, according as they have taught rebellion against him.

NOTES.

CHAP. XXX. V. 2, 3. This and some of the following chapters contain predictions as encouraging, as the preceding chapters were alarming. The prophet was ordered to write in a book, for the use of posterity. "all the words that the LORD had spoken to him." This seems to refer to the whole of his prophecies, and not to this particular message; and it is supposed that an abstract of all his predictions has been transmitted to us. JEHOVAH intended to restore the Jews to their own land, and to continue his worship among them; and the whole of Jeremiah's predictions would be of great use to them. As his contemporaries had almost universally neglected his warnings and exhortations, the prophet might be tempted to conclude that his labours were in vain; but this was by no means the case; for his writings would convince, lead to repentance, and encourage the Jews, during their captivity; at the approach of their deliverance, they would direct their measures, and put energy into their prayers; and after that event they would tend to establish successive generations in the worship of God, who had predicted and effected all these surprising events; they would excite their praises to him for performing his promises, warn them against idolatry and iniquity, and animate them to obedience. Nay, this weeping prophet (who seems a peculiar instance of one every way fitted for usefulness, labouring for years with very little visible success,) has been made abundantly useful to the church of God, for above two thousand years already, and will continue to be so to the end of the world.

Israel and Judah. 'Several prophecies foretell the restoration both of Israel and Judah, and their re-union after their restoration.' (Lowth.) (Marg. Ref.)

V. 5-9. The Lord here introduces further assurances of merciful deliverance, by speaking of the approaching miseries of the Jews as already come upon them. They had disregarded the predictions of these calamities: but they are here represented as hearing a voice of trembling and fear, and not of peace: and the dismay and distress would be so general and extreme, that every man in Jerusalem would be seen in anguish, resembling that of a woman in travail; and all would be enfeebled, pale, and fainting. Indeed this would be a day of so great affliction, that none had ever been like it; and it might emphatically be called the day of Jacob's trouble; but it would as certainly precede their deliverance, as the pangs of travail do the joy of the mother "that a child is born into the world:" and the nation would certainly survive, and be saved out of these distresses. In that day, (namely, the day of their deliverance,) the Chaldean yoke would be broken from off them, and they would be rescued from the oppression of strangers; and being weaned from their idolatry,

6 Ask ye now, and see whether ^aa man doth travail with child? wherefore do I see ^eevery man with his hands on his loins, as a woman in travail, and all faces are turned unto ^bpaleeness?

7 Alas! for that day is great, ^kso that none is like it; ^lit is even the time of Jacob's trouble; ^mbut he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, ⁿthat I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more ^oserve themselves of him.

9 But they shall ^pserve the LORD their God, and David their king, whom I will raise up unto them.

10 Therefore ^qfear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I ^ram with thee, saith the LORD, to save thee: ^sthough I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: ^tbut I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, ^uThy bruise is incurable, and thy wound is grievous.

13 ^vThere is none to plead thy cause, ^wthat thou mayest be bound up: ^xthou hast no healing medicines.

14 All ^ythy lovers have forgotten thee; they seek thee not, for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; ^zbecause thy sins were increased.

15 ^{aa}Why criest thou for thine affliction? ^{ab}thy sorrow is incurable ^{ac}for the multitude of thine iniquity:

Zech. ii. 4, 5. iii. 10. viii. 4-8. t i. 8. 19. xv. 20. xvi. 28. Is. xliii. 25. Ez. xl. 17, 34. xxviii. 20. Acts xviii. 10. 2 Tim. iv. 17, 18, 22. u iv. 27. v. 10. xvi. 27, 28. Ez. xi. 8, 9. x. 21. Ps. vi. 1. Is. xxvii. 7, 8. v. 15. xiv. 17. xv. 18. 2 Chr. xxxvi. 16. Is. i. 5, 6. Ez. xxxvii. 11. z Ps. cxlii. 4. Is. lix. 16. Ez. xxii. 30. t Heb. for binding up, or pressing. a 17. viii. 22. xiv. 14, xxiii. 6. Ez. xv. 26. Deut. xxxii. 59. Job v. 18. xxxiv. 29. Hos. vi. 1. xiv. 4. Nah. iii. 19. 1 Pet. ii. 24. b ii. 36. iv. 30. xxii. 20, 22. Ps. xxxviii. 11. Lam. i. 2, 19. Ez. xxxii. 9, 12. Hos. ii. 10-16. Rev. xvii. 12, 13, 16-18. d v. 6. Ps. xvi. 7, 8. Ez. ix. 6-10. e xv. 18. Josh. vii. 10, 11. Lam. iii. 39. Hos. vi. 14. f 12. 17. xlvii. 11. Job xxxiv. 6. Is. xxx. 13, 14. Hos. v. 12, 13. Mic. i. 9. Mal. i. 1, 2. g 14. ix. 19. 28-30. v. 6-9. 26-31. vi. 6, 7, 13. vii. 8-11. ix. 1-9. x. 13. xxxiii. 30-35. 2 Chr. xxxii. 14-17. Ezra ix. 6, 7, 13. Neh. ix. 26-36. Is. i. 4, 5. 21-24. v. 2, &c. lix. 4, 12-15. Lam. i. 5. iv. 13, 14. Ez. xvi. xx. xxxii. xxxiii. Zeph. iii. 1-5.

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B. C. 587.

t Heb. a male. g vi. 24. xiii. 21. xxi. 27. xli. 21. 1. 43. Ps. xlviii. 6. Is. xliii. 6-9. xli. 3. Dan. v. 6. Hos. xii. 13. Mic. iv. 9, 10. John vi. 21, 22. 1 Thess. v. 3.

h Is. xxxix. 22. Joel ii. 6. Nah. ii. 10. i Is. ii. 12-22. Ez. vii. 6-12. Joel ii. 11, 31. Am. v. 15, 20. Zeph. i. 14-18. Zech. iv. 1, 2. Mal. iv. 2. Acts ii. 20. Rev. vi. 17.

k Lam. i. 12. ii. 13. iv. 6. Dan. ix. 12. xli. 1. Matt. xxiv. 21. 27. Mark xlii. 19, 20. l Gen. xxxii. 7. 24-30. Hos. xii. 2-4.

m 10. 1. 19-20. 33. 34. Ps. xxv. 22. xxxiv. 19. Is. xiv. 1, 2. Rom. ix. 26, 27. n Is. ix. 4. x. 27. xiv. 25. Ez. xxiv. 27. Nah. i. 13.

o xxv. 14. xxvi. 7. p Is. lv. 3-5. Ez. xxxiv. 23. 24. xxxvii. 23-25. Hos. iii. 5. Luke i. 69. Acts ii. 30. xiii. 34.

q xlv. 27, 28. Gen. xv. 1. Deut. xxxi. 6. 8. Is. xli. 10-15. xliii. 5. xlv. 2. lix. 4. Zeph. iii. 16, 17. John xli. 15.

r 3. xxiii. 3, 8. xxix. 14. xlv. 27. Is. xlv. 11. 13. xlix. 25. Is. 4. &c. Ez. xvi. 53.

s xxiii. 6. xxxiii. 16. Is. xxxv. 25. Hos. ii. 18. Mic. iv. 3, 4.

t i. 8. 19. xv. 20. xvi. 28. Is. xliii. 25. Ez. xl. 17, 34. xxviii. 20. Acts xviii. 10. 2 Tim. iv. 17, 18, 22. u iv. 27. v. 10. xvi. 27, 28. Ez. xi. 8, 9. x. 21. Ps. vi. 1. Is. xxvii. 7, 8. v. 15. xiv. 17. xv. 18. 2 Chr. xxxvi. 16. Is. i. 5, 6. Ez. xxxvii. 11. z Ps. cxlii. 4. Is. lix. 16. Ez. xxii. 30. t Heb. for binding up, or pressing. a 17. viii. 22. xiv. 14, xxiii. 6. Ez. xv. 26. Deut. xxxii. 59. Job v. 18. xxxiv. 29. Hos. vi. 1. xiv. 4. Nah. iii. 19. 1 Pet. ii. 24. b ii. 36. iv. 30. xxii. 20, 22. Ps. xxxviii. 11. Lam. i. 2, 19. Ez. xxxii. 9, 12. Hos. ii. 10-16. Rev. xvii. 12, 13, 16-18. d v. 6. Ps. xvi. 7, 8. Ez. ix. 6-10. e xv. 18. Josh. vii. 10, 11. Lam. iii. 39. Hos. vi. 14. f 12. 17. xlvii. 11. Job xxxiv. 6. Is. xxx. 13, 14. Hos. v. 12, 13. Mic. i. 9. Mal. i. 1, 2. g 14. ix. 19. 28-30. v. 6-9. 26-31. vi. 6, 7, 13. vii. 8-11. ix. 1-9. x. 13. xxxiii. 30-35. 2 Chr. xxxii. 14-17. Ezra ix. 6, 7, 13. Neh. ix. 26-36. Is. i. 4, 5. 21-24. v. 2, &c. lix. 4, 12-15. Lam. i. 5. iv. 13, 14. Ez. xvi. xx. xxxii. xxxiii. Zeph. iii. 1-5.

h x. 25. xli. 14. xxv. 12, 29-32. xvi. 7-11. 18. 28, 33-10, 1, 184. -37. Ez. xxxii. 22. Ps. cxxxix. 5. cxxxvii. 4, 9. Is. xiv. 2. xxxiii. 1. xli. 11. xlv. 5. 6. liv. 15. 17. Lam. i. 21. iv. 21, 22. Ez. xxv. 3, &c. xxxvi. 2. xxxv. 5, &c. Mic. iv. 11-13. vii. 10-17. Nah. i. 8-14. Hab. ii. 16, 17. Zeph. i. 8-10. Zech. i. 14, 15. ii. 8, 9. xii. 2-4. xiv. 2. xiv. 2. xxxii. 10. 13. iii. 22. xxxii. 10. 6. Ez. xv. 26. Is. xxx. 26. Ez. xxxiv. 16. Hos. vi. 1. Mal. iv. 2. 1 Pet. ii. 24. Rev. xii. 2.

k Neh. iv. 1-4. Ps. xli. 5. xlv. 13-16. lxxxix. 9. -11. Is. xi. 12. Lam. ii. 15-17. Ez. xxxv. 12, 13. xxxvi. 2, 3, 20. i. xliii. 3. xlix. 2. xli. 1. xli. 27. xlix. 6. 47. Ps. lxxxv. 1. cii. 13, 16.

m xxxi. 40. Neh. iii. vii. 4. Is. xlv. 26. Zech. xli. 6. xlv. 10.

t Or, little hill. n Neh. iii. vii. 4. Is. xlv. 26. Zech. xli. 6. xlv. 10.

u Or, little hill. n Neh. iii. vii. 4. Is. xlv. 26. Zech. xli. 6. xlv. 10.

v Or, little hill. n Neh. iii. vii. 4. Is. xlv. 26. Zech. xli. 6. xlv. 10.

w Or, little hill. n Neh. iii. vii. 4. Is. xlv. 26. Zech. xli. 6. xlv. 10.

x Or, little hill. n Neh. iii. vii. 4. Is. xlv. 26. Zech. xli. 6. xlv. 10.

because thy sins were increased, I have done these things unto thee.

16 Therefore ^{ba}all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For ^{bb}I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because ^{bc}they called thee an Outcast, ^{bd}saying, This is Zion, whom no man seeketh after.

18 Thus saith the LORD; ^{be}Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and ^{bf}the city shall be builded upon her own ^{bg}heap, and ^{bh}the palace shall remain after the manner thereof.

19 And ^{bi}out of them shall proceed thanksgiving, and the voice of them that make merry: ^{bj}and I will multiply them, and they shall not be few; ^{bk}I will also glorify them, and they shall not be small.

20 Their ^{bl}children also shall be as aforetime, and their congregation shall be established before me, ^{bm}and I will punish all that oppress them.

21 And ^{bn}their nobles shall be of themselves, and their ^{bo}governor shall proceed from the midst of them; ^{bp}and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.

22 And ^{bq}ye shall be my people, and I will be your God. 23 Behold, ^{br}the whirlwind of the LORD goeth forth with fury, ^{bs}a continuing whirlwind: it shall ^{bt}fall with pain upon the head of the wicked.

24 The ^{bu}fierce anger of the LORD shall not return, until he have done ^{bv}it, and until he have performed the intents of his heart: ^{bw}in the latter days ye shall consider it.

they would adhere to the worship and service of God, and live under the rulers whom he would place over them, of the lineage of David, or favoured like David.—Doubtless this looks forward to the days of Christ, the Son of David, and sometimes called David, or the Beloved, whose coming was introduced by that dispensation which commenced with the deliverance of the Jews from captivity.

Strangers, &c. This promise has not received its accomplishment: since, after the return of the Jews under Cyrus, they were reduced into servitude by the Greeks and Romans; and at present there is no part of the world, where they can be said to be their own masters.

David. That is, the Messiah, who is often called by the name of David, 'as the person, in whom all the promises made to David were to be fulfilled.' (*Louth.*) (*Marg. Ref.*)

V. 10, 11. (*Marg. Ref.*) God hath made a full end of the Egyptians, Syrians, Assyrians, Chaldeans, Medes and Persians, and Macedonians, and of the Pagan Roman empire, which successively scattered or oppressed Israel, so that each of them has been inseparably united with the conquering nation; yet the Jews, by an unprecedented interposition of Providence, after all their oppressions and dispersions, are preserved a distinct people to this present day!—How wonderfully do undeniable facts demonstrate the Divine inspiration of the Scriptures! No doubt the future restoration of that people from their present dispersions, and quiet settlement in Canaan, will, in a still more astonishing manner attest the same most important truth, to the conviction and conversion of the nations of the earth.

V. 12-18. The Lord here speaks of the condition of the Jewish nation, in the extremity of their distresses, as it appeared to them and to others, and as it would have been without his immediate interposition. Their bruises were incurable by any human power, they had been so grievously wounded. None had skill to effect a cure, or to bind up their wounds, nor had they any healing medicines. None could plead for them with the victors, to restore them to their land, or to shew them favour; nor had they any means of recovering liberty, and re-establishing their church and state, or even of rendering their bondage more gentle. All the nations, whose alliance they had courted, whose idolatries they had copied, and who professed great love to them, had forgotten them, and desired no further acquaintance with them. *JEHOVAH* himself seemed to

fight against them as an enemy: his chastisement was very severe, and like that of a cruel one; for he had been provoked to it by their multiplied iniquities. It was therefore in vain for them to lament their miseries, or complain of hard usage; their sorrow was incurable by any other hand than that which had inflicted it; and in order to obtain that, they must submit to him, and acknowledge his justice in their punishment. *Nevertheless*, though they suffered justly, and could not help themselves, yet he intended to appear for them, and to retaliate on those, who had devoured them and carried them captive; he would bind up and heal the wounds, of which the nation lay as it were expiring; and because the heathen insulted over the Jews as outcasts, and Zion as deserted and disregarded; he promised, in mercy to the people, to cause their habitations throughout the land to be rebuilt, as well as the city, upon its old foundation, which during the captivity was a heap of ruins; and that the temple should be restored, and remain after the ancient manner, the centre of their worship, and the place of their solemn feasts and sacrifices.

V. 19-22. After the captivity the Jews should have abundant cause for joy and thanksgiving: for the Lord promised that he would exceedingly multiply and prosper them: their posterity should be taken care of, as the children of the covenant, in the same manner as they had been in former ages; the whole nation should be established as his congregation; and their oppressors should be severely punished. They would also be governed by magistrates of their own nation, and not of the gentiles as during the captivity: and even their chief governor would be raised up from among themselves: the Lord would cause him to draw near unto him, to enquire his will, and present his appointed worship; for who, (except thus taught, and drawn of God,) had ever engaged his heart to approach unto the Lord? Thus they would become the Lord's people, and he would again be known as their God.—This prophecy was accomplished in some measure, by the increase and prosperity of the Jews in their own land, under the government of several rulers of their own nation who for a long time were the high priests, that by office drew near before God, even into the most holy place, as the typical intercessors for the people whom they governed. Yet the Jews were seldom, if ever, free from dependence on strangers, and were frequently oppressed by them after the captivity; and many of their rulers were far from meriting the character here given. But when Christ arose, and was advanced to the mediatorial throne, as High Priest

CHAP. XXXI.

A.M. 3417.

B.C. 587.

God declares his love to all the race of Israel, and promises to restore and abundantly bless them, 1—14. Rachel's mourning for her children turned into joy, 15—17. Ephraim repents, and is assured of mercy, 18—20. Predictions of blessings to Judah and Israel as connected with the birth of Christ, 21—23. Every man shall answer for his own sins only, 29, 30. A new and better covenant promised, 31—34. The stability of God's favour to Israel, 35—37. The rebuilding and extent of Jerusalem foretold, 38—40.

AT the same time, saith the LORD, ^bwill I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, ^dThe people which were left of the sword ^efound grace in the wilderness; ^eeven Israel, ^fwhen I went to cause him to rest.

d Ex. i. 16. 22. ii. 23. v. 21. xii. 37. xiv. 8—12. xv. 9. 10. xvii. 8. &c. e ii. 2. Deut. i. 30—33. ii. 7. viii. 2. 3. 16. Neh. ix. 12—15. Ps. lxxviii. 14—16. 23—29. 52. cxxxvi. 16—24. lxxiii. 7—13. f Num. x. 33. Deut. xii. 9. Ps. xcv. 11. Matt. xi. 28, 29. Heb. iv. 8, 9.

and King in one person, and in this character drew near before God, in behalf of his people, having engaged his heart to pass through all his previous sufferings as their all-atoning sacrifice; this prediction had its full accomplishment. And who is this, that engages his heart to undertake so arduous a service? Who is this, that ventures to intercede for sinners before a just and holy God? is he not the Son of God and the Lord of glory, in whom the Father is well pleased, and whom all the angels of God worship? And through him, all that believe, become the people of God, and he becomes their portion and salvation.

Nobles. 'The Hebrew word is singular, and literally signifies *their mighty One*; a title given to God himself.—They shall no more be governed by strangers, but shall have a ruler of their own nation; such was Zerubbabel, a figure of Christ.—He shall have a near attendance on me: for I will make him a Priest as well as a King, according to the prophecy concerning the Messias, Thou art a Priest for ever, after the order of Melchizedek.'—For who is there but the Messias, that is so entirely devoted to my service? The words have an emphasis in the original, that cannot be translated, and are spoken by way of admiration.' (*Louth.*)—Let it be remembered that Zerubbabel was neither priest nor king, though ruler of the Jews under the kings of Persia.

V. 23, 24. (*Note*, xxiii. 19, 20.) These verses may be understood of those enemies of the Jews, who attempted to hinder their return to their own land; or who afterwards molested or oppressed them: in this sense, they were fulfilled in the subversion of the Babylonish empire; and in the slaughter of those, who sought the destruction of the Jews, in the days of Esther and Mordecai; and afterwards, in the ruin of Antiochus Epiphanes, and those who concurred in his cruel persecutions.—But if we explain the preceding verses of Christ and his kingdom; these, most naturally and consistently with the context, refer to the unbelieving Jews themselves, and to the terrible ruin that came on them for wickedly rejecting and crucifying Christ, and opposing the setting up of his kingdom. These judgments came from the fierce anger of the Lord, and the effects of them continue to this day; and in the latter days the Jewish nation will consider the rejection of that Governor, that proceeded from themselves, as the cause of all their miseries.

PRACTICAL OBSERVATIONS.

V. 1—18. The discoveries, which God hath made of his truth and will, have been carefully registered and preserved, for the benefit of future generations; and he speaks to us by the writings of his ancient servants, as plainly as he did to their contemporaries by their mouths: let us then value, and study with humble diligence and obedient faith, these sacred records.—They, who simply serve God, and are zealous for his glory, will in one way or other be useful to their fellow-sinners: some of his ministers are most useful during their lives by their preaching; and others speak most effectually after their death by their writings: but "as every man hath received the gift, so let him minister, as a good steward of the manifold grace of God:" and "let us not be weary in well doing; for in due season we shall reap, if we faint not."—Sin leads to terror and dismay: they, who will not tremble at the word of God must tremble at his judgments: obstinate transgressors will hear a voice of terror, and not of peace; and if temporal calamities dismay and distress the stoutest and most intrepid, what will be the wrath to come? Afflictions in this world often prove the means of good, and are never entirely without hope; but future punishment will be unmingled hopeless misery.—Deep convictions of sin and terrors of conscience, attended with sore temptations and afflictions, often cause a time of trouble so great, that the awakened sinner has never before known any thing like it: but it proves a happy crisis, when attended with "that godly sorrow, which worketh repentance unto salvation not to be repented of, and in due time he shall be saved out of it. For our gracious God will pardon his sins, speak peace to his conscience, and break off the yoke of sin and Satan; that "being delivered from all his enemies, he may serve him without fear, in righteousness and true holiness before him," all the remnant of his days, as the redeemed subject of Christ our King, whom the Father hath raised up unto us. The believer also may have days of great affliction and temptations, and even of terror and dismay; but he shall be saved from them all; and even death, which is such a time of trouble, as can but once be experienced, will be to him a season of complete deliverance, and an introduction to "the joy of his Lord." Let then none who serve God, fear or be dismayed on his own account, or on that of the church; for victory and triumph await them. Believers shall be gathered from afar, and return from all their dispersions; and faith, with submission to God, will give them rest and quietness here on earth, and none shall durably make them afraid. He will be with them to save them: though he correct them, it shall be in measure, and for their good; and he will not make a full end of them, as of the wicked around them. Yet the wounds and bruises, which he sometimes inflicts, seem very grievous, and are incurable by any hand but his. Every effort to heal ourselves needs

* Heb. from afar.

g Deut. vii. 7—9. x. 15. xxxiii. 2. 26—29. Hos. xi. 1. Mal. i. 2. Rom. ix. 13. 1 John iv. 19. Ps. ciii. 17. Is. xlv. 17. liv. 8. 9. Rom. xi. 28. 29. 2 Thes. ii. 13—16. 2 Tim. i. 9.

i Cant. i. 4. Hos. xi. 4. John vi. 44. 45. Rom. viii. 30. Eph. i. 3—5. ii. 4, 5. Tit. iii. 3—6. k lxxv. 2. Am. ix. 11. Acts xv. 16. Eph. cii. 20—22. Rev. xxi. 10. &c. 121. xviii. 12. Am. v. 2. m lxx. Ex. xv. 20, 21. Judg. xi. 34. 1 Sam. xviii. 6, 7. Ps. cxlix. 3. cl. 3—6. Luke xv. 23—25. Rev. xix. 1—5. n Deut. xxviii. 30. Is. lxiii. 8, 9. lxxv. 22. Am. ix. 14. Mic. iv. 4. Zech. iii. 10. o Ez. xxxvi. 8. Ob. 13. § Heb. profane them. Lev. xix. 23—25. Deut. xx. 6. 1 Sam. xxi. 5.

3 The LORD hath appeared ^aof old unto me, ^bsaying, Yea, ^cI have loved thee ^bwith an everlasting love: ^ctherefore ^cwith lovingkindness have I drawn thee.

4 Again I will ^bbuild thee, and thou shalt be built, ^bO virgin of Israel: ^cthou shalt again be adorned with thy ^dtabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt ^byet plant vines upon ^cthe mountains of Samaria: the planters shall plant, and shall ^ceat them as common things.

Or, have I extended loving-kindness unto thee. k l. 10. xxx. 18. xxxiii. 7. Ps. li. 18. lxxv. 2. Am. ix. 11. Acts xv. 16. Eph. cii. 20—22. Rev. xxi. 10. &c. 121. xviii. 12. Am. v. 2. m lxx. Ex. xv. 20, 21. Judg. xi. 34. 1 Sam. xviii. 6, 7. Ps. cxlix. 3. cl. 3—6. Luke xv. 23—25. Rev. xix. 1—5. n Deut. xxviii. 30. Is. lxiii. 8, 9. lxxv. 22. Am. ix. 14. Mic. iv. 4. Zech. iii. 10. o Ez. xxxvi. 8. Ob. 13. § Heb. profane them. Lev. xix. 23—25. Deut. xx. 6. 1 Sam. xxi. 5.

prove fruitless: for we have none to plead our cause, that we may be bound up, nor any healing medicines, whilst we neglect the heavenly Advocate and the sanctifying Spirit. All earthly comforts and comforters will soon fail us; when we consider the number and heinousness of our sins, we may be ready to consider God himself as our irreconcilable enemy, and every chastisement as the wound of a cruel one; and so long as we only repine at our affliction, our sorrows remain incurable. But when we are thus driven from every false refuge, and led to acknowledge that God is just in all he inflicts or threatens; the alarming and painful discovery is a preparation for peace and comfort. Thus we are brought to submit to his righteousness and accept of his mercy. Then he rebukes our enemies, and rescues us from the jaws of the devourer: binds up the broken heart, and cures the sin-distempered soul; and he will complete the salvation that hath been so happily begun. The dealings of his grace, with every true convert and every returning backslider, are exactly the same, upon a smaller scale, as his dealings with the Jews. And in the same manner he corrects, humbles, pardons, heals, and restores offending churches from age to age: for the Redeemer of Israel is "the same yesterday, to-day, and for ever."

V. 19—24. Our God will certainly comfort all those who penitently turn unto him: he will give them abundant blessings and a thankful heart; and when he increases and glorifies his church, all, who sympathized in its sorrows and prayed for its prosperity, will rejoice and be thankful.—It is a great mercy to nations to be ruled by prudent princes and magistrates, who are "of themselves," and have their welfare at heart: but still more so to be governed by those, whom the Lord causes to draw near unto him, as his accepted servants and worshippers.—They who approach him, must have their hearts engaged to do it in reverence, devotion, and faith: but who of our sinful race could thus have ventured to approach the holy God, who is a consuming fire to all the workers of iniquity; if Christ, our King and High Priest, had not engaged to atone for our sins, and were not entered into the true sanctuary, to appear in his presence on our behalf? Through him we find acceptance, and access with boldness to the throne of grace, become his people, and have the Lord for our God. How then will they escape, who neglect so great salvation? "For, behold, the whirlwind of the Lord still goeth forth with fury, and his continual indignation will fall with pain on the head of the wicked;" nor "will it return, till he hath performed the intents of his heart," in the destruction of all those, who obey not the gospel of his Son. May we consider seriously these declarations, and the doom of former enemies of the gospel: may we duly attend to these things, before those latter days come, when consideration will only increase the anguish of all who have perished without remedy.

NOTES.

CHAP. XXXI. V. 1. This is a continuation of the prophecy that was begun in the preceding chapter, which evidently relates to the kingdom of Christ. The same time, therefore, here mentioned, must refer to those events, and to the latter days of the church.—Not only would the Jews be reinstated in their privileges as the people of God; but the same blessing is promised to all the families of Israel. (*Note*, xxx. 2, 3.) Some Israelites returned with the Jews from Babylon, and perhaps more of them were incorporated among them in the several places where they settled; and many of them were converted to christianity in the primitive ages; yet these things seem to have formed only a partial accomplishment of this prediction. But "in the latter days," when the Jews "shall be turned to the Lord, all Israel shall be saved," (*Rom.* xi. 26.) and then JEHOVAH will emphatically be the God of all the families of Israel; and when the fulness of the Gentiles shall be brought in, even those of Israel, that are inseparably incorporated with them, will find admission into the church. Several parts in this prophecy seem to look forward thus far; yet various previous events are noticed in the course of it, as introductory to its grand completion.

V. 2. The Israelites who had escaped the murdering sword of Pharaoh, and the hostile attempts of the Amalekites and other enemies, were marvellously preserved and favoured by JEHOVAH in the wilderness; and, notwithstanding their rebellions and chastisements, they were at length put in possession of Canaan, and there established, increased, and prospered, because God went with them, to give them the rest and inheritance which he had promised to their fathers.—In like manner, the remnant that escaped the sword of the Chaldeans, would find favour with God, and be re-established in their own land. And after the still more terrible havoc made of them by the Romans, and in their consequent dispersions, similar favours were intended them.

V. 3—5. Israel is here introduced, recollecting how God in times of old had made himself known to their fathers, and appeared for their deliverance, with a silent regret that he now seemed to forsake them. To this the Lord answers, (*for saying is not in the original*), that "truly he had loved them with an everlasting love:" from the beginning he had peculiarly favoured the nation, and

6 For there shall be ^a day, *that* the watchmen ^b upon the mount Ephraim shall cry, ^c 'Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; ^d 'Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, ^e 'O LORD, save thy people, ^f "the remnant of Israel.

8 Behold, ^g 'I will bring them from the north country, and gather them ^h from the coasts of the earth, and with ⁱ them the blind and the lame, the woman with child, and her that travaileth with child together: ^j a great company shall return thither.

9 They shall ^k come with weeping, and with ^l supplications will I lead them: ^m 'I will cause them to walk by the rivers of waters, ⁿ in a straight way, wherein they shall not stumble: ^o 'for I am a Father to Israel, and Ephraim ^p is my first-born.

10 Hear the word of the LORD, O ye nations, ^q and declare ^r it in the isles afar off, and say, ^s 'He that scattered Israel will gather him, and ^t keep him, as a shepherd ^u doth his flock.

11 For the LORD hath ^v redeemed Jacob, and ransomed him from the hand of ^w him that was stronger than he.

12 Therefore ^x they shall come and sing in ^y the height of Zion, ^z and shall flow together to the goodness of the LORD, ^{aa} for wheat, and for wine, and for oil, and for the young of the flock, and of the herd:

^{ab} 1 Cor. viii. 10, 11. ^{ac} 1 Thes. v. 14. ^{ad} Heb. iv. 15, xii. 12, 13. ^{ae} a. iii. 4, 1, 4. Ps. cxvii. 5, 6. Hos. xii. 4. Zech. xii. 10. Matt. v. 4. Luke vi. 21. 2 Cor. vii. 9—11. Heb. v. 7. ^{af} + Or, *favour*. ^{ag} b. s. xxv. 6—8. xii. 17—19. xliii. 16, 19. xlix. 9—11. e. s. xl. 3, 4. Lev. 14. xliii. 13. d. x. 14, 19. Ez. iv. 22. Deut. xxxii. 6. 1 Chr. xxix. 10. Is. lxiii. 16. 2 Cor. vi. 18. Heb. xii. 23. ^{ah} xli. 1. xlii. 4, 10—12. xliiii. 20. xlix. 1. li. 5. lx. 9. ^{ai} f. 17—20. Deut. xxx. 4. xxxii. 26, 27, 36. Is. xxviii. 12, 13. lv. 7. Ez. v. 2, 10—12. xii. 16, 17. xx. 34, 41. xxviii. 25. xxxv. 11—17, 23. Mic. ii. 12. iv. 6. Zeph. iii. 19. John xi. 52. ^{aj} g. s. xl. 11. Ez. xxxvii. 24. Mic. v. 4, 5. John x. 27—29. h. xv. 21. 1. 33, 34. Is. xlv. 24. xlix. 24—26. liii. 12. lv. 5, 17. Hos. xlii. 14. Matt. xx. 28. Tit. ii. 14. Heb. ii. 14, 15. i. 4. xliii. 9—11. Is. xlii. xxxv. 10, 11. ^{ak} k. s. ii. 2—5. Ez. xvi. 23, 40. Mic. iv. 1, 2. ^{al} l. xxxiii. 9. Ps. cxxx. 4. Hos. iii. 5. Rom. ii. 4. ^{am} m. Hos. ii. 20—23. Joel xli. 18. Zech. ix. 15—17.

he would continue thus to favour them to the end: his purposes of love had been from everlasting, and the effects of them would be to everlasting; his lovingkindness had drawn them into a special relation to him; and it would yet prevail to bring them again into possession of their privileges, and to re-establish them in prosperity. The nation was considered as a virgin that had been betrothed to him: and instead of mourning as she had done, like one that was deserted and desolate, she should be adorned with festive garments, and express her gladness of heart by such tokens, as young persons employed on joyful occasions. (*Marg. Ref.*) They would also again possess their own land, at least some part of it, and there plant vineyards which would yield a great increase.—Some of the Israelites, who at different periods returned with the Jews from captivity, doubtless got possession of their ancient inheritances; but probably this refers to events yet future, or is spoken figuratively.—The word rendered, "shall eat them as common things," literally signifies, *shall profane them*.—It alludes to the law that forbade the fruit of any young trees to be eaten, till the fifth year, (*Lev. xix. 23—25*).—when the fruit was common for every one to eat. (*Deut. xx. 6. xxviii. 30. marg.*)

V. 6, 7. The Jews and Ephraim, or the ten tribes, are here represented, as in possession of their own land, and all their former jealousies and divisions are ceased; so that the watchmen, the teachers or prophets, of Ephraim excite the people to resort to mount Zion to worship. This may refer to the union of different nations in the church of Christ, and their harmonious worship and amicable communion in the privileges and ordinances of the gospel. This is further intimated, when "among the chief of the nations," men are called on to rejoice, and praise God for his goodness to Jacob, and to mingle prayers with their praises, for the salvation of the remnant of Israel.—The most powerful, renowned, and civilized nations at this day, professing Christianity, praising God for his mercies to his ancient people, and praying for the conversion and salvation of the Jews, form a striking accomplishment of this prophecy. But the re-establishment of Judah and Israel in their own land seems to be also foretold.

V. 8, 9. In answer to these prayers, or to excite these praises, the Lord here promises to bring Israel from the utmost coasts of the earth, without excluding the blind, the lame, the woman with child, or even her that travails with child; however feeble or unable they were of themselves, or however distressed in their circumstances or burdened in spirit; under the protection and tender care of God, and willingly assisting each other, they would return in a great company to Zion. Mourning for their sins, nay, weeping even for joy, and praying for themselves and for each other; the Lord being their guide, they would walk by the rivers of waters, every obstacle being removed, and their way made plain before them; for God would avow himself the Father of all Israel; and even Ephraim, who seemed quite cast off, should inherit as his first-born.—The return of a few Israelites with the Jews, after the captivity, cannot come up to the full meaning of these predictions, nor can any other gathering of Israel to their own land. They seem figuratively to describe the conversion of sinners to Christ; their helpless condition in themselves; the burdens and distresses

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p. vi. 17. Is. xl. 9. lii. 7, 8. liii. 6. Ez. ii. 17. xxxiii. 2. Hos. ix. 8. q. 2 Chr. xlii. 4. xxx. 9—11. Acta viii. 5—8. r. 1, 4, 5. Is. ii. 2—4. xi. 11—13. Hos. i. 11. Mic. iv. 1—3. Zech. viii. 20—23. s. Deut. xxxii. 43. Ps. lxxvii. xevii. 1—3. xeviii. 1—4. xeviii. cxxxviii. 4, 5. Is. xii. 4—6. xxiv. 14—16. xlii. 10—12. xliii. 23. xli. 13. lxvi. 10—14. Zeph. iii. 14—20. t. Ps. xlv. 7. xxviii. 9. lxxv. 35. cvi. 47. cxviii. 25. Hos. i. 7. u. s. i. 9. xl. 11. xxxvii. 4, 31. Joel ii. 32. Am. v. 15. Mic. ii. 12. viii. 18. Zeph. ii. 9. iii. 13. Rom. ix. 27. Is. 5, 6. xlii. 12. 18. xliiii. 8. xxxix. 14. xxx. 3, 18. v. Ps. lxxv. 5. xcviii. 3. Is. xliii. 6. xlv. 22. lii. 10. Ez. xx. 34, 41. xxxvii. 13, 14. z. s. xl. 11. xlii. 16. Ez. xxiv. 16. Mic. iv. 6. Zeph. iii. 18. Matt. xii. 20. John xxi. 15. a. iii. 4, 1, 4. Ps. cxvii. 5, 6. Hos. xii. 4. b. s. xxv. 6—8. xii. 17—19. xliii. 16, 19. xlix. 9—11. Heb. v. 7. + Or, *favour*. d. x. 14, 19. Ez. iv. 22. Deut. xxxii. 6. 1 Chr. xxix. 10. Is. lxiii. 16. 2 Cor. vi. 18. Heb. xii. 23. f. 17—20. Deut. xxx. 4. xxxii. 26, 27, 36. Is. xxviii. 12, 13. lv. 7. Ez. v. 2, 10—12. xii. 16, 17. xx. 34, 41. xxviii. 25. xxxv. 11—17, 23. Mic. ii. 12. iv. 6. Zeph. iii. 19. John xi. 52. g. s. xl. 11. Ez. xxxvii. 24. Mic. v. 4, 5. John x. 27—29. h. xv. 21. 1. 33, 34. Is. xlv. 24. xlix. 24—26. liii. 12. lv. 5, 17. Hos. xlii. 14. Matt. xx. 28. Tit. ii. 14. Heb. ii. 14, 15. i. 4. xliii. 9—11. Is. xlii. xxxv. 10, 11. k. s. ii. 2—5. Ez. xvi. 23, 40. Mic. iv. 1, 2. l. xxxiii. 9. Ps. cxxx. 4. Hos. iii. 5. Rom. ii. 4. m. Hos. ii. 20—23. Joel xli. 18. Zech. ix. 15—17.

n. Is. lviii. 11. o. Is. xxxv. 10. lx. 20. lxxv. 19. John xvi. 22. Rev. vii. 17. p. 1. Neh. xlii. 27. q. Ps. xxx. 11. cxlix. 3. Zech. viii. 4, 5, 19. r. Ezra vi. 22. s. Ezra ix. 22. Is. xxxv. 10. 31. lx. 20. lxx. 3. lxxv. 18, 19. t. Deut. xxxii. 43. u. 2 Chr. vi. 41. Neh. x. 39. Ps. cxxxii. 9, 10. Is. lxi. 6. 1 Pet. i. 9. Rev. x. 26. xxxvii. 8. Ps. xxxvii. 8. lxxv. 5. lxxv. 9. Cant. v. 1. Is. xxv. 6. lv. 1—3. lxxv. 10—14. Zech. ix. 15—17. Eph. i. 3. iii. 19. Rev. vii. 16, 17. v. Matt. ii. 16—18. *Rama*. u. xl. 1. Josh. xlii. 25. x. Gen. xxxvii. 35. Ps. lxxvii. 2. Is. xxii. 4. y. Gen. xlii. 8, 13. 36. Job vii. 21. Ps. xxxvii. 36. *Lam.* z. Ps. xxx. 5. Mark v. 38, 39. John xx. 13—15. 1 Thes. iv. 13. a. Ec. ix. 7. Heb. vi. 10. b. xliii. 3. xxxix. 14. xxx. 3, 18. xxxiii. 7, 11. Ez. i. 1. Is. xlv. 8. Ez. xl. 17, 18. xx. 41, 42. Hos. i. 11. c. xlii. xli. xlv. 27, 28. Ps. ciii. 13, 14. Is. vi. 13. xl. 11. s. Lam. iii. 18, 21, 26. Ez. xxxvii. 11—14, 25. xxxix. 28. Hos. ii. 15. iii. 5. Am. ix. 8, 9. Matt. xxv. 22. Rom. xi. 23—26. d. Job xxxiii. 27, 28. Ps. cii. 10, 19. Is. lvii. 15—18. Hos. v. 15. vi. 1, 2. Luke xv. 20. e. 6. 9. iii. 21, 22. 1, 4, 5. Job xi. 8, 9. xiv. 4—8. f. ii. 30. v. 3. Job v. 17. Prov. iii. 11. Is. i. 5. ix. 13. lvii. 17. Hos. v. 12, 13. Zeph. iii. 2. Heb. xii. 5. Rev. iii. 19. g. Ps. xxxii. 9. Prov. xxvi. 3. xxxi. 1. Is. i. 20. 1. 7. Lam. iii. 27—30. h. xvii. 14. Ps. lxxxv. 4. Lam. v. 21. Phil. ii. 13. Jam. i. 16—18. i. iii. 22, 23. Is. lxlii. 16. k. Deut. xxx. 6—8. Ez. xxxi. 3. Zech. xli. 10. Luke xv. 17—19. John vi. 44, 45. Eph. ii. 3, 4. 2 Tim. ii. 25. l. Ez. xxi. 12. Luke xviii. 13. 2 Cor. vii. 11. m. iii. 25. Lev. xxvi. 41, 42. Ezra ix. 6. Ez. vi. 9. xvi. 61—63. xiv. 43, 44. xxxvi. 31, 32. Rom. vi. 21. n. iii. 25. xlii. 21. xxxii. 30. Job xlii. 26. xx. 11. Ps. xxv. 7. Is. lv. 4. Ez. xliii. 3. Luke xv. 30.

and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD: and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

xxix. 11. xlv. 27, 28. Ps. ciii. 13, 14. Is. vi. 13. xl. 11. s. Lam. iii. 18, 21, 26. Ez. xxxvii. 11—14, 25. xxxix. 28. Hos. ii. 15. iii. 5. Am. ix. 8, 9. Matt. xxv. 22. Rom. xi. 23—26. d. Job xxxiii. 27, 28. Ps. cii. 10, 19. Is. lvii. 15—18. Hos. v. 15. vi. 1, 2. Luke xv. 20. e. 6. 9. iii. 21, 22. 1, 4, 5. Job xi. 8, 9. xiv. 4—8. f. ii. 30. v. 3. Job v. 17. Prov. iii. 11. Is. i. 5. ix. 13. lvii. 17. Hos. v. 12, 13. Zeph. iii. 2. Heb. xii. 5. Rev. iii. 19. g. Ps. xxxii. 9. Prov. xxvi. 3. xxxi. 1. Is. i. 20. 1. 7. Lam. iii. 27—30. h. xvii. 14. Ps. lxxxv. 4. Lam. v. 21. Phil. ii. 13. Jam. i. 16—18. i. iii. 22, 23. Is. lxlii. 16. k. Deut. xxx. 6—8. Ez. xxxi. 3. Zech. xli. 10. Luke xv. 17—19. John vi. 44, 45. Eph. ii. 3, 4. 2 Tim. ii. 25. l. Ez. xxi. 12. Luke xviii. 13. 2 Cor. vii. 11. m. iii. 25. Lev. xxvi. 41, 42. Ezra ix. 6. Ez. vi. 9. xvi. 61—63. xiv. 43, 44. xxxvi. 31, 32. Rom. vi. 21. n. iii. 25. xlii. 21. xxxii. 30. Job xlii. 26. xx. 11. Ps. xxv. 7. Is. lv. 4. Ez. xliii. 3. Luke xv. 30.

under which they labour; the repentance and prayer with which they come; the comforts and assistance which they derive from their tender guide and shepherd; the plain and safe way in which they are led; and their adoption as children and heirs of the Lord Almighty.—But there is abundant reason to conclude, that they also predict a future gathering of the Israelites to Christ, from all the quarters of the globe. (*Marg. Ref.*)

V. 10—14. The same subject is here enlarged on. Let all the distant nations hear, that JEREMIAH who scattered Israel, would gather him again into his church, as a shepherd doth his flock into his fold. By breaking the power of the Assyrians and Chaldeans, he redeemed Jacob from enemies stronger than he; by breaking the yoke of Satan, he redeems the true Israel from this potent enemy; and by crushing the power of antichrist, he will deliver his church, and make way for the conversion of both Jews and Gentiles.—The return of the Jews to mount Zion with songs of praise, and their flowing together to enjoy the goodness of the Lord, and to thank him for their plenty and prosperity; with the revival of religion, and the holy joy which shewed itself among them, after the building of the city and temple, and was manifested in varied expressions, by all orders and ranks of the people, were emblems of the abundant holiness, privileges, and comforts reserved for the church, in those happy times that are approaching.

V. 15—17. The original name of Rachel is exactly the same as in Genesis, though in our bibles it is generally printed *Rahel*. As this in some degree perplexes many readers, Rachel is substituted in the text, as well as in the notes.—Rachel was mother to Joseph and Benjamin: from the former descended a large proportion of the kingdom of Israel; and from the other, numbers of the inhabitants of Jerusalem. The desolations of Israel and Judah made vast havock amongst her descendants. The sepulchre of Rachel was betwixt Ramah and Bethlehem; and she is here poetically introduced as weeping for her children with bitter and inconsolable lamentation, as if her posterity had been utterly extirpated.—It will hereafter be considered in what sense the murder of the children in the coasts of Bethlehem accomplished this prediction, (*Note, Matt. ii. 17, 18.*) To carry on the allusion, the Lord here addresses her, and calls on her to refrain from weeping, for her labour in bringing up her children should not be lost, or be without recompense; as those that were left and scattered among their enemies, would come again to their own land; and she might hope for great blessings for them in the latter days.

V. 18—23. All the blessings predicted to Israel implied that he would be brought to repentance. This is here more particularly described in the person of Ephraim as representing the nation. The Lord heard him under his afflictions, bemoaning himself with penitent confessions and prayers. He looks back, and recollects with grief and shame, that the Lord had chastised him, and that he had suffered without deriving benefit: or at length he had received instruction, though he had long been refractory and rebellious, as headstrong bullocks, not inured to the yoke, which struggle against the driver, and will not submit.—Conscious that this is the nature of his proud stout heart, and that it must be humbled, softened, and converted: and that he cannot effect this

20 °Is Ephraim my dear son? *is he* a pleasant child? ¹For since I spake against him I do earnestly remember him still: therefore my bowels are ²troubled for him; ³I will surely have mercy upon him, saith the LORD.

21 ¹Set thee up waymarks, make thee high heaps: ²set thine heart toward the high-way, *even the way which thou wentest*: ³turn again, O virgin of Israel, turn again to these thy cities.

22 ¹How long wilt thou go about, O thou ²backsliding daughter? for the LORD hath ³created a new thing in the earth, ⁴A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; ²As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, ³and mountain of holiness.

24 And there shall dwell ¹in Judah itself, and in all the cities thereof together, husbandmen, and they *that go forth with flocks*.

i. 26. Is. 21. Zech. viii. 3. b Ps. xlviii. 1, 2. lxxxvii. 1-3. Ob. iv. 1. Zech. ii. 4. viii. 4-8.

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o 9. iii. 19. Ps. ciii. 15. Prov. xi. 12. Luke xv. 24. 32. p Deut. xxxii. 36. Judg. x. 16. 18. lvi. 16. 18. Hos. xi. 8, 9. 18. + Heb. sound. 1 Kings iii. 26. Is. xvi. 11. lxxii. 15. q Is. iv. 7. lvi. 18. Hos. xiv. 4. Mic. vii. 18. 19. r Is. lviii. 14. lxxii. 10. s 1. 5. Ps. lxxxiv. 5. t li. 5, 6. 50. Is. xlviii. 20. lii. 11. u li. 18. 23. 36. 15. 14. xlii. 27. Hos. viii. 5. x. iii. 6. 8. 11. 12. 14. 22. vii. 21. viii. 4-6. xiv. 7. xix. 4. Hos. iv. 16. xi. 7. xiv. 4. Zech. vii. 11. y Num. xvi. 30. z Gen. iii. 15. Is. vii. 14. Matt. i. 21. Luke iv. 4. 35 Gal. iv. 4. a xxiii. 5-8. Is. c xxxiii. 11. 12.

d 14. Ps. cvii. 9. Is. xxxii. 2. 1. 4. Matt. v. 6. xi. 23. Luke i. 53. 2 Cor. vii. 6. e Ps. cxxxvii. 2. Zech. iv. 1, 2. f xxx. 19. Ez. xxxvi. 9-11. Hos. ii. 23. Zech. x. 9. g xlv. 27. Dan. ix. 14. h i. 10. xviii. 7-9. i xxiv. 6. xxxii. 41. 42. Ps. lxi. 35. cil. 16. cxlvii. 2. Dan. ix. 25. Am. ix. 11. k Lam. v. 7. Ez. xviii. 2, 3. l Deut. xxiv. 16. Is. iii. 11. Ez. iii. 18. 19. xviii. 4. 20. Gal. vi. 5. 7. 8. Jam. i. 15. m xxiii. 5-7. xxx. 3. xxxiii. 14-16. Am. ix. 13. n xxxiii. 40. Ez. xxxvii. 26. Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20. 1 Cor. xi. 25. Heb. viii. 6-13. ix. 15. xii. 14. o l. 1, 4, 5.

25 For ¹I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this ¹I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, ²that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, ¹that like as I have watched over them, ²to pluck up, and to break down, and to throw down, and to destroy, and to afflict; ³so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, ¹The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But ¹every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, ¹the days come, saith the LORD, ²that "I will make a new covenant ³with the house of Israel, and with the house of Judah:

change by his own power; he believes that God can, hopes that he will, and prays that he would "turn him, that he may be turned." He acknowledges, that the Lord has a right to his obedience and service, and that he stands in a peculiar relation to him, and he desires to have him for his God and portion.—Some little of this gracious turning he experiences; he had begun to repent of his sins; and since he had been instructed in the things of God; he was sensible of his guilt and danger, and was full of self-indignation and abhorrence, to think how rebellious and ungrateful he had been; which astonishment and self-displeasure he expressed by smiting on his thigh. He was grieved and confounded to find, that he lay under a heavy load of deserved ignominy and reproach, for the sins that he had been committing from his youth, which deserved more than all the contempt and misery that he lay under. The Lord seeing Ephraim, like the prodigal son, thus "come to himself," and overwhelmed with sorrow and shame, speaks of him with the tenderest affection. Could this poor distressed mourner be Ephraim his dear son, his child in whom he had so delighted? And was he at length returned home again? Let him not be upbraided with his offences, of which he so deeply repented; but let him be readmitted to all the privileges of a child, without limitation or delay. For ever since that the Lord denounced sentence against him, or addressed him with cutting rebukes, he had remembered him with tender compassion, and earnest longings after him; as an affectionate parent doth his son, whom he is obliged to correct. His eye was upon him through all his wanderings, waiting to be gracious; and as he was now truly penitent and supplicated mercy, he would surely extend it to him.—"Do thou turn my heart by thy preventing grace, and thus I shall be effectually reformed. As soon as God's grace touched my heart, and gave me a due sense of my duty, and the many deviations from it I had been guilty of, I straightway became a true penitent; and expressed my repentance by all the outward and inward signs of an unfeigned sorrow.—The burden of my former sins lay heavy on my mind; and I became sensible, that all the calamities and reproaches I have undergone, were the due deserts of mine offences." (*Louth.*)—This is a most instructive and encouraging representation of the nature and effects of true repentance; and its prophetic meaning may either relate to the conversion of Israelites to Christianity in the primitive times; or to events yet in futurity.

V. 21, 22. The dispersed Jews and Israelites are here called on to return without delay to their deserted cities, and to set up waymarks, or throw up heaps to direct enquirers in the road. Let them heartily attempt to go back to their own land, by the way in which they had gone from it, and no longer wander about as they had done; like a woman who had improperly left her father's house, and was afraid and ashamed, or reluctant to return. To encourage them to this, the Lord assures them, that "he had created," or would create, "a new thing in the earth." It would be a new thing, altogether unprecedented and worthy to be called a creation: for "A woman should compass a man," or a mighty one, a great deliverer. Now, what can this more properly mean, than that a virgin, continuing so, should conceive and compass in her womb, and bear, a son, who would be "that seed of the woman," who was appointed to "bruise the serpent's head; even EMMANUEL, God with us?" This was effected by the immediate power of God, contrary to the established course of nature; it was a new thing, both as to his miraculous conception and his mysterious person; and it was adduced with great propriety for the encouragement of the Jews to return to that land, where this promised deliverer was to arise.—"As it is a new thing, and unheard of, that a woman should court a man; so God will bring as strange a thing to pass, that the Jewish nation shall return to God, their husband."—So most of the modern Jews, and some of the Christian expositors understand the words: A woman, that is, the most feeble despicable persons, compared elsewhere to women, should discomfit a mighty warrior." (*Louth.*) These are the most plausible interpretations, given of the passage; by those who reject that which is stated above. But the narrative of Potiphar's wife, and that of Jael and Sisera, and very many others, suffice to shew, that neither of these were new things on earth; and surely the solemnity of the introduction, and the term *create*, appear, on either interpretation, to have little propriety or meaning.—"One that is only a woman, and not a wife, namely a virgin, shall conceive in her womb a man-child," (*Rev. xii. 5.*) This

is truly a new thing, never before related or heard of: without which, satisfaction could not be obtained by the weary soul, nor the new covenant established, (31—34.) By this the backsliding daughter, namely, the nation of the Jews which were turned away from God, ought to be so influenced, as no longer to wander about, at a distance from him." (*Cocceius.*) It is observable, that the other predictions of the miraculous conception, are conveyed in an obscure manner, and have caused much difficulty to expositors. (*Notes, Gen. iii. 15. Is. vii. 14.*) and it seems exceedingly proper, that the clear and express declaration of such an event should be subsequent to its having actually taken place.—"Several ancient Jews expounded the text of the Messiah. And most Christian interpreters understand it of the miraculous conception. Taking the words in this sense, they properly import a new creation, and such as is the immediate work of God. The coming of the Messiah is the foundation of all the promises both of the first and second covenant: and that covenant, of which Christ was to be the Mediator, is plainly foretold and described." (31—34.) (*Louth.*)

V. 23—26. After the desolations of Judah, Jerusalem, and the temple, which had been called the habitation of justice and the mountain of holiness; prayers for their prosperity were discouraged; but the suspension would be taken off by the restoration of them; and then such expressions of good-will to Zion would be frequent and fervent. For the Lord had purposed to satisfy and comfort every one, who was wearied with trials, and sorry for his sins, or who sympathized in the sorrows of his afflicted people; and the outward blessings, to which he meant to restore them, would be typical of the spiritual prosperity of the gospel-church. This seems to have been presented before the prophet's mind in a dream or vision: and when he awaked, and considered it, he was refreshed with the pleasing prospect, so contrary to the visions that he had generally seen.—"Having seen this vision of the Messiah to come, in whom the two houses of Israel and Judah should be joined, I rejoiced."

V. 27, 28. (*Marg. Ref.*) ¹I will shew the same care and vigilance (xlv. 27,) in restoring them, as I have formerly done in destroying them."—(*Louth.*) Some understand the passage of the replenishing of the church by numerous converts, and establishing it in peace and prosperity.

V. 29, 30. (*Notes, Ez. xlviii.*) (*Marg. Ref.*) The people thought it hard, that they should suffer for the sins of their fathers, (though it was evident, that they imitated and exceeded them, and thus filled up the measure of their iniquities;) and they expressed their murmurs by a proverb, stating that the children's teeth were set on edge, or put to pain, by the fathers eating sour grapes. But the Lord assures them, that in the happy days here predicted, they should neither have occasion, nor disposition, thus to reflect on the equity of his dealings.—"But shall willingly acknowledge, that every one of them had smarted for his own iniquity; and had sins enow of his own, to warrant God's proceedings against him." (*Bp. Hall.*)—When Christ came, all, who believed on him, separated from their unbelieving countrymen, and escaped their national calamities.—This will be remarkably verified, when God shall cease to visit on the Jewish nation the imprecation which they laid on themselves by the death of Christ; "His blood be upon us and on our children." (*Louth.*)

V. 31—34. The national covenant, made at Sinai with Israel when brought out of Egypt, is here contrasted with "the new covenant." Notwithstanding the tender and compassionate care of JEHOVAH to Israel at that time, when he espoused the nation to himself; they proved unfaithful, and brake the covenant by apostasy, idolatry, and iniquity; and at length, rejecting the Messiah, they were cast out of the church, and expelled from the promised land. This covenant was distinct both from the covenant of works, of which Adam was the surety, and under which every unbeliever in every age and nation is found; and from the covenant of grace, mediated by Christ, of which every believing Israelite received the blessing. This promise of a new covenant, as St. Paul has shewn, implied the abrogation of the Mosaic law, and the introduction of another and more spiritual dispensation. (*Notes, Heb. viii.*)

—*I was an husband*, &c. This clause is rendered in the Septuagint, "I regarded them not." St. Paul follows that version in this respect, though he varies from it in several parts of his quotation.—Some think the original may admit of this translation: but it does not seem the obvious meaning.—"God will deal with them with that grace and favour, as if they had never offended

32 ¶Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth

him; and will set forth Christ to be a full, perfect, and sufficient sacrifice and propitiation for the sins of all that truly repent and turn to him. God will now give a greater measure of his grace, both to instruct men in the knowledge of his will, and to engage them to practise accordingly. (Louth.)—Israel as a nation typified the true people of God; the old covenant made with them, was typical of the new covenant made with all true believers, as one with Christ. This is not ratified with a nation as such, (though every christian nation is under a dispensation of mercy, according to this covenant, in some things as the Jews were;) but it is made with Christ the surety, in behalf of his people, and with each of them personally, as by faith he becomes a member of his mystical body. The moral law was written in tables of stone, and in the book of the law, and put into the hands of the Israelites; but they brake it, for want of a spiritual mind, and thus it brought them under condemnation: but, according to the new covenant, God engages to put "it into the inward parts, and to write it in the hearts," of his people. That is, by regenerating grace, he creates in them a judgment, disposition, and affections congenial to the holy law of love: then they perceive its spirituality, reasonableness, and excellency; they "consent to it that it is good;" they repent of breaking it; they see the nature, value, and glory of Christ's salvation, and accept of it; they hope for pardon, acceptance, and assistance through him; and thus they learn to "delight in the law after the inward man," and to grieve and be humbled that they keep it so imperfectly. In this way the LORD becomes their God, and they his people, prepared for the daily exercise of repentance, faith, humble conscientious obedience, and the spiritual worship of him in his ordinances. It is not needful for persons of this character to call one another off from idols to the knowledge and worship of JEHOVAH; nor would they be left to mere human teaching; but the whole company, from the greatest to the least, have "an heart given them so to know the LORD," (xxiv. 7,) as to trust in him and to cleave to his service: he absolves them from the guilt of all their sins, and will not remember them any more to their condemnation: and the law thus written in their hearts, with the knowledge of God thus communicated, preserves them from breaking the covenant, or again coming into condemnation, by relapsing into iniquity, and living and dying in impenitence and unbelief. So that it is the peculiar excellency of this covenant, that it provides against all those dangers, which otherwise might deprive the persons interested in it of the covenant blessings.—When Israel shall be again called into the church, it will not be according to the Sinai covenant; but by having the law written in their hearts, and the covenant thus inwardly ratified to them. (Notes, Heb. viii. 7—13. x. 16—18.)

V. 36, 37. As surely as the heavenly bodies will continue their settled course, to the end of time; so surely will the Lord have a church on earth; nay, so surely will Israel be continued a separate people, without being finally excluded from the church: nor will God ever cast them all off for all their sins; till it be possible for man to measure the height of the heavens, or to search out the foundations of the earth.

V. 38—40. The rebuilding of Jerusalem after the captivity seems to be here predicted, as an earnest of all the other promised mercies. At present we know little of several of the places here mentioned; (Marg. Ref.) But the conclusion seems to intimate, that the Spirit of prophecy either meant figuratively to predict the building of the spiritual Jerusalem, or to foretell some future events which cannot now be specified.

PRACTICAL OBSERVATIONS.

V. 1—14. The greatest blessing which we can desire for our families, is that the LORD may be their God: and if we devote them to him, and bring them up for him, we may expect that this will be their felicity. When he commissions the sword to waste the nations where his name is known, he reserves a remnant to whom he will be gracious; and often those judgments which sweep numbers of hypocrites and ungodly men into perdition, make way for peculiar blessings to their survivors, or posterity.—If we find grace with God, he will lead us through all the perils and difficulties of this wilderness, and cause us to rest in his salvation. All the discoveries, that he hath made of himself to fallen man, and all his marvellous works for his church, have sprung

A. M. 3117

B. C. 587.

p xxxiv. 14, &c.
Ex. xix. 5. xxiv.
6-8. Deut. v.
8, 4. xxix. 1, 10.
&c. 1 Kings viii.
9. Ez. xvi. 8. 60
—62. Heb. ix.
18—22.
q Deut. i. 31. Is.
lxiii. 12—14.
Hos. xi. 1, 3, 4.
r xi. 7—10. xxii.
9. Lev. xxvi. 15.
&c. Deut. xxv.
21, 25. xxxi. 16.
20. Is. xxiv. 5.
Ez. xvi. 59. xx.
37. Heb. viii. 9.
s Or should I
have continued
an husband unto
them? ii. 2. iii.
14. Ez. xvi. 8.
xxx. 4. Hos. ii.
2. iii. 1.
t xxxii. 40.
u Deut. xxx. 6.
Ps. xxxvii. 31.
xl. 3. Ez. xi. 19.
20. xxvii. 25—
27. Rom. vii. 22.
viii. 2—8. 2 Cor.
iii. 3, 7, 8. Gal.
v. 22, 23. Heb.
viii. 10. x. 16.
w John xx. 17.
John xvi. 13.
A. xxxiii. 8.
Rom. xi. 26, 27. Heb.
xii. 15. Ez. xiv. 21, 22.

d v. 22. Job
xxxviii. 10, 11
Ps. xciii. 3, 4
cvi. 7, 29—30
Matt. viii. 25,
27.
e x. 16 xxxii. 18
1, 31, 11, 19, 18
cvi. 7, 29—30
Matt. viii. 25,
27.
f xxxiii. 20—26
Ps. lxxiii. 5, 17
lxxxix. 36, 37
cvi. 29. cxix. 39,
cxlviii. 6, 18
liv. 9, 10. Matt.
xxiii. 18.
g xxxiii. 22. Job
xxxviii. 10, 11
Ps. xciii. 3, 4
lxxxix. 2. Prov.
xxx. 4.
h xxx. 11. xxxiii.
24—26. xlv. 28.
Rom. xi. 2—5.
26—28.
i xxx. 18. Is. xlv.
28. Ez. xlviii.
30—35.
k Neh. iii. 1. xi.
29. Zech. xiv.
10.
l 2 Kings xiv. 13.
2 Chr. xxvi. 9.
m Ez. xl. 8. Zech.
ii. 1, 2.
n vii. 32. xix. 11
—13. xxxii. 35.
Ez. xxvii. 2.
o 2 Sam. xv. 23. 2 Kings xxiii. 6, 12. John xviii. 1. Cedron.
p 2 Chr.
xv. 15. Neh. iii. 28.
q Ez. xiv. 1—6. xlviii. 35. Joel iii. 17. Zech. xiv. 20, 21.
r Is. ii. 22. Ez. xxxvii. 25. xxxix. 29.

the sea when the waves thereof roar; The LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

59 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

from his everlasting and unchangeable love. This induced him to form the glorious plan of salvation, and first to promise and then to give his beloved Son to be the sacrifice for our sins; and this also moved him to draw us by his grace and allure us by his lovingkindness, to come unto him, and seek a share in the purchased blessings; and having been thus drawn to seek communion with him and conformity to him, we shall for ever enjoy the fruits of his special favour. From the same endearing principle JEHOVAH is led to build up the walls of Jerusalem, and to turn the mournings of his people over her desolations, into songs of triumphant praises for her renewed prosperity.—They should bless the name of our God, whom he hath placed near to his watchmen, who watch for their souls, and who excite and exhort sinners to arise and go up to Zion to the Lord our God. Such as are called to this work should be vigilant, faithful, and earnest; they ought themselves first to arise and lead the way by their example, "walking in all God's ordinances and commandments blameless:" they should endeavour to terminate those unhappy differences, which, as it were, set the tribes of Israel at variance: and all Christians should pray that many such watchmen may be raised up, and sent forth in every place; and especially to call the ancient people of God to rejoin his church and share her privileges.—The chief of the nations, and Britain especially, (which seems to be rendered pre-eminent in commerce and navigation for that very purpose,) should celebrate with gladness the wondrous works of God for Jacob, in the great Redeemer raised up among that people; and should publish these glad tidings to all around, with praise and gratitude, that they may spread from shore to shore, till the utmost coasts of the earth are made acquainted with the joyful sound: nor should we forget to join our prayers with our endeavours, that the Lord may save his people, even the remnant of Israel. When his time arrives, his power and grace can readily remove all obstacles, rectify all obliquities, and remedy all defects: he can give eyes to the blind, and feet to the lame, strength to the weak, support to the heavy-laden, and rest to the weary soul; and thus bring great companies into his church. When he effectually draws sinners to come to him, their hard hearts soon melt and soften; and they who once were too proud and stout to attend to such duties, and who derided those that did, learn to mourn for sin and cry for mercy. Then he will lead them in his ways, supply their wants, refresh and comfort their hearts, uphold them from falling, and be a Father unto them, and they shall be his children and his heirs. It shall be known even to the isles afar off, that he careth for his chosen people; and if he suffer them to be scattered, he will gather and keep them, as a shepherd doth his flock: by price and by power he hath ransomed and redeemed them from those enemies, that were stronger than they; and he will maintain and perfect their deliverance, and not let any pluck them out of his hand. To his courts they flow together, to share and to celebrate his goodness: and whilst he supplies all their outward wants, their souls shall be fruitful and cheerful as a watered garden. Their sorrows shall terminate in joy, and their comforts are earnest of eternal felicity in that world where they shall not sorrow any more at all, but both ministers and people shall be satisfied with the goodness of the Lord.

V. 15—30. Whilst the believer hath "a joy that a stranger intermeddled not with;" he must in the world expect tribulations; and a voice of lamentation often interrupts that of thanksgiving, even in the dwellings of the righteous. But if bereaving providences, or other afflictions, cause the Christian such bitter mourning, that he refuses to be comforted, it must be considered as his infirmity. We should not mourn over our children and relatives, as if they were not, when they are removed from us: but, having used the proper means for promoting their future felicity, we should leave them with our righteous and merciful God. He graciously comforts those that are cast down, and bids his mourners dry their tears; for both their sorrows and labours shall be recompensed; and if we have hope in our end for ourselves and those belonging to us, concerning an eternal inheritance, all temporal afflictions will be tolerable.—The true penitent reflects with shame and contrition on his former obstinacy and rebellion, and on his misconduct under afflictions, as well as his abuse of mercies: he knows that he hath often suffered in vain, and hath been as untractable as the bullock unaccustomed to the yoke." Once he excused

CHAP. XXXII.

Jeremiah imprisoned for predicting the destruction of Jerusalem and the captivity of Zedekiah, 1-5. He buys a field by the command of God, as a token that the Jews should be restored to their inheritances, 6-15. He prays to be further certified concerning these transactions, 16-25. He is informed of the approaching calamities for the sins of the people, 26-35; and encouraged by promises of spiritual and temporal blessings, 36-44.

THE word that came to Jeremiah from the LORD "in the tenth year of Zedekiah king of Judah, which was ^bthe eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and ^aJeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For ^aZedekiah king of Judah had shut him up, saying, ^eWherefore dost thou prophesy, and say, Thus saith the LORD; ^fBehold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And ^aZedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah by Babylon, and there shall he be ^buntil I visit him, saith the LORD: ^cthough ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in ^bAnathoth: ^cfor the right of redemption is thine to buy it.

8 So Hanameel mine uncle's son came to me ^din the court of the prison, according to the word of

his sins; but now he is sensible of his ingratitude and folly: he is convinced that he must be made a new creature, in order to serve God and enjoy his favour; he feels the power of inbred sin, evil habits, and strong temptations, and perceives that he cannot new-create his own heart: thus he learns to value the promises of sanctifying grace, and to plead them in prayer, crying to the Lord, "Turn thou me, and I shall be turned;" "Convert me, or I shall never be converted." His prayers will be answered, he will be more and more abased and humbled; and increasing instruction will lead him to abhor himself, and to remember with shame the sins that were the reproach of his youth, and the effects of which he hath perhaps still to struggle with. This may, or may not be accompanied with terror: but it will surely be attended with submission to the justice of God in all its corrections and threatenings, an entire reliance on his mercy and grace, and newness of life. Where this change is effected, (whether in the case of a new convert, or of a returning backslider,) the Lord will treat him as a beloved child, in whom he greatly delighteth, and "will surely have mercy on him;" he will pity his sorrows and terrors, as a father doth those of his son whom he loveth and correcteth; and will remember him with the most tender compassions.—He is of his own clemency disposed to this kindness; and in that new thing, that he hath created on earth, in the Virgin's Son, the glorious Prince of Peace, the great Emmanuel, he hath made way for the honourable exercise of his mercy to the chief of sinners. Let then poor prodigals, who are come to themselves, no longer wander about, as ashamed or afraid to return to their Father's house: let them set their hearts to the highway which he hath cast up; let them "return to the Lord," and he will have mercy on them; and then let them direct and encourage others in the same salutary course. Thus men return to Zion, and are enrolled her citizens; and all who profess to worship our God in Christ, and on his mercy-seat, should remember that his church is "the habitation of righteousness and the mountain of holiness:" as such, they should still pray for her prosperity, and that they may be a credit and ornament to her by their holy examples. He hath yet a remnant both of pastors and of flocks, who answer this description; and he still continues to satiate the weary, and replenish the sorrowful soul. Having tasted his grace, hoping for his glory, and looking forward to the happy event of all our troubles and those of the whole family of Christ; our thoughts even in death may be pleasant, by reflecting on what we shall shortly awake to behold and enjoy. For the Lord will still watch over his people, and purify his church. No man shall finally perish, but for his own sins; nor any sinner who is willing to accept of Christ's salvation.

V. 31-40. Blessed be God for his new covenant, and for that new dispensation under which we live! But let us not trust to the outward administration of it, which will stand us in no more stead than the Sinai-covenant did Israel, except the law be written in our hearts, as the principle of genuine repentance, faith, and cheerful obedience. This alone can prove that we are the true people of God; and that we know the Father and the Son, by the teaching of the Holy Spirit, and that all our sins are blotted out, to be remembered no more for ever. This circumcision and regeneration of the heart seals to the Christian the righteousness of faith, and evidences that he is Christ's and has peace with God through him; and the power that formed the heavenly

A. M. 3417.

B. C. 587.

a xxxix. 1, 2. lii.
4, 5. 2 Kings
xxv. 1, 2.

b xxv. 1

c 8. xxxiii. 1.
xxxvii. 21.
xxxviii. 6.
xxxix. 14. Neh.
iii. 25. Matt. v.
12.
d ii. 30. v. 3.
2 Kings vi. 31.
32. 2 Chr. xxxviii.
22.

e xxvi. 8, 9.
xxxviii. 4. Ez.
v. 4. Am. vii.
13. Luke xx. 2.
Acts vi. 12-14.
f 28, 29. xxi. 4.
—7. xxvii. 8.
xxxiv. 2, 3.
xxxviii. 3.
g xxxvii. 17.
xxxviii. 18, 23.
xxxix. 4-7. lii.
4-11. 2 Kings
xxv. 4-7. Ez.
xii. 12, 13. xvi.
18-21. xxi. 25,
26.
h xxvii. 22. xxxiv.
4, 5.
i xxi. 4. xxxviii. 5.
xxxviii. 10. Prov.
xx. 30.

k i. 1. xl. 21.
Josh. xxi. 18,
19.
l Lev. xxv. 23-
25. 32-34. 49.
Num. xxxv. 2.
Ruth iv. 4-9.
m 2. xxxiii. 1.

n 1 Sam. ix. 16.
17. x. 3-7. Acts
x. 17-28.

* Or, seven shekels, and ten pieces of silver.
Gen. xxxvii. 28.
Hos. iii. 2. Zech.
xi. 12, 13.
† Heb. wrote in the book.
o Gen. xxiii. 15, 16.
p Luke ii. 27.
Acts xxvi. 3.
1 Cor. xi. 16.

q xxxv. 3, 4. 16
—19. 26. xliii.
3-6. xlv.
r 16. viii. 1, 2.
2 Cor. vii. 21.
s 43, 44. xxx. 18.
xxxi. 5. 12. 24.
xxxiii. 12, 13.
Am. ix. 14, 15.
Zech. iii. 10.

t Gen. xxxii. 9-
12. 2 Sam. vii.
18-25. Ez.
xxxvii. 35-37.
Phil. iv. 5, 7.
u i. 6. iv. 10. xiv.
13. Ez. ix. 8.
xi. 13.
x. xi. 12. xxvii.
5. ii. 15. 16.
Gen. i. 1, &c.
Ex. xx. 11.
2 Kings xix. 15.
Neh. ix. 6.
Ps.
ciii. 25. cxxxvi.
5-9. cxlvi. 5, 6.
Is. xl. 26-28.
xlii. 5. xlv. 24.
xlv. 12. xlviii.
12. 13. Zech.
xii. 1. Acts vii.
49, 50. xiv. 15.
xvii. 24. Col. i.
15, 16. Heb. i.
2. 8. 10-12.
Rev. iv. 11.

the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. "Then I knew that this was the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even ^eseventeen shekels of silver.

10 And I ^fsubscribed the evidence, and sealed it, and took witnesses, ^gand weighed ^hhim the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed ⁱaccording to the law and custom, and that which was open.

12 And I gave the evidence of the purchase unto ^jBaruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, ^kand in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open: and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; ^lHouses, and fields, and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, ^mI prayed unto the LORD, saying,

17 "Ah Lord God! behold, ⁿthou hast made the

orbs, and continues them for lights to the earth, and that divideth the sea when the waves thereof roar, will keep him through faith unto salvation. The personal happiness of every true believer is secured by that promise, covenant, and oath, which assures us, that the gates of hell shall not prevail against the church. This his love is immeasurable, and passeth knowledge; it can only be apprehended by faith and experience; and to those who thus apprehend it, every present mercy is a pledge and earnest of his complete and eternal salvation.

NOTES.

CHAP. XXXII. V. 2. Jeremiah was confined, to prevent his publicly delivering his predictions; but it does not appear that he was put to further hardship at this time, or that his friends were excluded from him.—Zedekiah and his princes were desperately resolved to hold out to the last extremity, not only against the superior power of the Chaldeans, but in defiance of the word of God; and Jeremiah must be silenced, or he would discourage the people by his predictions.

V. 4. (Marg. Ref.)

V. 5. 'In his posterity, whom I will restore to their own country.' (Louth.) —Zedekiah's sons were slain before his eyes; his daughters were carried by Johanan the son of Kareah into Egypt, and never returned. No individual of his posterity is mentioned in Scripture, (Note, xxii. 30;) so that the visitation of death seems to be exclusively meant.—'Till I take Zedekiah away by death; for he shall not die by the sword.' (xxxiv. 5. Ez. xii. 13.)

V. 6-15. The prophet was assured that the city and temple would soon be levelled with the ground; and all the rest of the land was at that time in the possession of the Chaldeans; yet the Lord made it known to him, that his cousin would come to him to sell him a field; and as he was the next in succession, to whom the right of redemption belonged, he commanded him to purchase it. Accordingly Hanameel came on this business. During the famine that prevailed in the city, he probably wanted money to buy bread, and his field would not be thought of much value in such circumstances; which may account for the stipulated sum being so small, for probably it was not more than forty shillings. It does not concern us to enquire, whether this land were a part of the possessions of the priests, in the suburbs of Anathoth, or some other small estate in the neighbourhood, that had come into the family; for the thing signified, not the sign, was chiefly to be noticed. The prophet himself was not likely to have any advantage from the field, nor any relation that was nearer to him than Hanameel himself; and it might be very inconvenient to him to part even with so small a sum, in his difficult circumstances; but he knew that it was the word of the Lord, and implicitly obeyed it. By remaining unmarried, (xvi.) he assured the people, that he was satisfied of the truth of his predictions respecting the captivity; and by thus buying the field, he proved the same as to his predictions of their restoration.—The transaction being settled, according to the law and custom of the time, with great punctuality, would give it notoriety, and his orders to his companion Baruch to put the deeds into an earthen vessel, (an apt emblem of the precariousness of such possessions,) and to secure them in some place, where they might be found at the end of many days, would cause the annexed reason to be the more noticed and remembered.

V. 17. Heard, &c. Or 'hidden from thee,'—out of the reach of thy wisdom to

heaven and the earth, by thy great power and stretched-out arm, and there is nothing too hard for thee :

18 Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them : "the great, the mighty God, the LORD of hosts, is his name,

19 Great in counsel, and mighty in work : "for thine eyes are open upon all the ways of the sons of men ; "to give every one according to his ways, and according to the fruit of his doings :

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men ; "and hast made thee a name, as at this day ;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror ;

22 And hast given them this land which thou didst swear to their fathers to give them, a land flowing with milk and honey ;

23 And they came in, "and possessed it, "but they obeyed not thy voice, neither walked in thy law ; they have done nothing of all that thou commandedst them to do : "therefore thou hast caused all this evil to come upon them.

24 Behold the "mounts, they are come unto the city to take it ; and "the city is given into the hand of the Chaldeans that fight against it, "because of the sword, and of the famine, and of the pestilence : and "what thou hast spoken is come to pass ; and, behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses ; "for the city is given into the hand of the Chaldeans !

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I am the LORD, "the God of all flesh : "is there any thing too hard for me ?

28 Therefore thus saith the LORD ; "Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

Deut. xxvi. 9-11. Ez. xx. 6. 15. m Neh. ix. 22-26. Ps. xlv. 2. 3. lxxviii. 54. 55. ev. 44. 45. n xi. 7. 8. Judg. ii. 11-13. x. 6. &c. Ezra ix. 7. Neh. ix. 29-30. Ez. xx. 8. 13. 21. Dan. ix. 4. 6. 10-14. Zech. i. 2-4. o Lev. xxvi. 14. &c. Deut. xxviii. 15. &c. Lam. i. 8. 18. v. 17. l. Or. engines of shot. xxxiii. 4. Ez. xxi. 22. p 3. 36. xxi. 4-7. xxxvii. 6-10. q xlv. 12-15. xv. 1-3. xvi. 4. r Josh. xxvii. 15. 16. Zech. i. 6. s Num. xvi. 22. 15. lxxv. 8. Rom. ii. 29. 30. t 17. Matt. xix. 26. u 3. 24. 36. xix. 7-12. xx. 5.

compass.' (Lowth.) (Marg. Ref.) The original more generally "signifies wonderful." Nothing of any kind is hidden from thee, or is too hard for thee, and therefore appears to thee wonderful.' (Gen. xviii. 14. Judg. xiii. 18. marg. Is. ix. 6.)—The prophet seems to have been greatly surprised, at comparing the command just given with the dispensations of Providence. The whole appeared wonderful to him ; but he knew that it was not so before God, because "known unto him are all his works from the beginning of the world," and he "worketh all things after the counsel of his own will." This therefore seems to have implied a petition for some further satisfaction on the subject.

V. 18. (Notes, xvi. 10-12. xxxi. 29. 30. Ez. xx. 5.)

V. 19. 'Who art infinitely wise in ordering all events, and as powerful in putting thy decrees in execution.' (Lowth.)

V. 20. Unto, &c. 'The remembrance of which is preserved to this day.' (Lowth.)

V. 24. Mounts. 'The word signifieth any thing that is cast up, as a mount or a rampart ; and is also used for engines of war, which were laid on an high place to shoot into a city, before the invention of guns.'

V. 25. Or rather "Although the city," &c. The prophet seems to have been greatly perplexed when he reflected on this transaction. Perhaps he yet indulged a hope, that the city might be spared ; or he feared, that the people would put this construction on his conduct. But having stayed his mind on the perfections of God, and on his sovereignty and wondrous works for Israel, and expressed himself as one assured that he was righteous in all his judgments ; he concluded with intimating his difficulties ; there was every appearance, that the Chaldeans would speedily succeed in their attempt ; yet the Lord ordered him to buy the field, with great exactness about the witnesses and the deeds, though the city was given into the hand of their enemies. And what could be the design of such orders ?

A.M. 3415.

B.C. 589.

y 27. Gen. xlviii. 14. Job xlii. 2. Luke i. 37. xviii. 27. Or, hid from thee. Dan. ii. 22. Acts xv. 18. Eph. iii. 9-11. z Ex. xx. 5. Num. xxi. 18. Deut. x. 10. 10-12. Rom. xi. 26. Matt. xxiii. 32-36. xxviii. 25. a Gen. xlix. 24. Deut. vii. 21. v. 17. Neh. i. 5. Ps. i. 1. cxlv. 3. 6. Is. ix. 6. x. 21-17. 15. Hab. i. 12. b x. 16. xxxi. 35. c Is. ix. 6. xxviii. 29. xi. 13. xlvii. 10-12. Rom. xi. 33. 34. Eoh. i. 11. s Heb. doing. Ex. xv. 11. Ps. cxviii. 23. Dan. iv. 35. d xlv. 17. xxviii. 24. 2 Chr. xiv. 9. Job xxxiv. 21. Ps. xxviii. 13-15. xxiv. 15. Prov. v. 21. Heb. iv. 13. e xviii. 10. 1 Kings viii. 32. Ps. lxxi. 12. Ec. xii. 11. Matt. xvi. 27. John v. 29. Rom. ii. 6-10. 2 Cor. v. 10. Rev. xxi. 12. f Ex. vii. 3. x. 2. Deut. iv. 34. vi. 22. vii. 19. Neh. ix. 10. Ps. lxxviii. 43. ev. 27. cxkxv. 36. Acts vii. 9.

g Ex. ix. 16. 1 Chr. xvii. 21. Is. lxxi. 12. Dan. ix. 15. h Ex. vi. 6. xlii. 14. 15. 2 Sam. vii. 22. 23. Ps. cv. 37. 43. i Ez. vi. xliii. 9. Deut. xxvii. 8. 1 Kings viii. 42. Ps. cxkxvi. 12. k Gen. xlii. 15. xv. 18-21. xxiv. 7. xxviii. 13-15. xxxv. 11. 12. 1. 24. Ex. xlii. 5. Num. xiv. 16. 30. Deut. i. 8. 35. vi. 10. 18. 23. vii. 13. viii. 1. Josh. i. 6. xxi. 43. Neh. ix. 15. Ps. ev. 9-11. l xi. 5. Ex. xlii. 8. 17. xlii. 5. xxxiii. 1-3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

m Neh. ix. 22-26. Ps. xlv. 2. 3. lxxviii. 54. 55. ev. 44. 45. n xi. 7. 8. Judg. ii. 11-13. x. 6. &c. Ezra ix. 7. Neh. ix. 29-30. Ez. xx. 8. 13. 21. Dan. ix. 4. 6. 10-14. Zech. i. 2-4. o Lev. xxvi. 14. &c. Deut. xxviii. 15. &c. Lam. i. 8. 18. v. 17. l. Or. engines of shot. xxxiii. 4. Ez. xxi. 22. p 3. 36. xxi. 4-7. xxxvii. 6-10. q xlv. 12-15. xv. 1-3. xvi. 4. r Josh. xxvii. 15. 16. Zech. i. 6. s Num. xvi. 22. 15. lxxv. 8. Rom. ii. 29. 30. t 17. Matt. xix. 26. u 3. 24. 36. xix. 7-12. xx. 5.

x xvii. 27. xxi. 10. xxviii. 8-10. xxxviii. 23. xxxix. 8. liii. 13. y vii. 18. xix. 13. xiv. 17-19. 29. z ii. 7. iii. 25. vii. 22-25. xxii. 21. Deut. ix. 7-12. 22-24. 2 Kings xxi. 9. &c. Neh. ix. 16. &c. Ps. cvi. 6. 7. Is. lxxiii. 10. Ez. xvi. 15. &c. xx. 8. 28. xxi. 3. 43. 44. Acts vii. 51-53. a v. 9-11. vi. 6. 7. xxiii. 14. 15. 1 Kings xi. 7. 8. 1 Kings xxi. 4-7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

b 2 Kings xxiii. 27. xxiv. 3. c ii. 26. Ezra ix. 7. Neh. ix. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d xlv. 17. xxviii. 24. 2 Chr. xiv. 9. Job xxxiv. 21. Ps. xxviii. 13-15. xxiv. 15. Prov. v. 21. Heb. iv. 13. e xviii. 10. 1 Kings viii. 32. Ps. lxxi. 12. Ec. xii. 11. Matt. xvi. 27. John v. 29. Rom. ii. 6-10. 2 Cor. v. 10. Rev. xxi. 12. f Ex. vii. 3. x. 2. Deut. iv. 34. vi. 22. vii. 19. Neh. ix. 10. Ps. lxxviii. 43. ev. 27. cxkxv. 36. Acts vii. 9. g Ex. ix. 16. 1 Chr. xvii. 21. Is. lxxi. 12. Dan. ix. 15. h Ex. vi. 6. xlii. 14. 15. 2 Sam. vii. 22. 23. Ps. cv. 37. 43. i Ez. vi. xliii. 9. Deut. xxvii. 8. 1 Kings viii. 42. Ps. cxkxvi. 12. k Gen. xlii. 15. xv. 18-21. xxiv. 7. xxviii. 13-15. xxxv. 11. 12. 1. 24. Ex. xlii. 5. Num. xiv. 16. 30. Deut. i. 8. 35. vi. 10. 18. 23. vii. 13. viii. 1. Josh. i. 6. xxi. 43. Neh. ix. 15. Ps. ev. 9-11. l xi. 5. Ex. xlii. 8. 17. xlii. 5. xxxiii. 1-3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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x xvii. 27. xxi. 10. xxviii. 8-10. xxxviii. 23. xxxix. 8. liii. 13. y vii. 18. xix. 13. xiv. 17-19. 29. z ii. 7. iii. 25. vii. 22-25. xxii. 21. Deut. ix. 7-12. 22-24. 2 Kings xxi. 9. &c. Neh. ix. 16. &c. Ps. cvi. 6. 7. Is. lxxiii. 10. Ez. xvi. 15. &c. xx. 8. 28. xxi. 3. 43. 44. Acts vii. 51-53. a v. 9-11. vi. 6. 7. xxiii. 14. 15. 1 Kings xi. 7. 8. 1 Kings xxi. 4-7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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d xlv. 17. xxviii. 24. 2 Chr. xiv. 9. Job xxxiv. 21. Ps. xxviii. 13-15. xxiv. 15. Prov. v. 21. Heb. iv. 13. e xviii. 10. 1 Kings viii. 32. Ps. lxxi. 12. Ec. xii. 11. Matt. xvi. 27. John v. 29. Rom. ii. 6-10. 2 Cor. v. 10. Rev. xxi. 12. f Ex. vii. 3. x. 2. Deut. iv. 34. vi. 22. vii. 19. Neh. ix. 10. Ps. lxxviii. 43. ev. 27. cxkxv. 36. Acts vii. 9. g Ex. ix. 16. 1 Chr. xvii. 21. Is. lxxi. 12. Dan. ix. 15. h Ex. vi. 6. xlii. 14. 15. 2 Sam. vii. 22. 23. Ps. cv. 37. 43. i Ez. vi. xliii. 9. Deut. xxvii. 8. 1 Kings viii. 42. Ps. cxkxvi. 12. k Gen. xlii. 15. xv. 18-21. xxiv. 7. xxviii. 13-15. xxxv. 11. 12. 1. 24. Ex. xlii. 5. Num. xiv. 16. 30. Deut. i. 8. 35. vi. 10. 18. 23. vii. 13. viii. 1. Josh. i. 6. xxi. 43. Neh. ix. 15. Ps. ev. 9-11. l xi. 5. Ex. xlii. 8. 17. xlii. 5. xxxiii. 1-3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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V. 27. (Marg. Ref.) "The God of all flesh," or of all men ; the Creator, Ruler, and Judge of other nations, as well as Israel, could easily have rescued the city from the Chaldeans, had he seen good ; and he could as easily restore it from its ruins. He employed the Chaldeans to inflict his judgments on the Jews ; and he would employ the Medes and Persians to execute vengeance on Babylon, to give liberty to his people, and to enable them to rebuild the temple and Jerusalem. (Note, 17.)

V. 28-30. (Marg. Ref.)

V. 31. Jerusalem, or Salem, was built not very long after the deluge. (Note, Gen. xiv. 18-20.) But when David took the city of Zion, he so improved and enlarged Jerusalem, in order that it might be the capital of his kingdom, and the centre of Israel's worship ; that he may be considered as the builder of it. He intended that it should be "the holy city ;" and in external privileges it was so ; but even during his lifetime many abominations were there committed ; and no sooner had Solomon completed his father's designs, than the holy and "faithful city became an harlot ;" and continued to be the scene of the grossest idolatries, with little intermission, till the Babylonish captivity.

V. 32-35. (Marg. Ref.)

To cause, &c. The idolatrous kings, princes, and priests, and the false prophets, by their authority, influence, example, menaces, reasonings, and persuasions, "caused Judah to sin ;" that is, they proved successful tempters to the people in general.

V. 36. As the people would not believe the predictions of the siege and destruction of the city, till they were fulfilled before their eyes ; so they seem to have been equally incredulous respecting its future restoration, and generally given up to sullen despondency.

V. 37. (Marg. Ref.) 'This promise, taken in its full extent, was not made good to those that returned from captivity ; because they were frequently

29 And the Chaldeans, that fight against this city, shall come and "set fire on this city, and burn it, with the houses, "upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For "the children of Israel and the children of Judah have only done evil before me from their youth : for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For "this city hath been to me as "a provocation of mine anger and of my fury, from the day that they built it even unto this day ; "that I should remove it from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, "they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have "turned unto me the "back, and not the face : though I taught them, "rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they "set their abominations in the house, which is called by my name, to defile it.

35 And "they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech ; "which I commanded them not, neither came it into my mind, that they should do this abomination, "to cause Judah to sin.

36 ¶ And "now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, 'It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence ;

37 Behold, "I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath ; and I will bring them again unto this place, "and I will cause them to dwell safely :

38 And "they shall be my people, and I will be their God :

39 And "I will give them one heart, and one way, "that they may fear me "for ever, "for the good of them, and of their children after them.

20. xxxviii. 21-25. xxxix. 25-29. Hos. i. 11. iii. 5. Am. ix. 14. 15. Ob. 17-21. Zeph. iii. 20. n xxviii. 6. o Lev. xxvi. 25-28. Zech. ii. 4. 5. iii. 10. p Lev. xxvi. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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40 And ^aI will make an everlasting covenant with them, ^bthat I will not turn away ^cfrom them to do them good; ^dbut I will put my fear in their hearts, that they shall not depart from me.

41 Yea, ^aI will rejoice over them to do them good, ^band I will plant them in this land ^cassuredly with my whole heart, and with my whole soul.

42 For thus saith the LORD; ^aLike as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ^aye say, ^bit is desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall ^abuy fields for money, and subscribe evidences, and seal ^bthem, and take witnesses, ^cin the land of Benjamin, and in the places about Jerusalem,

¹⁵ Matt. xxiv. 35. ^a 36. Ez. xxxvii. 11-14. ^b 6-15.

infested with wars, as well by the kings of Syria and Egypt, as by the rest of their neighbours;—and were finally subdued and destroyed by the Romans. (*Jerome in Louth.*)

V. 39-41. These verses might have some reference to the revival of religion, which took place after the captivity; but greater and more durable blessings were evidently intended. The introduction of the gospel-dispensation, the conversion of many of the Jews to Christ, their union with each other, and with the gentile converts, in the worship of God; and perhaps the future conversion of the Jewish nation, must be implied in the prophetic meaning: but the character and privileges of all true Christians are also described. By regeneration the Lord gives them one heart, that is, one judgment and disposition. They often differ in things of inferior consequence, through remaining ignorance, sin, and temptation: but in the more important matters, which respect the Divine character and perfections, the evil of sin, and the lost estate of fallen man; the way of salvation through the divine Saviour, and his merits and grace; the nature and excellency of holiness; their obligations to love and serve God; the vanity of the world, and the importance of eternal things; they are all of one mind and judgment. And they are all disposed to repentance, faith in Christ, and love to him and their brethren; to hate sin, and to worship and obey the Lord. Union and communion with God in Christ, and conformity to him, produce congeniality of spirit with each other; so that as far as they are under the influence of divine grace, they are all of one heart and soul, and disposed to associate and worship together; as children of one family, soldiers of one army, or travellers in one journey. They have also all of them access to God, and acceptance with him in one way, even through Jesus Christ; and they all habitually walk in the one way of holiness which he hath marked out to them. These blessings are conferred on them, that they may fear, reverence, worship, and obey God through life; and that a succession of such persons may be preserved on earth to the end of the world. This is for their present and future good, and for that of their children after them; who, being trained up under the ordinances of God, have vast advantages above others, and are generally made partakers of the same grace with their parents, when properly educated. With these persons God makes an everlasting covenant, and secures to them the enjoyment of the promised blessings. He engages never to turn away from them, so as to cease to do them good; and to prevent the effects of their own inconstancy and depravity, by putting his fear into their hearts, that they may not depart from him. So that when *love* declines, and they grow unwatchful, or are tempted to sin, *fear* revives, they begin to tremble for the consequences, and are thus led to renewed repentance, faith, prayer, watchfulness, and obedience. Thus they cannot forfeit the promised blessings; for the Lord engages for their part in the covenant, as well as for his own; and he will assuredly "rejoice over them to do them good, with his whole heart and soul," for the glory of his name; and will bring them to heaven, even as he restored the captive Jews to the land of Canaan.—As nothing like such an unchangeable covenant was made with the Jews after the captivity; we must needs have recourse to a more spiritual and evangelical meaning, in explaining the prophecy. (*Note*, xxxi. 31-34.)

Plant. The re-establishment of Israel and Judah in Canaan, and their union as one nation, after conversion to Christ, is here, as well as in many other places, most clearly and emphatically predicted.

V. 42-44. (*Marg. Ref.*) 'The return of their captivity under Cyrus, shall be an earnest of those greater blessings, I will bestow on them at their general restoration.' (*Louth.*)

PRACTICAL OBSERVATIONS.

V. 1-25. The judgments of God often come gradually upon sinners; but always without fail, when not prevented by timely repentance.—They, who harden their hearts against the warnings of his word, will hate and persecute those that faithfully declare them. But if God be for us, we need not fear the power of any adversary: and they, who fight against him, can never prosper in resisting the executioners of his vengeance.—Ministers should, in their whole conduct, exhibit an example of implicit obedience, and evince that they really believe the doctrines which they teach to others; they should appear disinterested, and attentive to every relative duty; and, though they must not entangle themselves in the affairs of this life, yet, in needful secular concerns, they should act with punctuality and exactness, avoiding all appearance of evil, and precluding, as far as possible, all occasions of contention to survivors.—Earthly inheritances are never of very great value: but in times of great public calamities, and in the hour of death, they begin to appear in their real insignificance; and in the same interesting seasons men begin to form a more

A. M. 3416.

B. C. 588.

s. xxxi. 31-33.
1. 5. Gen. xvi.
7-13. 2 Sam.
xxiii. 5. Is.
xxiv. 5. Iv. 3.
lxi. 8. Luke i.
72-75. Gal. iii.
14-17. Heb. vi.
13-18. xiii. 20.
t. R. z. xxix. 29.
John x. 27-30.
Rom. viii. 28-39.

s. Heb. from after them.
u. xxxi. 33. R. z. xxxvi. 26. Jam. i. 17. 1 Pet. i. 5.

s. Deut. xxx. 9. Is. lxv. 5. Zeph. iii. 17.
v. xxiv. 6. xxxi. 28. Am. ix. 15.
|| Heb. in truth, or stability.
Hos. ii. 19, 20.

z. xxxi. 28. Josh. xlii. 14. 15. Zechar. viii. 14. c. xvii. 26.

d. 37. xxxiii. 7. 11. 20.

CH. XXXIII.
a. xxxii. 2, 3, 8. xxxvii. 21. xxxviii. 28. 2 Tim. ii. 9.
b. 2 Kings xix. 25. Ps. cii. 16. Is. xiv. 32. Heb. xi. 10. 16. Rev. xii. 2. 10.

* Or, JEHOVAH. xxxii. 18. Ex. iii. 14. 15. vi. 3. xv. 3. Am. vi. 8. ix. 6. c. xxix. 12. Deut. iv. 7. 29. 1 Kings viii. 47-50. Ps. i. 15. xci. 15. cxlv. 18. Is. lxv. 6. 7. lxx. 24. Joel ii. 32. Luke xi. 9. 10. Acts ii. 21.

d. Eph. iii. 20. t. Heb. hidden. Ps. xxv. 14. Is. xlvi. 6. Am. iii. 7. 1 Cor. ii. 7-11.

and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: ^afor I will cause their captivity to return, saith the LORD.

CHAP. XXXIII.

Predictions concerning the return of the Jews from captivity; their rebuilding Jerusalem; and the pardon, holiness, comfort, and prosperity connected with those events, 1-13; concerning the coming of Christ, and the performance of the covenant-engagements of God to the Levites and to David, in him, and in his church, 14-26.

MOREOVER the word of the LORD came unto Jeremiah the second time, while ^ahe was yet shut up in the court of the prison, saying,

2 Thus saith the LORD ^athe Maker thereof, the LORD that formed it, to establish it; ^bthe LORD is his name;

3 ^aCall unto me, and I will answer thee, and ^bshew thee great and ^cmighty things, which thou knowest not.

proper estimate of the value of an inheritance in heaven. This consideration should direct our habitual judgment and conduct.—Whatever creates perplexity, should lead us to the throne of grace: and though we must not hesitate to obey God, when we do not perceive the reasons of his commandments; yet we should seek increasing light, that our obedience may be more intelligent. When we cannot understand any particular providential dispensations, we may profitably recur to first and general principles. We are sure that nothing can be too hard for the Creator of the world, that the Judge of all the earth will do right, and that the Saviour of sinners cannot be defective in goodness and mercy. If then the Lord recompense the iniquities of the fathers into the bosom of their children after them; we may be sure, that it consists with his justice; and if he suffer his people to be afflicted by their enemies, it must be the result of his wisdom, truth, and mercy. Whatever he promises or threatens he can easily effect, for "he is great in counsel, and mighty in operation; and his eyes are open upon all the ways of the sons of men, to give to every one according to his doings." The works that he hath wrought for the salvation of his people and the ruin of his enemies, and to make his name glorious, should be considered as so many specimens of his general conduct, and demonstrations that he will perform his whole word.—Alas, how many are there, who enjoy his providential bounties and the means of grace in abundance, who will not obey his voice; nay, will do nothing of all that he hath commanded them to do! Therefore evil comes upon them: and while suffering the punishment of their sins, they will remember that "thus it was written, and thus it must be."

V. 26-44. When we have meditated with prayer and praise on the Divine perfections and conduct, and have referred to him those things that have troubled us; we shall frequently find our minds composed and satisfied, even before we have received a solution of our difficulties; and the Lord will make known to his people his will, as far as their duty and peace are concerned. But he is of one mind, and his purposes are irreversible: he will relax nothing of his requirements, nor at all mitigate the sentence denounced against the impenitent.—When the authority, influence, or example of ungodly men cause others to commit abomination, and when peculiar advantages for instruction are neglected and abused, the wrath of God will burn fiercely against the transgressors. But though the misconduct of vast multitudes has from the beginning made his visible church a provocation of his anger, he will not forsake it; but having destroyed the rebels from among his chosen remnant, he will gather them from all places into his fold, and cause them to dwell safely. To those who are indeed his people, and who have the Lord for their God, he giveth "one heart and one way," that they may be like-minded with himself and each other; their filial fear and reverential worship does not mar the exercise of their grateful love and joy, but concurs in producing active and watchful obedience; this is as much for their good as for his glory, and entails the most valuable blessings on their posterity. Let us seek an interest in these precious promises, and rest in nothing short of them; let us remember that unity of heart and worship among Christians comes from the Spirit of God; and discord from sin and Satan; and let us "endeavour to keep the unity of the Spirit in the bond of peace." Let us diligently seek the good of our children after us, and "bring them up in the nurture and admonition of the Lord." Let us earnestly come to Christ, and constantly use the means of grace: thus we shall know that the everlasting covenant is made with us, and that the Lord will neither turn from us, nor leave us to depart from him. But it is his plan to preserve his people by putting his fear into their hearts; a confidence, therefore, that is never shaken by fear, even when disgraced by sin, is very suspicious; and some tender trembling Christians have better evidence of their safety, than they can be made to perceive. But we should be careful not to persuade men to a degree of confidence above their experience, diligence, conscientiousness, and simplicity; for this counteracts the Lord's plan. They, who are interested in the covenant, will in due time have the comfort of it. The Lord will "rejoice over them to do them good;" he will delight that "nothing is too hard for him," and that he can make the objects of his love as happy as he pleases: and he will never leave them nor forsake them, till he has planted them in his courts above, with his whole heart and soul. Let us then bear up under our trials, assured that we shall obtain all the good that he hath promised us, and far beyond our highest conceptions of it.

NOTES.

CHAP. XXXIII. V. 2. *Maker.* This may either refer to the creation and establishment of the earth; or to the formation and establishment of the

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass

V. 6—9. All human efforts to close the wounds and heal the maladies of Zion, made them worse: but in due time the Lord intended to apply effectual remedies to them; to re-establish her civil and ecclesiastical state, and to make known to her inhabitants the abundance of his mercy in being reconciled to them, the abundance of peace and prosperity to be found in his service, and the abundance of his truth in performing his promises. For he meant to cleanse them from both the guilt and pollution of their sins; and then they would be an accepted, holy, and happy people, in whom he would delight and be glorified in the sight of the nations, who would be filled with astonishment and consternation, lest the power that had so prospered the Jews, should punish them for their enmity and injuries against them. (*Note, Est. vi. 11—13.*) (*Marg. Ref.*)

Lam. ii. 15, 16. Is. lv. 15. Ez. xxv. 3. xxvi. 2. xxxv. 10—15. xxxvi. 2. r 20. Gen. viii. 22.
s xxxi. 35, 36. Ps. lxxiv. 16, 17. civ. 19. t 26. Gen. xlix. 10. u 7—11. Ezra ii. 1.
x xxxi. 20. Is. xiv. 1. liv. 8. Ez. xxxix. 25. Hos. i. 7. ii. 23. Zech. x. 6. Rom. xi. 22.

V. 20—23, (*Marg. Ref.*) (*Note, Gen. viii. 20—22.*)

CHAP. XXXIV.

The prophet is sent to assure Zedekiah, that the city would be taken; and that he would be carried to Babylon, and there die in peace, 1-7. The princes and people, having covenanted to set free their enslaved brethren, again reduce them to bondage, 8-11. God by the prophet proclaims liberty to the sword, pestilence, and famine; and predicts the return and success of the Chaldeans, 12-22.

THE word which came unto Jeremiah from the LORD, (when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof,) saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, and the shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee, and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah:

V. 24. *Despised, &c.* The Jews despised the privilege of being God's people, when they were driven out of Canaan for their sins; and the nations despised them, as if no more to be a people; but the Lord intended to restore them from their captivity, and to raise up Christ among them; and in both respects to perform the mercy promised to their fathers.

PRACTICAL OBSERVATIONS.

The Lord more values, favours, and honours his faithful servants in a prison than ungodly princes on their thrones, or hypocritical priests in the temple; and his presence and consolations can make any situation pleasant.—He that created and upholds the earth, forms and establishes the church; and no power can prevail against him. All blessings must be sought by fervent prayer, which the Lord never fails to answer. The trembling sinner, when he begins to call upon God, soon begins to discover and experience such glory and blessedness as before he could not have conceived. And as the believer continues to call on the Lord, he is led further and further in the same way, and finds in every thing, that he is “able to do exceedingly abundantly for him, above all that he can ask or think.” But when the saint shall arrive in heaven, what great, what glorious, what hidden things will be shewn him, when he shall see the Lord as he is, be made like him, and know even as he is known!—When sinners are suffering under divine corrections, or trembling for fear of the wrath to come; they only increase and prolong their miseries, by delaying to submit to God: but when they cast themselves unreservedly on his mercy, he brings health and cure to their souls, and reveals to them the abundance of his peace and truth. His sanctifying grace and pardoning mercy are inseparably connected: he certainly pardons all whom he cleanses; and cleanses all whom he pardons; they who are thus washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God, are enabled to walk before him in peace and purity; and he takes pleasure in them, and is glorified by them, and in his goodness to them, before those that are without. Many are thus led to perceive a real difference betwixt the people of God, and the world around them; and to fear his wrath for their enmity to those whom he delighteth to honour. Thus they tremble at the view of the prosperity and joy of believers, and are led to enquire after his salvation, and at length to partake of it; while in the same manner others are overawed and kept from doing them further injury.—Though the Lord will hide his face from his people for their sins; yet he will return to repair the desolations of his church; and, notwithstanding interruptions, “the voice of joy and thanksgiving shall be heard in the dwellings of the righteous.” Whilst they praise him for his everlasting mercy, they cannot but rejoice in him; and their sacrifices of praise are highly acceptable and honourable to him, when presented in the name of his beloved Son.—Where he gives righteousness and peace, he will supply all temporal wants; and our relations and possessions will be comfortable to us, in proportion as they are sanctified by the word of God and prayer. When his time comes, he will perform every good thing that he hath promised to his church; and as he fulfilled his word, in giving his Son to be the sacrifice for our sins and the Lord our Righteousness, who was emphatically “that good thing promised to the house of Israel;” it would be the most inexcusable incredulity, to question the performance of any of his engagements. Through this our righteous

A. M. 3415.

B. C. 599.

a xxxii. 2. xxxix. 1—3. lili. 4. 2 Kings xxv. 1—9. 2 Chr. xxxvi. 12—17.

b Dan. ii. 37. 38. iv. 1. 22. v. 19. * Heb. the dominion of his hand. c 7.

d xxi. 4. 10. xxxii. 3. 26. 29. xxxviii. 23. xxxix. 8.

e 21. xxxii. 4. xxxviii. 17.

f xxxix. 5—7. lili. 9—11. 2 Kings xxv. 6. 7. Ez. xii. 13. xviii. 18—20. xxi. 25. + Heb. his mouth shall speak to thy mouth.

g 2 Chr. xvi. 14. xli. 19. Dan. ii. 46. h xxii. 18. Lam. iv. 20.

i 1 Sam. iii. 18. xv. 16—24. 2 Sam. xii. 7—12. 1 Kings xxi. 10. xxii. 14. Ez. ii. 7. Matt. vi. 4. Acts xx. 27. k iv. 5. viii. 14. xi. 12. Deut. xxviii. 52.

l Josh. x. 3. 11. xv. 35. 39. 2 Kings xix. 8. Mic. i. 13.

m 2 Chr. xi. 5—9. n 2 Kings ix. 17. xxiii. 2. 3. 2 Chr. xv. 12. 13. 16. xxix. 10. xxxix. 30—33. Neh. ix. 38. x. 1. &c. o 14. Ex. xxi. 2—4. xxiii. 10. 11. Lev. xxiv. 10. 19—46. Deut. xv. 12. Neh. v. 1—13. p xxvii. 7. xxx. 8.

q xxvi. 10. 16. xxxvi. 12. 24. 25. xxxviii. 4. r 21. lili. 13. xxxvii. 5. 13. viii. 8. 15. ix. 28. 34. 35. x. 17—20. xiv. 3—9. 1 Sam. xix. 6. 11. xv. 19. xxvi. 21. Ps. xxxvi. 3. lxxviii. 34—36. cxv. 5. Prov. xxvi. 11. Ec. viii. 11. Hos. vi. 4. vii. 16. Zeph. i. 6. Matt. xii. 43—45. Rom. ii. 4. 5. 9. 2 Pet. ii. 20—22.

s xxxi. 32. Ex. xxiv. 3. 7. 8. Deut. v. 2. 3. 27. t vii. 22. xi. 4. 7. Deut. vii. 8. xvi. 15. xvi. 12. xxiv. 18. Josh. xxiv. 17. Judg. vi. 8.

u 8. 9. Ex. xxi. 1—4. xxxii. 10. Deut. xv. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

x vii. 25. 26. xi. 8—10. xxxii. 30. 1 Sam. viii. 7. 8. 2 Kings xvii. 13. 14. 2 Chr. xxxvi. 16. Neh. ix. 30. Ez. xx. 4. 8. Zech. vii. 11. 12.

for these defenced cities remained of the cities of Judah.

8 ¶ This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers, in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of seven years let ye go every man his brother an Hebrew which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

x vii. 25. 26. xi. 8—10. xxxii. 30. 1 Sam. viii. 7. 8. 2 Kings xvii. 13. 14. 2 Chr. xxxvi. 16. Neh. ix. 30. Ez. xx. 4. 8. Zech. vii. 11. 12.

King, who reigns on the throne of David and is our High-Priest upon his throne, let us bring our spiritual sacrifices continually, giving thanks to our God and Father by him. Let us pray, that the royal priesthood may be multiplied as the sand of the sea; and in order to this, that able and faithful ministers may be sent forth into every place, to call sinners to the knowledge of salvation, and to excite his people to glorify God with their lips and in their lives. Whilst we value our privileges, as the people of God, let us not despise those families which were of old his chosen, though for a time they seem to be cast off: for as he hath appointed the ordinances of heaven and earth, and the sun and moon know their appointed seasons; so surely will he cause their captivity to return, and have mercy on them. And as he, who rules over the whole spiritual seed of Abraham, sprang from that nation according to the flesh; he will deem his honour concerned in bringing them again into his church, and restoring them to their former privileges.

NOTES.

CHAP. XXXIV. V. 2—5. (xxxii. 1—5.) Zedekiah was assured that he should be taken prisoner and carried captive, notwithstanding all his efforts to defend himself, or to escape by flight: but he was also informed that he should not be slain in battle, or die a violent death; but that he should die in peace according to the course of nature. Perhaps he was brought to repentance, and died at peace with God. It was, however, foretold that the Jews would shew him the same respect, which had been paid to other kings of Judah after their decease; and lament, that in his days the measure of their national iniquity was completed, and the family of David reduced so low; though he was not so desperately wicked, as some of his predecessors had been. It is not known at what time Zedekiah died.

V. 8—11. (Notes, Exod. xxi. 2—6.) The Jews did not generally observe the divine law, in freeing their brethren who had become slaves, after they had served them seven years. But when Jerusalem was straitened by the Chaldeans, the king, perhaps excited by Jeremiah, entered into a solemn covenant with the people, to set at liberty all their Hebrew slaves; and it was proclaimed that none of them, on any pretence, should thus illegally use the service of their brethren: accordingly the law was in this respect complied with. But when Pharaoh's army came out of Egypt to assist them, and the Chaldeans had left the siege of Jerusalem to go and meet them, thinking the danger was over, they impiously violated their solemn covenant, and with the most cruel injustice reduced to slavery the very persons, to whom they had just before given freedom.

Princes. The verse may be thus translated, “All the princes consented, that every one should let his man-servant go free: they consented, I say, and let them go.” (Lowth.)

V. 14. “The seventh year was the year of release. (Deut. xv. 9;) consequently servants were to continue in service but six years, and at the beginning of the seventh were to be made free.—Thus, “At the end of three years, thou shalt bring forth all the tithes,” &c. “The third year is the year of tithing.” (Deut. xiv. 28. xxvi. 12.) “So Christ is said to “rise again after three days,” which is elsewhere explained by his rising on the third day.” (Lowth.) It is generally supposed, that the slaves should have been set at liberty on each sabbatical year: but in that case many of them would have served far less than

15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me, in the house which is called by my name;

16 But ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof;

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

six years; and this is not expressly mentioned either in the law of liberating slaves, or in that of keeping the sabbatical year. It is, however, likely that when no special reasons required the contrary, the observation of it was attended by giving liberty to slaves, as well as a release of insolvent debtors; and that the transaction here recorded was on a sabbatical year, though the calculations of learned men on that subject are not very satisfactory. (*Marg. Ref.*)

V. 15, 16. It was a most solemn covenant made at the temple in the name of the Lord; so that the violation of it "polluted his name," and was a most atrocious act of perjury.

V. 17. The Lord gave liberty to those judgments to seize upon the Jews: he cast them out of his protection, and left them exposed to every kind of misery. 'These calamities come upon you by direction and commission from God, as the executors of his justice.' (*Louth.*) (*Marg. Ref.*)

V. 18, 19. (*Note, Gen. xv. 10.*) This ceremony of dividing the sacrifice, and passing between the parts of it, implied an imprecation on the persons covenanting, (if they brake their engagement,) that they might be thus cut asunder, and made a sacrifice to divine justice.

V. 20—22. (*Marg. Ref.*; and notes on the texts referred to.)

PRACTICAL OBSERVATIONS.

In the midst of wrath the Lord remembers mercy: and whatever calamities a sinner endures through life, or however he ends his days; if he dies at peace with God, he is highly favoured: and as faithful reproofs and severe corrections tend far more to this happy event, than flattery and prosperity; they are in themselves far preferable, though seldom chosen.—The mercy of God to us should teach us mercy to our brethren: but they that despise his authority, commonly abuse their authority over others. Yet the Lord will severely punish even the greatest princes for oppressing their meanest slaves.—Many things contained in the word of God are not known to his professed worshippers, which they will sometimes obey when set before them: and this is one end and use of preaching.—When those in authority join example to their influence in promoting equity and humanity, they may effect great things in a little time: and this, as far as it goes, is doing right in the sight of God, who loveth righteousness and mercy. But when reformation springs only from terror and the prospect of imminent destruction, it is seldom durable. Many in such circumstances, seem very penitent, make hasty resolutions and solemn engagements, and "do many things;" but when the terror is subsided, they repent of their repentance, fall more entirely under the power of their sins, and seem in haste to undo the little good they had done. Solemn vows and sacramental engagements, thus entered into, only pollute the name and profane the ordinances of the Lord: and they, who are most forward to bind themselves by imprecations to perform their vows, are commonly most ready to violate them. But if men repent of their repentance, God will repent of his forbearance: "they shall have judgment without mercy, who have shewed no mercy;" and they, who will not obey God in their conduct towards those

A.M. 3397. B.C. 607.

y 10, 11. 1 Kings
xxi. 27
2 Kings x. 30, 31.
xii. 2. xiv. 3.
Is. lviii. 2.
Matt. xv. 8.
Mark vi. 20.
8 Heb. to-day.
z 8. 2 Kings
xxiii. 3. Neh x.
29. Ps. lxxvi.
li. cxix. 106.
11 Heb. where-
upon my name
is called. vii. 10.
11.
a 11. 1 Sam. xv.
11. Ez. iii. 20.
xviii 24. xxviii.
12. 13. Luke
viii. 13—15.
b Ex. xx. 7. Lev.
xii. 2. Ez. xvii.
16—19. xx. 39.
xxix. 7. Mal. i.
7. 12.
c 1. Lev. xxvi. 34.
35. Deut. xix.
19. Judg. i. 6.
7. Esth. vii. 10.
Dan. vi. 24.
Mat. vii. 2.
Luke vi. 37, 38.
Gal. vi. 7. Jam.
ii. 13. Rev. xvi.
6.
d xxvii. 24. 35.
xviii 6. 7. Ez.
xiv. 17—21.
e xv. 4. xxiv.
9, 10. xxix. 18.
Deut. xxviii. 64.
* Heb. for a re-
moning.
f Gen. xv. 10. 17.
18. Ps. i. 5.
g 10. Ez. xxii. 27.
&c. Dan ix. 6.
8. 12. Mic. vii.
1—5. Zeph. iii.
3, 4.
h xxix. 2. xxxviii.
7. 2 Kings xxiv.
15.
i iv. 30. xxi. 7.
xxii. 15. xxxviii.
16. xlv. 30.
k vii. 33. xvi. 4.
xix. 7. Rev. xix.
17—21.
l xxxix. 6. lii. 10.
24—27. 2 Kings
xxiv. 18.
m Lam. iv. 20.
Ez. xxvii. 16.
n xxxvii. 5, 11.

n 2 Sam. xvi. 11.
2 Kings xxiv. 2.
3. 2 Chr. xxxv.
17. Is. x. 5—7.
xiii. 3. Am. iii.
6. Matt. xxii. 7.
o xxxvii. 5—10.
p xvi. 4—10.
xxxii. 29. xxxviii.
23. xxxix. 8. lii.
13.
q ix. 11. xxxiii.
10. div. 2. 5.
22. Is. vi. 11.
lxiv. 10. Ez.
xxviii. 27. 28.
Mic. vii. 18.
r 1. 1 Chr. ii. 55.
1. 2 Chr. ii. 55.
3. 6. 10. 1 Chr.
ix. 26. xxii. 28.
2 Chr. iii. 9.
xxxii. 31. Ezra
viii. 32. Neh.
xiii. 5, 6, 9. Ez.
xi. 13. 16. xli.
5—11. xlii. 4—
13.
d xxii. 10—12.
e Deut. xxxiii.
1. Josh. xiv. 6.
1 Sam. ii. 27. ix.
6—8. 1 Kings
xii. 22. xiv. 2.
26. xvii. 18. 24.
xx. 28. 2 Kings
i. 9. ii. 13. v.
14. 20. vi. 10.
xviii. 2. 17. viii. 2.
—8. xxi. 16.
17. 2 Chr. viii.
14. xxv. 7—9.
f Tim. vi. 11.
2 Tim. iii. 17.
g xxvi. 10.
g lii. 24. 2 Kings
xii. 9. xiv. 18.
2 Chr. x. 18. 19.
26. 2 Chr. viii.
14. Ps. lxxxiv.
10.
* Or, threshold,
or vessel. Ez.
cliv. 11.
h Am. ii. 12.
2 Cor. ii. 9.
i 2 Kings x. 15.
vii. 26—31. 1

22 Behold, I will command saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

CHAP. XXXV.

Jeremiah invites the Rechabites to drink wine; who answer, that, obeying their ancestor Jonadab, they drank none, and lived in tents, &c. 1—11. The disobedience of the Jews contrasted with this example, 12—17. Promises to the Rechabites, 18, 19.

THE word, which came unto Jeremiah from the LORD, in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye

whom they have been used to oppress, will be cast out of his protection, and exposed to his temporal and eternal judgments.—Let us then look to our hearts; that our repentance may be genuine, and that the law of loving God supremely, and our neighbour as ourselves, may be so written in our hearts, as to regulate our conduct in all our transactions.

NOTES.

CHAP. XXXV. V. 4. The Rechabites were a family of the Kenites, who descended from Moses' father-in-law, (*Notes, Judg. i. 16. 1 Chron. ii. 55.*) They had dwelt in the land from the first, but no inheritance seems to have been allotted them. It was doubtless well known, that they had rules of conduct peculiar to themselves: but this trial was made to shew their steady adherence to their rules, and the reasons they assigned for it, in order to shame the disobedience of the Jews. (*Marg. Ref.*) The Rechabites were descended from the Kenites; they were never incorporated with the Jews; but yet were looked on as friends and allies. They were worshippers of the true God, though they were not circumcised. (*Louth.*)—The prophet seems to have brought the Rechabites into a chamber adjoining to the temple, and to have been particular in describing it, in order to render the transaction more public; and Hanan, being a man of God, would readily accommodate them.

V. 5. God commanded Jeremiah to give the Rechabites wine to drink; but he did not command them to drink, so that they were free to refuse it.

V. 6, 7. (*Notes, 2 Kings, x. 15, 16.*) Jonadab lived about three hundred years before this time. He had probably practised these rules himself; and having trained up his children to habits of abstemiousness, he enjoined them and their posterity to adhere to them. He seems to have desired, that they should be, as much as possible, kept from temptations to avarice, luxury, and sensuality; and be a hardy, self-denied, and industrious race. He might also foresee the calamities, which were likely to come on Judah and Israel, and desire that his posterity should be prepared for the worst. He seems to have wished them to avoid giving umbrage, or exciting the jealousy or envy of those among whom they lived, which would have been the natural effect of their living in opulence, magnificence, or luxury: for one reason of his rules was, "that they might live long in the land where they were strangers." But above all, he doubtless meant, that they should be devoted to God, as a race of perpetual Nazarites; and he deemed these rules conducive to this end, and calculated to render them simple, humble, patient, and superior to the delights of sense.—Such injunctions of dying parents, or others, can only be considered as counsels: and if consistent with Scripture, suited to the circumstances of the times; and neither put in the place of the merits of Christ, nor in that of obedience to God's commandments, but subordinated to them, and used in subservience to true godliness; they may be given and observed with propriety and advantage.—The Rechabites and the Nazarites resembled the religious orders in the Romish church, more than any other persons in the Old Testament; yet they were not forbidden to marry, or commanded "to abstain from meats." No restriction was laid on them in these respects.

shall dwell in tents; ^mthat ye may live many days in the land where ye *be* strangers.

8 Thus have ⁿwe obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: ^oneither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, ^pwhen Nebuchadrezzar king of Babylon came up into the land, that we said, ^qCome, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah, and the inhabitants of Jerusalem, ^rWill ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, ^srising early and speaking; ^tbut ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, ^uReturn ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ^vye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

V. 11. The Rechabites abode at Jerusalem at this time, not by choice, or through any relaxation of their rules, but to shelter themselves from the invaders. (Note, 2 Kings, xxiv. 2.)

V. 13-16. The command given to the Rechabites, originated from a man like themselves, to whom their obligations were small, when compared with those of the Jews to their God; and whose authority was limited and inconsiderable, compared with that of JEHOVAH. When Jonadab died, all his authority expired with him: he could no longer remind his children of his injunctions, take cognizance of their conduct, reward their obedience, or punish their disobedience. Yet, out of respect to his memory, deference to his wisdom, or experience of the salutary effects of his counsels, they persevered in observing them. But the Jews disobeyed the commands of God, who daily loaded them with benefits; whose authority continued in full force, who earnestly and frequently reminded them of their duty, and called them to repentance; and who could reward or punish them, as much and as long as he pleased! Moreover, the commands of Jonadab were far more rigorous than the Divine laws, and forbade the use and possessions of those things, which God allowed his people to possess and to enjoy. All these considerations tended to expose the folly, ingratitude, and unreasonableness of their disobedience.

V. 18, 19. The Rechabites seem to have been preserved comparatively uncorrupt, by observing these rules: their respect to their venerable ancestor was commendable, and shewed a docile disposition; their peculiarities do not seem to have been leavened by superstition, spiritual pride, moroseness, or censoriousness; but to have been subservient to piety. Their temperance, frugality, and hardness would favour their preservation amid the desolations of the land; even their poverty would tend to secure them from the conqueror; and it was proper that God should avow his readiness to reward every degree of good, when he determined to punish his apostate people. Accordingly he promised, that the family of the Rechabites should be very durably continued; and upheld in the practice of piety and righteousness before him, as his accepted worshippers, even when the Jews were cast out of his sight. This appears to be the meaning of the expression, "to stand before the LORD;" for it cannot be supposed that they performed any service at the temple. Nothing is known respecting the fulfilment of this promise; but doubtless it was performed, and perhaps may be so to this day.

PRACTICAL OBSERVATIONS.

Every method should be used to bring men to repentance: and when promises and threatenings prove ineffectual, we should attempt to shame them out of their iniquities. Man is greatly the creature of habit; thus the abstinence, which to some would be intolerable, to others is easy because customary; and they are not affected by temptations, which to others are irresistible. The longer and the more carefully, wise and pious men have observed the course of the world; the more fully have they been convinced that it is vain,

A. M. 3397.

B. C. 607.

m Ex. xx. 12.
Rph. vi. 2, 3.
n Prov. i. 8, 9.
iv. 1, 2, 10.
20. xiii. 1, Col.
iii. 20.

o Ps. xxxvii. 16.
1 Tim. vi. 6.

p 2 Kings xxiv.
2.

q iv. 6-7. viii.
14.

r v. 3. vi. 8-10.
ix. 12. xxi. 33.
Ps. xxii. 8, 9.
Prov. viii. 10.
xix. 20. Is.
xxviii. 9-12.
xlii. 23. Heb.
xii. 25.

s vii. 13. 25. xi.
7. xxv. 3. 4.
xxvi. 5. xxx.
19. xxxii. 33.

t 2 Chr. xxv. 15.
Prov. i. 20-33.
t Neh. ix. 26. 30.

u Is. xxx. 9. 1, 2.
161. 19. Ez.
vii. 3-5. xvii.
20-23. xviii. 11.

v xxv. 5. xviii. 13.
xiv. 4, 5. Is. i.
161. 19. Ez.
vii. 30-32.

w Hos. xiv. 1-4.
Zech. i. 3, 4.
Acts xxvi. 20.

x vii. 6-7. xvii.
24, 25. xxii. 4.
xxv. 5, 6. Deut.
xxx. 20.

y Is. i. 3. Maj. i.
6. 1 Cor. x. 22.

z xv. 3, 4. xxi. 4
-10. Lev. xxvii.
14. &c. Deut.
xxviii. 15, &c.
xxix. 19-28.
xxxi. 20, 21.
xxii. 15-40.
Josh. xiii. 15.
16. Mic. iii. 12.
a vii. 13. Prov. i.
25, &c. Is. i. 2.
1st. 12. xvi. 4.
Luke xiii. 34.
35. Rom. x. 21.

b Ex. xx. 12.
Deut. v. 16.
Eph. vi. 1, 2.

c Heb. There
shall not a man
be cut off from
Jonadab the son
of Rechab to
stand. 1 Chr. ii.
55.

d Ex. 19. xxxiii.
17, 18. Luke
xxi. 36. Jude
24.

CH. XXXVI.

a xxv. 1. xxxv.
1. 2 Kings xxiv.
1, 2.

b 6. 23. 29. xxx.
2. xiv. 1. ii. 60.
Ex. xvii. 14.
Deut. xxxi. 24.

c Ex. vi. 2. Job
xxxi. 35. Ps.
xli. 7. Is. viii. 1.

d xxv. 8, 9. Ez.
ii. 9. iii. 1-3.
12. H. 29, 3.
Zech. v. 1-5.

e xxx. 2.

f ii. 4. xlii. 13.
14. xxxii. 30-
35.

g i. 5. 10. xxv. 9.
-29. xlvii. 11.
f i. 2. 3. xxv. 3.

16 Because ^ythe sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, ^zI will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: ^abecause I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; ^bBecause ye have obeyed the commandment of Jonadab your father; and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel: ^cJonadab the son of Rechab shall not want a man ^dto stand before me for ever.

CHAP. XXXVI.

Jeremiah, at God's command, causes Baruch to write in a roll all his threatening prophecies, 1-7. Baruch reads the roll publicly, and afterwards to the princes, who counsel him and Jeremiah to hide themselves, 8-19. Jehoiakim reads it before Jehoiakim, who casts it into the fire, contrary to the request of the princes; and orders Jeremiah and Baruch to be apprehended: "but the Lord hid them," 20-26. Jeremiah is directed again to write the same, with many like words, and a dreadful sentence against the king; which he does by the hand of Baruch, 27-32.

AND it came to pass ^ain the fourth year of A Jehoiakim, the son of Josiah, king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee ^ba roll of a book, and ^cwrite therein all the words that I have spoken unto thee ^dagainst Israel, and against Judah, and ^eagainst all the nations, from the day I spake unto thee, ^ffrom the days of Josiah, even unto this day.

vexatious, and ensnaring; and that separation from it, (as far as duty will admit,) is far safer and happier, than the most successful pursuit of its pleasures and possessions. It may not be advisable for us to restrict ourselves by such rules, as were prescribed by Jonadab; but it is necessary to learn indifference about all worldly things; to consider ourselves as strangers on earth; and to be devoted to God, and disposed to prefer that station and that way of life, which are best for our souls. We should habituate our appetites to brook denial even in things lawful; and thus inure ourselves to resist temptation, to be contented with mean fare, and to be prepared for all events. It is not generally advisable for young persons to forsake the plain honest employments of their parents; or to be ambitious of living in a more elegant or fashionable style; that is, amid stronger temptations to pride, luxury, sensuality, and rapacity.—Prudence and moderation are conducive to piety; and tend to preserve families from the contagion of prevailing iniquity and ungodliness: by shunning competition and envy, they tend to peace and comfort; by avoiding excess, they promote health and long life; the more mortified we are to this present world, the readier we shall be to leave it, that we may go to a better; and thus we may live and die happy, though we never possess houses or lands, or those other envied acquisitions which most men waste their lives in pursuing. But whatever rules we prescribe to ourselves or receive from others, we must count nothing indispensable but the law of God; for there will be circumstances, when regard to safety may render it necessary to dispense with them. Yet no prudence or good behaviour can exempt us from sharing the common calamities, to which sin hath subjected mankind.—How common is it for men to be more observant of the rules of their order, circle, or sect, or of the traditions of their fathers; than professed Christians are of the precepts of God's word!—Respect to the memory and authority or counsel of pious parents will always meet with some recompense from God, and is commonly made effectual for the continuance of true religion in families through successive generations. But they, who can neither be awed by the terror, nor allured by the goodness, of God, to repent of sin, and return to him; who despise his authority which is absolute, their obligations to him which are infinite, his justice and wrath which are almighty to punish; and his mercy and readiness to forgive, which are boundless and everlasting, will perish miserably; and all the world will see the justice of God in the condemnation of those who disobey his commandments, and neglect his great salvation.

NOTES.

CHAP. XXXVI. V. 1. (Notes, xxv. 1-7. xxx. 2.)

V. 2. From, &c. This was twenty-three years, from the thirtieth of Josiah, when the prophet was first appointed to his office. (Notes, i.)

V. 3. The Lord forsook, that the people would not hear and obey; but it was proper that the prophet should do every thing, that could tend to awaken their attention. His endeavours might be useful to individuals, and the rebels would

2 Chr. xxxiv. 20. b 20, 21. xli. 1. c 25, xxvi. 22, 2 Kings xxii. 12, 14. x

V. 9. As the command was given in the fourth year of Jehoiakim, and this is dated in his fifth year, many expositors are of opinion that the roll was twice read; once in the fourth year, when it was little noticed, and afterwards in the fifth year. And as Jeremiah was shut up, when he first ordered Baruch to read the roll, but had liberty to make his escape after it had been read, (5. 19.) they conclude that two distinct readings must be intended. Others think, that the writing of the roll might take up a considerable time; and that it was deemed expedient to wait for the fasting-day, as the most convenient time for reading it, which was in the fifth year of Jehoiakim; and that Jeremiah was not shut up in prison, but confined from going to the temple, by some other hindrance; and though he was at liberty when the notice was taken of Baruch's reading the roll, yet he had not gone up to the temple to read it himself. If the roll was twice read, (which indeed seems the more probable opinion,) it is supposed, that the first time, was on the great day of atonement; and that, soon after, Nebuchadnezzar took Jerusalem, and carried Jehoiakim to Babylon. (Note, 2 Kings xxiv. 1. Dan. i. 2.) But having made submission to the victor, he was restored to the throne; and, just after his return, the roll was read the second time on a fast, proclaimed and observed in commemoration

11—19. 2 Chr.
xxxiv. 19—31.
Jon. iii, 6. Matt.
xii. 41.

24 Yet they were not afraid, "nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

V. 23—25. It was scarcely possible for a man to shew more contempt and defiance of God, than Jehoiakim did on this occasion. The predictions that he had heard, had been delivered during a long course of years, by a prophet of established reputation; many of his prophecies had already been fulfilled; as Jehoiakim's late captivity at Babylon, and his state of subjection to Nebuchadnezzar proved; and they were all coincident with the written word of God.

25 Nevertheless ^aElnathan, and Delaiah, and Gemariah had ^bmade intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of ^aHammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, ^ato take Baruch the scribe and Jeremiah the prophet; ^abut the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, (after ^bthat the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying,

28 Take thee again ^aanother roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; ^aThou hast burned this roll, saying, ^aWhy hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; ^aHe shall have none to sit upon the throne of David: ^aand his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will ^apunish him and his seed, and his servants, for their iniquity; and ^aI will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

and were addressed immediately to him and his princes. Yet he treated them with the utmost disregard; and deliberately burned the roll, as if the destruction of the sentence could have prevented its execution! And though his princes were not so totally callous, but intreated him not to burn the roll, yet it was a great proof of their insensibility that they rent not their clothes, and shewed no tokens of grief or consternation, either when the roll was read, or when it was so impiously destroyed.—Compare Jehoiakim's conduct with that of his father Josiah, in circumstances not totally dissimilar. (*Marg. Ref.*)

V. 26. *Hid, &c.* Jeremiah and Baruch, by divine direction, lay concealed in some place, where their persecutors could not find them.

V. 29. *To Jehoiakim.* "Or, "of Jehoiakim;" for this command seems to have been given to Jeremiah during the time of his concealment. (*Lowth.*) This is the latest prophecy of Jeremiah, in which Jehoiakim is mentioned, or which is dated from the years of his reign; though he lived about six years afterwards. (xxv. 1. xxvi. 1.)—Perhaps the prophet lay concealed, during that whole time, from the blood-thirsty rage of the king; at least he was directed to let him alone, as one given up to a reprobate mind, for his daring impiety and wickedness on this occasion: while the sentence denounced against him, not being immediately executed, and the prophet apparently silenced, he would be the more hardened in treating the whole as a delusion.

V. 30, 31. (*Note, xxii. 18, 19.*) Jeconiah sat a very short time on his father's throne, and being carried captive to Babylon, was succeeded by his uncle Zedekiah. No other of Jehoiakim's race was king over Judah, though some of them had authority under the kings of Persia: and Mary, the mother of our Lord, was not descended from Solomon, but from Nathan, the son of David. Jeconiah indeed is mentioned in our Lord's genealogy by St. Matthew; but that is the line of Joseph, not of Mary. (*Notes, xxii. 29, 30. Matt. i. Luke ii. 23—38.*)

V. 32. "Though the wicked think to have abolished the word of God, when they have burnt the book thereof, yet this declareth that God will not only raise it up again, but also increase it in greater abundance to their condemnation."—During the persecutions, which the papists carried on against the reformers and others whom they called heretics, the burning of Bibles was a very common practice, to which this note refers.

PRACTICAL OBSERVATIONS.

V. 1—19. Faithful ministers must use every method of awakening the consciences of sinners, if "peradventure God will give them repentance, for the acknowledgment of the truth." His revealed word, and not his secret purpose, is the rule of their conduct; and they must "declare his whole counsel," whether men will hear or forbear, and without desisting because of ill success.—The Lord declares the evil he purposes to do against sinners; that they may "hear and fear, and return from their evil ways;" they who make this use of his warnings, in dependence on his promised mercy, will find him ready to forgive all their iniquities; and all others will be left without excuse.—Different advantages result from the proposal of truth by word of mouth, and by writing; the former is generally more copious, particular, energetic, and affecting; the latter more exact, compendious, and permanent. Both should then be used, "according to the ability that God giveth to every man."—Many attend upon the outward forms of religion, and pretend humiliation,

M. A. 3414.

B. C. 590.

x 12. xxvi. 22.
y Gen. xxxvii. 22.
26—28. Matt.
xxvii. 4. 24. 25.
Acts v. 34. 30.
z Or, the king.

a ii. 30. xxvi. 21
—23. 1 Kings
xix. 1—3. 10. 14.
Matt. xxiii. 34
—37.

a 5. 19. i. 19. xv.
20. 21. 1 Kings
xxvii. 3. 9. xxviii.
4. 10—12.
2 Kings vi. 18—
20. Ps. xxvii. 5.
xxxii. 7. lvii. 1.
lxiv. 2. xci. 1.
cxli. 8. Is. xxxvi.
20. John viii. 59.
Acts xii. 11.
b 23.

c xxviii. 13, 14.
xiv. 25. Job
xxiii. 13. Zech.
i. 5. 6. Matt.
xxiv. 35. 2 Tim.
ii. 13.
d Deut. xxix. 19.
Job xv. 24—27.
xi. 8—10. Is.
xlv. 9. Acts v.
39. 1 Cor. x. 22.
e xxvi. 9. xxvii.
3. Is. xxix. 21.
xxx. 10. Acts v.
28.

f xxiii. 32. 2 Kings
xxiv. 10—15.
g xxii. 18, 19.
z Heb. viii. 1.
Marg.

h xi. 8. xvii. 15.
xi. 15. xxix. 17.
—19. xxxv. 17.
xliv. 4—14. Lev.
xxvi. 14. &c.
Deut. xxviii. 15.
&c.

i 28.
k 4. 18. Ex. i. 15.
Rom. xvi. 22.

l Lev. xxvi. 18.
21. 24. 28. Dan.
iii. 19. Rev.
xxii. 18, 19.
¶ Heb. as they.

CH. XXXVII.

a 2 Kings xxiv.
17. 2 Chr. xxxvi.
10.

b xxii. 24. xxiv.
Jecooniah. lii. 31.
2 Kings xix. 12
—16. 2 Chr.
xxxvi. 9. Jehoa-
chim.
c Ez. xvii. 12—21.
d 2 Kings xxiv.
19, 20. 2 Chr.
xxxvi. 12—16.
Prov. xxix. 12.
Ez. xxi. 25.

* Heb. the hand
of the. 1 Thes.
iv. 8.

e xxi. 1, 2. xxix.
25. lii. 24.

f xlii. 2—4. 20.
Ex. viii. 8. 29.
k. 28. x. 17.
Num. xxi. 7.
1 Sam. xii. 19.
1 Kings xiii. 6.
Acts vii. 24.

g 19. xxxii. 2. 3.
B. C. 589.
h 7. 2 Kings
xxiv. 7. Ez. xvii.
15.

i 11. xxxiv. 21.

k xxi. 2.

32 Then ^atook Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; ^awho wrote therein from the mouth of Jeremiah all the words of the book, which Jehoiakim king of Judah had burned in the fire: ^aand there were added besides unto them many ^alike words.

CHAP. XXXVII.

The Chaldeans having left Jerusalem to meet the Egyptians, Zedekiah sends to desire Jeremiah's prayers; who predicts the certain return and victory of the Chaldeans, 1—10. He is taken up as a deserter, beaten, and put in prison, 11—15. Being privately consulted by Zedekiah; he confirms his former prediction, expostulates with the king, and prevails for some indulgence, 16—21.

AND king ^aZedekiah, the son of Josiah, reigned ^ainstead of ^aConiah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon ^amade king in the land of Judah.

2 But ^aneither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by ^athe prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and ^aZephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, ^aPray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: ^afor they had not put him into prison.

5 Then ^aPharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, ^athey departed from Jerusalem.

6 Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^athat sent you unto

mortification, and devotion, who are not humbled for their sins, and who do not mortify their lusts, present their supplication before the Lord, or return from their evil ways. Yet when multitudes are collected together on such occasions, the ministers of God may find a favourable opportunity of calling them to repentance, and warning them to flee from impending judgments. But national fasts, without national reformation, will avail little to turn away the wrath of God; especially as they who appoint such solemnities, often do not so much as sanction them by their own example! A faithful declaration of divine truth will attract some attention; but in general it reaches last the ears of those who are most advanced in rank and authority, and too often finds them most closed against it. Even such as have some conviction of the truth and importance of what they hear, and are disposed to favour those employed in preaching it, are so surrounded with persons of another stamp, and have so many reserves about their own safety, ease, character, interest, or preferment, that they often dare not act according to their convictions, but endeavour to silence them as soon as they can by some evasion or other; and they often flatter themselves into a persuasion, that they act nobly in their circumstances; if they do not take an active part in persecution, but covertly shelter the servants of God from the rage of their enemies. But they who would follow the Lord wholly, and be indeed the disciples of Christ, must be prepared to venture and suffer everything in his cause.

V. 20—32. There are degrees of guilt even among the ungodly; and condemnation will be proportioned to them. Some rapidly arrive at the height of impiety and presumption; and none more so, than they who have broken off from a religious education. Many act as if their outrages against the word of God could save them from the condemnation denounced by it; or as if their irrational infidelity could invalidate all the demonstrations which we have of its divine original, and render the sacred oracles of none effect! But such persons should be openly opposed, whatever their rank in life or abilities may be; and a few gentle persuasions do not form a sufficient testimony against their impiety; but their contempt of God's word should be noticed with unequivocal tokens of disapprobation, concern, yea, abhorrence.—The Lord himself will protect those who are valiant for his truth, from all their enemies, until they have finished their testimony; and then it is of small consequence by what means they are removed to heaven. But all their opposers will treasure up wrath, and add to the weight of that condemnation, which they would not endure to be told of; for God will honour those who honour him, and in proportion as men despise him, they must sink into contempt and misery.

NOTES.

CHAP. XXXVII. V. 1—5. Nebuchadnezzar made Zedekiah king, and entered into covenant with him, having caused him to swear allegiance in the name of JEHOVAH; yet Zedekiah, despising this oath and covenant, formed an alliance with the king of Egypt, and, depending on his assistance, rebelled against Nebuchadnezzar. (*Notes, Ez. xvii. Marg. Ref.*) Accordingly Pharaoh sent an army to his relief, which caused the Chaldeans to raise the siege of Jerusalem.

V. 10. *Wounded, &c.* Or "men, who had been run through," that is, mortally wounded. God would work miracles for the Chaldeans, rather than let the Jews escape the threatened vengeance.

me to enquire of me, Behold, 'Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and "fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, "Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart.

10 For "though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* "wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, "that when the army of the Chaldeans was "broken up from Jerusalem, for fear of Pharaoh's army,

12 Then Jeremiah "went forth out of Jerusalem to go into "the land of Benjamin, to "separate himself thence in the midst of the people.

13 And when he was "in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, "Thou fastest away to the Chaldeans.

14 Then "said Jeremiah, *It is* "false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore "the princes were wroth with Jeremiah, and smote him, and "put him in prison "in the house of Jonathan the scribe: for they had made that the prison.

v. 40. xvi. 22—24. 2 Cor. xi. 23—25. Heb. xi. 36—38. z Gen. xxxix. 20. 2 Chr. xvi. 10. xvii. 25. Rev. ii. 10. a 20. xxxviii. 6, 26.

V. 12—15. Many of the Jews seem to have taken the opportunity of the Chaldeans' departure, to leave the city, either to attend to their private concerns, or to shift for their safety; and Jeremiah, seeing no prospect of doing any good, sought to retire, either to Anathoth or some other place. It is not clear what his intentions were: however, the Lord had otherwise appointed concerning him; and the malignity of his people was exposed by it. For being met with by Irijah, who was the grandson of Hananiah, (the false prophet, as it is most probable, *Notes*, xxviii.) he was apprehended, and accused of deserting to the Chaldeans; because he had counselled the people to surrender, as the only method of saving themselves and the city: and though he denied the charge, (and doubtless he had no such intention,) he was treated with the utmost cruelty and indignity, and committed to the most dismal and noisome prison, which the enraged princes could find out. The former word, rendered prison, often means *chains*. "They put him in chains, in the house," &c.

In the midst, &c. (12.) Or "from among his people." (*Louth*.) The Septuagint render it "to buy among his people;" that is, to buy provisions, which were scarce in the city:—but the original does not admit of that meaning.

V. 16. The prophet was left for a considerable time, in this wretched condition, namely till the Chaldeans returned and renewed the siege.

V. 17—21. The princes of Jehoiakim were more favourable to the prophet than their king, and afraid of his displeasure: but Zedekiah was less invertebrate than his princes, and afraid of them in favouring him. When Jeremiah was interrogated about the word of the Lord, he neither concealed nor softened his message, but plainly told the king that he would be delivered into the hand of the king of Babylon: yet he meant to plead for favour, and to present his supplication to him; to which this might have been deemed a very impolitic preface. But he had truth, reason, justice, and the king's conscience on his side: and he needed no subtleties or artifices. He could appeal to Zedekiah, that he had not offended him or his princes, except by faithfully declaring his message; and the flattering prophets, who had promised them peace, were convicted by the event of being deceivers. Surely then he ought not to be sent back to his noisome dungeon, where he must shortly die by famine or disease.—Zedekiah indeed was induced in some measure to grant his request, yet he still kept him confined: and though he gave orders that he should be supplied with food, so as to secure him from dying for want; yet his sustenance was mean and scanty, and he was soon after treated with great cruelty.

PRACTICAL OBSERVATIONS.

Numbers witness the fatal effects of other men's sins, and yet heedlessly step into their places, and steer the same destructive course: and many, who pay no regard to the instructions and warnings of faithful ministers, will, in great extremities, desire their prayers.—Every respite given to hardened sinners encourages their presumption: they trust to fallacious appearances, and despise the word of God; and they deceive themselves by vain words, till wrath comes upon them to the uttermost. But whatever present appearances may be, the Scriptures must be fulfilled, and the feeblest, most unlikely, or despised persons

A. M. 3415.

B. C. 589.

1 xvii. 5, 6. Prov. xxi. 30. Is. xxx. 1—6. xxxi. 1—3. Ez. xvii. 17. xxx. 6, 7, 16. m. xxviii. 29. xxiv. 21, 22. xxxviii. 23. xxxix. 2—8. n. Ob. 3. Gal. vi. 3, 7. Jam. i. 22. + Heb. your souls. o. xxi. 4, 5. xlix. 20, 1, 45. Lev. xxvi. 36—38. Is. x. 4. xxx. 17. + Heb. thrust through. p. 5. + Heb. made to ascend. q. 1 Kings xix. 3. 9. Neh. vi. 11. Matt. x. 23. 1. Thes. v. 22. r. 1. 1. Josh. xxi. 17, 18. || Or, slip away from thence in the midst, &c. s. xxxviii. 7. t. xxviii. 1, 10—17. xxxvi. 13. u. xvii. 18. xx. 10. xxi. 9. xxviii. 6, 12, 13, &c. xxviii. 14. xxxviii. 4, 17. Am. vii. 10. Luke xxiii. 2. Acts vi. 11. xxiv. 5—9. 13. 2 Cor. vi. 8. x. xl. 4—6. Neh. vi. 8. Ps. xxvii. 12. xxv. 11. iii. 1, 2. Matt. v. 11, 12. Luke vi. 22. 23, 24. 1 Pet. iii. 16. iv. 14—16. * Heb. falsehood, or, a lie. y. xx. 1—3. Matt. xxi. 35. xxxiii. 34. xxvi. 67, 68. Luke x. 10, 11. xxii. 64. John xviii. 22. Acts 30. Eph. i. 1, vi. 20. 2 Tim. i. 8. ii. 9. —CHAP. XXXVIII. a Ezra ii. 4. Neh. vii. 9. b xxxvii. 3. Jehucal.

+ Or, cells. b. xxxviii. 5, 14—16. 24—27. c. 3. xxi. 1, &c. 1 Kings xiv. 14. xxi. 16. 2 Kings iii. 11—13. Mark vi. 20. d. xxi. 7. xiv. 8. xxi. 16—18. xxxii. 3—5. xxxiv. 21, 22. xxxix. 6, 7. Ez. xii. 12, 13. xvii. 19—21. xxi. 20.—27. e. 1 Sam. xxiv. 9.—15. xxiv. 18.—21. Dan. vi. 22. John x. 32. Acts xxiii. 1. xxiv. 16. xxv. 8. Gal. iv. 16. f. vi. 14. viii. 11. xiv. 13—15. xxiii. 17. xxvii. 14—18. xxviii. 1—5. 10—17. Lam. ii. 14. Ez. xii. 10—16. 18. + Heb. fall before. xxxvi. 7. Marg. g. xxxviii. 15. xxxviii. 6—9. Acts xxi. 25. xxii. 16—22. xxv. 10, 11. xxviii. 18, 19. h. xxxii. 2, 8. xxxviii. 13, 28. i. 1 Kings xvii. 4.—6. Job v. 20. Ps. xxxiii. 18. 19. xxxiv. 9, 10. xxxv. 14. 15. Prov. xvi. 7. xxi. 1. Is. xxxiii. 16. Matt. vi. 33. k. xxxviii. 9. iii. 6. Deut. xxviii. 52—57. 2 Kings xxv. 3. Lam. ii. 11, 12, 19, 20. iv. 5, 9, 10. v. 10. l. xxxviii. 13, 23. xxxix. 14, 15. Acts xii. 5. xxiv. 27. xxv. 11, 12. 30. Eph. i. 1, vi. 20. 2 Tim. i. 8. ii. 9. —CHAP. XXXVIII. a Ezra ii. 4. Neh. vii. 9. b xxxvii. 3. Jehucal.

16 ¶ When Jeremiah was entered into the dungeon, and into the "cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent and took him out: and the king "asked him secretly in his house, and said, "Is there any word from the LORD? And Jeremiah said, There is: for, said he, "thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, "What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now "your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, "be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, "lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah "into the court of the prison, "and that they should give him daily a piece of bread out of the baker's street, "until all the bread in the city were spent. "Thus Jeremiah remained in the court of the prison.

CHAP. XXXVIII.

Jeremiah, being accused of disheartening the people by his prophecies, is cast into a miry dungeon, 1—6. He is taken out at the suit of Ebed-melech, an Ethiopian, 7—13. In a private conference, he counsels Zedekiah to save himself and the city, by surrendering. 14—23. Zedekiah requiring him, he conceals what had passed from the princes; and remains in the court of the prison, till the taking of the city, 24—28.

T H E N "Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and "Jucal the son

will suffice to execute the vengeance of God, and to disappoint the confidence of those who rebel against him.—It is unspeakably wearisome to zealous ministers to witness those crimes and miseries, which they cannot prevent: and cruel treatment, united with ill success, is apt to render them reluctant to their work, and disposed to court privacy and obscurity. But every step they take will be misrepresented by perverse opposers: the most disinterested friends of their country may sometimes be treated as traitors or rebels, and the most upright and blameless accused of the worst of crimes: and such calumnies will meet with more credit than all their asseverations and pleas in their own behalf. Thus, whilst the enemies of God have lodged in palaces, and indulged in luxury; his faithful servants have been smarting with wounds, loaded with ignominy and fetters, immured in loathsome dungeons, or dying by famine or torture. But ere long it will be said of the afflicted believer, and to the prosperous sinner, "Now he is comforted, but thou art tormented."—Many secretly favour the servants of God, who, through fear of man and love of sin, will not follow their counsel.—No respect of persons, or carnal policy, must warp the plain and direct testimony of the faithful minister, when addressing himself to the proudest and most powerful of the sons of men, whose frown he has most cause to fear, and from whose favour he might hope many temporal advantages. Yet, as far as consists with this faithfulness, he may properly reason with those who injuriously treat him; enquire what offence he has committed by plainly speaking the word of God; and shew that they who flatter them, are proved to be deceivers by evident facts, and stand condemned even in the consciences of those, who suffer themselves to be deluded by them: and even they, who are most ready to die for the truth, may and ought to use lawful means of self-preservation, and of obtaining fairer treatment. All this, however, should be done with great meekness; without reproaches, or acrimonious complaints: and the bolder any man is in the cause of God, the more gentle, patient, and pliant should he be about his own concerns; his message must be delivered with authority over the consciences even of the greatest princes; but he should be ready to speak with deference and submission, and as a supplicant, when pleading his own cause.—The Lord has all hearts in his hands, and can incline his enemies to favour his servants, as much as he sees good; yet they, who would be faithful to him, must prepare for enduring hardship and tribulation in this evil world.

NOTES.

CHAP. XXXVIII. V. 1—6. Some of these persons were sent by Zedekiah to Jeremiah, to enquire concerning the event of the siege, and to desire his prayers. (*Notes*, xxi. 1—10. xxxvii. 6—10.) Jeremiah, though confined in the court of the prison, continued to prophesy; and they who had access to him, dispersed his predictions throughout the city. This greatly offended the princes, who determined to defend themselves to the last extremity: and they resolved to put him to death. In order to this they represented him to the king, as an enemy to his people, who intentionally sought their hurt; though his labours, sufferings, tears, and supplications abundantly proved his fervent love to them; and Zedekiah (who seems to have been a prince of slender capacity, and who was greatly in the power of his nobles, by reason of his difficult cir-

of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD; "He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, "This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; (the king then sitting in the gate of Benjamin;)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury,

A. M. 3116.

B. C. 588.

c xxi. 1. Melchiah.
1 Chr. ix. 12.
Malchiah. Neh.
xi. 12.
d Acts iv. 2.
e 17-23. xxi. 8.
9. xxi. 8, 9.
xxvii. 13. xxi.
18. xxiv. 17.
xlii. 17. 22. xli.
13. Ez. v. 12.
17. vi. 11. vii.
17. xiv. 21.
Matt. xxiv. 7, 8.
Rev. vi. 4-8.
f xxi. 9. xxxix.
18. xlv. 5.
g xxi. 10. xxxix.
3-5.
h xxvi. 11. 21-
23. xxxv. 12-
16. 2 Chr. xxiv.
21. Ez. xlii. 27.
Mic. iii. 1-3.
Zeph. iii. 1-3.
i Ek. v. 4. 1 Kings
xxvii. 17. 18.
xxi. 20. Ez. xiv.
12. Neh. vi. 9.
Am. vii. 10.
Luke xxii. 2.
John xi. 46-50.
Acts xvi. 20.
xxvii. 6. xxiv. 5.
xxviii. 22.
* Heb. peace.
xxix. 7.
k 1 Sam. xv. 24.
xxix. 9. 2 Sam.
iii. 39. xix. 22.
Prov. xxix. 25.
John xix. 12-
16.
l xxxvii. 16. Lam.
iii. 55. Acts xvi.
24. 2 Cor. iv. 8.
3. Heb. x. 36.
m Or. of the king.
xxxvi. 26.
n 11. 12.
o 22. Gen. xxxvii.
24. Ps. xl.
xxix. 2. xxxiv.
14. 15.
Lam. iii. 52-
65. Zech. ix. 11.
o xxxix. 16-18.
p xlii. 31. Ps.
lxviii. 31. Luke
x. 30-36. xlii.
29. 30. Acts vii.
27-39.
q xxxix. 2. xxxiv.
14. 15. 2 Kings
xxiv. 13.
r xxxvii. 13.
Deut. xli. 19.
Job xxix. 7-17.
Am. y. 10.
s 1-6. Esth. vii.
4-6. Job xxxi.
34. Prov. xxiv.
11. 12.
t Heb. will die.
t xxxvii. 21. lii.
6.
u Esth. v. 2.
Prov. xli. 19.
8. Heb. in thine
hand.

x 6.

y Prov. xli. 10.
Eph. iv. 32.z 28. xxxvii. 21.
xxxix. 14-18.a xxi. 1, 2. xxxvii.
17.

l Or. principal.

1 Kings x. 5.

2 Kings xvi. 18.

b xlii. 2-5. 20.

1 Sam. iii. 17.

18. 1 Kings xxi.

15. 2 Chr. xviii.

c Luke xxii. 67,
68.d xxxvii. 17.
John iii. 2.

e Num. xvi. 22.

Is. lvii. 16.

Zech. xli. 1.

f 1-4. xxxiv. 20.

g 2. vii. 6. 7.

xxi. 8-10. xxi.

2-5. xxvii. 12.

17. Job xxiii.

13.

h 2 Kings xxiv.

12.

i 2. 23. xxiv. 8-
10. xxxix. 3-5.

xxxiv. 2. 3. 19.

-22. xxxix. 5-
7. lii. 7-11.2 Kings xxv. 4-
10. Ez. xli. 13.

xxvi. 20. 21.

xxii. 25-27.

k 1 Sam. xv. 24.

Job xxxi. 34.

Prov. xxix. 25.

Is. li. 12. 13.

lvii. 11. John

xix. 12, &c.

l Judg. ix. 54.

xvi. 25. 1 Sam.

xxxiv. 4. Is. xiv.

9. 10.

m xxvi. 13. Dan.

iv. 27. Acts

xxvi. 29. 2 Cor.

v. 11. 20. vi. 1.

Phil. 9. 10.

and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.

20 But Jeremiah said, They shall not deliver thee.

Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

circumstances;) would not venture anything to protect him, but abjectly left him in the hands of his enemies. Having thus got his consent, the malicious princes without delay caused the prophet to be let down into a dungeon or pit, where he sank in the mire, and must soon miserably have perished. Probably they intended to have then given out that he died in prison; and perhaps this dungeon was prepared for such silent executions, 'Some think that when he was in this dismal place, he made those mournful meditations, which are set down in the third chapter of the Lamentations.' (Lowth.)—Hammelech signifies the king; the dungeon seems to have belonged to one of Zedekiah's sons.

V. 7-13. We have here an example of fortitude and active kindness as noble, as the conduct of the princes was base and disingenuous. Ebed-melech, a Cushite, a stranger, probably a negro, whose name seems to imply that he had been the king's slave, though now preferred, was employed to deliver the prophet, and to shame the Jews. Hearing that Jeremiah had been cast into the dungeon; without hesitation or delay, and without fearing the wrath of the nobles, he boldly went to Zedekiah, when engaged in public business; and plainly told him, that they had done evil, in acting so cruelly towards the prophet of God; and that he must soon perish for hunger in the dungeon: (for perhaps he was not aware, that he must have been suffocated with the mire or destroyed by the exhalations of so noisome a cavern.) By this representation he obtained from the king a commission to rescue Jeremiah, and a guard to protect him in this service, which he performed with great promptitude and tenderness; and thus saved a most valuable life, though not without the hazard of his own.

To die for, &c. 'They needed not to have put him into the dungeon; he would have died of hunger, without adding the cruelty of that punishment; "for there is," &c. (Lowth.)—This, however, does not seem to be the obvious meaning of the words; and perhaps Ebed-melech was not aware, what a dreadful place the dungeon was; but was fully assured that the prophet being confined and out of sight, would perish by hunger, for none would carry him any food, when the famine in the city was extreme.

V. 15, 16. Jeremiah could not but consider Zedekiah as concerned in the cruelty, with which he had been treated; yet he made no complaints. He was

not, however, forward to repeat those warnings and counsels, which seemed only to endanger his own life, and to increase the guilt of the king. 'The prophet had such experience of the unsteadiness of the king's temper, of his backwardness in following good counsel, and want of courage to stand by those that advised him well; that he might with good reason resolve not to venture his life, to serve a man, that was in a manner incapable of being directed.' (Lowth.) It does not appear, that he was charged with any message at this time to Zedekiah; though informed of the will of God respecting him.—The questions, proposed by the prophet, implied, that he required Zedekiah to promise not to put him to death, and that he would follow his counsel, as the condition of his declaring the word of God. Some read the last without an interrogation; "Thou wilt not hearken to me." The king, however, made no promise of complying with his counsel; but he engaged with a solemn oath, by the living JEHOVAH, the Giver of their lives and souls, that he would neither put him to death, nor leave him in the hands of his enemies.

V. 19. Mock me. Zedekiah was conscious, that he had acted basely, in violating his oath to the king of Babylon; and that he was considered by many of the Jews as having brought ruin and infamy on his country, by his impolitic measures.

V. 20-23. The prophet could not alter his message; and if Zedekiah feared the contempt of man more than the wrath of God, he must take the consequence. The Lord, however, assured him, that this evil should not come on him; but on the contrary that he should meet with kind usage and preserve his life. But if he refused to comply with this humiliating counsel; he must be previously informed, that the women of his household, being delivered up to the princes of Babylon, would certainly upbraid him in his calamities, for trusting to his friends; who having seduced him from his allegiance to Nebuchadnezzar, and engaged him in the unequal contest, had prevailed against him to his ruin; and having entangled him in inextricable difficulties, as if his feet sunk in the mire, had left him to his doom, and turned back from him to secure themselves. Thus his wives and children would fall into the hands of the enraged conquerors, and all the cruelty inflicted on them, as well as his own miseries, and the burning of the city and temple, would be the effect of his obstinacy; as he might have prevented them by submitting to the Chaldeans.

21 But if thou refuse to go forth, ¹this is the word that the LORD hath shewed me:

22 And, behold, ¹all the women that are left in the king of Judah's house, *shall be brought forth to the king of Babylon's princes, and those women shall say, 'Thy friends 'have set thee on, and have prevailed against thee, 'thy feet are sunk in the mire, and they are turned away back.*

23 So ¹they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou ¹shalt cause this city to be burned with fire.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if ¹the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death: also what the king said unto thee:

26 Then thou shalt say unto them, ¹"I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: ¹and he told them according to all these words that the king had commanded. So they ¹left off speaking with him; for the matter was not perceived.

28 So Jeremiah ¹abode in the court of the prison, until the day that Jerusalem was taken: and he was ¹there when Jerusalem was taken.

V. 24—28. Zedekiah would not follow the prophet's advice: nay, he even seems to have hesitated as to his oath of protecting him, and to have substituted for it a conditional promise. He was slavishly afraid of the princes. He supposed that they would certainly hear of this interview; and he proposed to him to inform them, that he had petitioned the king not to send him again to the dungeon in Jonathan's house. (*Note*, xxxvii. 15, 16.) As this was truth, and as the princes had no right to be informed of all that had passed, Jeremiah complied, and was thus preserved in the court of the prison till the city was taken. This seems to have been his last interview with Zedekiah.—What a view do these verses give of the extreme wickedness and impiety, prevalent in Judah, especially in the superior orders!—Whatever was proposed to this most eminent and excellent servant of God and friend to his people, by either the king or his nobles; the highest recompense was a promise that he should not be put to death! A promise, which could not in the smallest degree be depended on.

PRACTICAL OBSERVATIONS.

V. 1—13. Nothing but close confinement or death, can totally silence the zealous servant of God: whatever he suffers or fears, he cannot but declare his message, as he hath opportunity; and he cannot consent to any alteration or compromise respecting it.—Submission to Providence and to those who obtain the pre-eminence, is very contrary to the proud heart of man. But though liberty is very valuable, and worthy to be preserved at a great price: yet we must not rebel against God, or throw away our lives, if he please to permit us to be deprived of it.—They, who point out to men the only way of safety and happiness, and who spend themselves, in the most disinterested manner, to promote their present and future welfare, must expect to be deemed enemies, and worthy of death, for declaring the whole truth! Doubtless their counsels and warnings tend to weaken the hands of those who fight against God: their words run counter to the projects and lusts, and are uneasy to the consciences, of ungodly men; and therefore they conclude that they seek the hurt, and not the welfare, of the people. Thus the wicked, when armed with power, are pushed forward to persecution; while they who secretly favour them, often do not think it worth while to risk any thing for their protection.—Man's cruel ingenuity has invented various methods of torture and destruction; and persecutors have always been most remarkable for refinement in cruelty. Besides the numbers who have been openly tortured and put to death; it will never be known how many servants of God have privately been despatched, till "the earth shall disclose her blood, and no more cover her slain." But till the "witnesses have finished their testimony," the malice of their enemies must be frustrated: for God will raise up instruments for their protection, where they might have been least expected. Equity, humanity, piety, and zealous boldness in a good cause, have been found in persons of every climate, complexion, or rank in life; and the Lord often chooses those, who by birth, education, and outward circumstances, labour under peculiar disadvantages; in order to shame the conduct of degenerate professors.—Even the retirements, or engagements, of princes should be interrupted, to prevent the shedding of innocent blood. In such a cause we should neither fear the displeasure of man, nor any personal consequence; for where so great evil is about to be done, decided plain language is becoming, though the greatest princes be the perpetrators of the mischief.—

n v. 3. Ex. x. 3.
4. xvi. 28. Job
xxxiv. 33. Prov.
i. 24. &c. Is. i.
20. Heb. xii. 25.
o. xv. 19—21.
xxv. 15. Num.
xxxiii. 19, 20.
xxiv. 13. Job
xxiii. 13. Ez. ii.
4, 5, 7. iii. 17—
19. Acts xviii. 6.
xx. 26, 27.
p. xli. 10. xliii. 6.
Lam. v. 11.
* Heb. Men of
thy peace, 4—6.
q. 19.
r. 6. Ps. lxxix. 2.
14.
s. 18. xxxix. 6.
iii. 10. 2 Kings
xxv. 7. 2 Chr.
xxxvi. 20, 21.
† Heb. shalt
burn, &c.
t. 4—6, 27.
u. xxxvii. 15, 20.
x. 1 Sam. x. 15.
16. xvi. 2—5.
2 Kings vi. 19.
Acts xxii. 6.
1. Heb. were
silent from him.
y. 13. xv. 20, 21.
xxxvii. 21.
xxxix. 14. Ps.
xxiii. 4. 2 Tim.
iii. 11. iv. 17.
18.

a. lii. 4—7.
2 Kings xxx.
1, 2. Ez. xxiv.
1, 2.
b. 2 Kings xxv. 3.
Zech. viii. 19.
c. v. 10. lii. 6, 7.
2 Kings xxx. 4.
Ez. xxxiii. 21.
Mic. ii. 12, 13.
Zeph. i. 10.
d. i. 15. xxi. 4.
e. 2 Kings xvii.
30.
f. xxxviii. 18—20.
1. cv. xvi. 17.
36. Deut. xxviii.
25. xxxii. 24—
30. Is. xxx. 15.
16. Ez. xii. 12.
Am. ii. 14.
g. lii. 7. 2 Chr.
xxxii. 5.
h. xxxii. 4, 5.
xxxviii. 18, 23.
2 Chr. xxxii. 11.
Lam. iv. 20.
i. lii. 8. Josh. v.
10.
k. lii. 9, 26, 27.
2 Kings xxxii.
33, xxxv. 6.
* Heb. spoke
with him judg-
ments, iv. 12.
1. 10. 2 Kings
xxv. 7.
m. Gen. xxi. 16.
xlii. 34. Deut.
xxviii. 34.
n. xxi. 7. xlii. 8.
xxxiv. 19—21.
o. xxii. 4, 5. lii.
11. 2 Kings
xxv. 7. Ez. xii.
13.
† Heb. two bra-
zen chains, or,
fettlers, Ps. cvii.
10, 11.

Jerusalem is taken and burnt: Zedekiah is made prisoner, his sons slain, his eyes put out, and himself carried in chains to Babylon, with the remnant of the Jews, a few poor people excepted, 1—10. Jeremiah is kindly used, by orders from Nebuchadnezzar, 11—14. A message from God to Ebed-melech, assuring him of protection, 15—18.

I N ¹the ninth year of Zedekiah king of Judah, in ¹the tenth month, came Nebuchadnezzar, king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year of Zedekiah, in ¹the fourth month, the ninth day of the month, the city ¹was broken up.

3 And ¹all the princes of the king of Babylon came in, and sat in the middle gate, *even* ¹Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 And it came to pass, *that* ¹when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate ¹betwixt the two walls: and he went out the way of the plain.

5 But the ¹'Chaldeans' army pursued after them, and overtook Zedekiah ¹in the plains of Jericho: and when they had taken him, they brought him to Nebuchadnezzar king of Babylon, ¹to Riblah in the land of Hamath, where he ¹gave judgment upon him.

6 Then the king of Babylon ¹slew the sons of Zedekiah in Riblah ¹before his eyes: also the king of Babylon ¹slew all the nobles of Judah.

7 Moreover ¹he put out Zedekiah's eyes, and bound him with ¹chains, to carry him to Babylon.

They, who use their influence in the fear of God, to prevent injustice, oppression, or murder, may expect that he will protect and prosper them; and those timid tempers which are easily seduced into sinful compliances, may often be as easily engaged by firm expostulation, to retract and to prevent the consequences. Promptitude and tenderness should always concur in our efforts to relieve the distressed: and the manner of shewing kindness is sometimes as expressive and as agreeable, as the favour itself.

V. 14—28. The man of God must never yield to resentment, or suffer himself to be overcome of evil; he must ever be ready to give good counsel, and to promote the salvation of those who have most deeply injured him: he ought to do anything to win upon them, except flattering them or offending his Lord. It is not always necessary to exasperate proud men, by repeated warnings, which they have often heard in vain. It may be proper to appeal to their consciences, whether they be not determined against doing the will of God, though they pretend to enquire after it? And it may sometimes be prudent to require of them promises, that they will not resent or punish us for what is spoken. Yet if any relenting appear, and there be even a distant hope of succeeding, we should not be too anxious about our own safety, but declare the whole counsel of God, and leave the event with him.—Whilst men have only some general convictions, and not a steady realizing faith, they will be unstable in all their ways. The fear of reproach will preponderate against the fear of Almighty God; and every trifle will induce them to refuse that obedience, which alone can ensure their welfare, and the life of their souls. Thus men treat faithful monitors as enemies, and flattering sycophants as bosom friends, and bring on themselves by disobedience the very evils they dreaded from obedience; till their feet sink in the mire, their selfish friends forsake them, and they involve their families and connections with them in inevitable destruction. But when ministers faithfully counsel and warn powerful ungodly men, they may consider themselves as highly favoured, if they be not put to death, or delivered up to the will of their enemies.—The less men fear God, the more they fear their fellow-creatures; and often they dare not act according to their own judgments, consciences, or inclinations, lest they should be censured by their own servants! We are not, however, bound to speak all we know to gratify our enemies, when no good end can be answered; and a partial evasive answer, if not contrary to truth, is sufficient for an impertinent and malicious enquirer. We have then need to be "wise as serpents, and harmless as doves."

NOTES.

- CHAP. XXXIX. V. 1. (*Notes*, &c. 2 Kings xxv.) (*Marg. Ref.*)
V. 2. Broken. 'Such breaches were made in the walls, that the army of the Chaldeans entered.'
V. 4. Zedekiah, &c. 'Instead of submitting,—as Jeremiah had advised, Zedekiah endeavoured to make his escape.'
V. 5. Riblah. 'Most interpreters suppose this city to be the same which was called Antioch, in after times, when it was re-edified by Seleucus.'
Gave judgment. 'As against one who had broken his oath of fidelity.'
(*Louth.*) (*Marg. Ref.*)
V. 11—14. Nebuchadnezzar doubtless had heard of Jeremiah's predictions, many of which were now fulfilled, and this would dispose him to respect his

8 And the Chaldeans ^bburned the king's house, and the houses of the people, with fire, ^cand brake down the walls of Jerusalem.

9 Then ^aNebuzar-adan the ^acaptain of the guard ^acarried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard ^aleft of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields ^aat the same time.

11 ¶ Now Nebuchadrezzar king of Babylon ^agave charge concerning Jeremiah ^ato Nebuzar-adan, the captain of the guard, saying,

12 Take him, and ^alook well to him, and ^ado him no harm; but do unto him even as he shall say unto thee.

13 So ^aNebuzar-adan the captain of the guard sent, and Nebushasban, Rabsaris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent and ^atook Jeremiah out of the court of the prison, and ^acommitted him unto Gedaliah, the son of ^aAhikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, ^awhile he was shut up in the court of the prison, saying,

16 Go, and speak to ^aEbed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, ^aBehold, I will bring my words upon this city for evil, and not for good; and they shall be ^aaccomplished in that day ^abefore thee.

17 But ^aI will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men, of whom thou ^aart afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, ^abut thy life shall be for a prey unto thee; ^abecause thou hast put thy trust in me, saith the LORD.

xxx. 40. 2 Tim. i. 16-18. h xxi. 9. xlv. 4, 5. i xlvii. 7, 8. Ruth ii. 12. 1 Chr. v. 20. Ps. ii. 12. xxxiii. 18. xxxiv. 22. xxxvii. 3. 40. lxxxiv. 12. cxlvi. 3-6. Eph. i. 12, 13.

character; he had likewise no doubt been informed, that the prophet had suffered many things, for advising the Jews to surrender. The prophet was therefore set at liberty to go home to Anathoth, or elsewhere, as he pleased, and accordingly he at length joined the remnant under Gedaliah. (Notes, xl. 1-6.)

V. 15-18. This message was sent to Ebed-melech before the taking of the city. He seems to have been afraid of the princes, whom he had offended by his kindness to Jeremiah; but the Lord assured him, that they would in a very little time be deprived of power, for the city would soon be destroyed. And at the same time, he was assured of protection in that catastrophe; he should escape with his life, whilst others fell by the sword; seeing he had so trusted in the Lord, as to expose himself to danger, by rescuing his prophet from his powerful persecutors.—It is worth remark, that his confidence in God, rather than his kindness to Jeremiah, is assigned as the special reason of the promise here made to him. Had he been kind to the prophet merely from humanity, or inferior motives, it would not have been noticed in this manner; but exerting himself to deliver a prophet, “in the name of a prophet, he received a prophet’s reward.” (Marg. Ref.)

PRACTICAL OBSERVATIONS.

“He that being often reproved hardeneth his neck, shall suddenly perish, and that without remedy;” and they, who will not credit the words of God, will be dreadfully convinced by the event, that not one of them fails of accomplishment.—They fatally err, who mistake reprieves for pardons; and they labour in vain, who attempt to resist or elude the executioners of divine vengeance.—External sanctity will be equally unavailing with magnificence or strong fortifications, to defend sinners against deserved wrath; and their obstinacy often occasions the ruin and misery of their children, relatives, and neighbours, as well as their own.—How precarious are earthly possessions! And how soon they are shifted from one hand to another, especially in times of public calamity! But whether the Lord make men poor or rich, nothing can durably profit them, whilst they cleave to their sins.—The servants of God alone are prepared for all events; they are delivered and comforted, when the wicked are suffering for their crimes; and they often meet with more respect and kindness from the profane, than from hypocrites. God, however, will raise them up friends, and do them good, and perform all his promises to

A. M. 3416.

B. C. 588.

CHAP. XL.

Jeremiah, being dismissed by the Chaldeans, returns to Gedaliah, 1-6. The fugitive Jews resort to Gedaliah, who encourages them to cultivate the land, 7-12. Johanan, discovering a plot against Gedaliah, is not believed, 13-16.

THE word which came to Jeremiah from the LORD, ^aafter that Nebuzar-adan the captain of the guard had let him go from ^aRamah, when he had taken him, being bound in ^achains, among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, ^aThe LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought ^ait, and done according as he hath said: ^abecause ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which ^awere upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will ^alook well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, ^aall the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, ^ahe said, ^aGo back also to Gedaliah the son of ^aAhikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: ^afor go wheresoever it seemeth convenient unto thee to go. So the captain of the guard ^agave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to ^aMizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when ^aall the captains of the forces which ^awere in the fields, ^aeven they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ^athe poor of the land, of them that were not carried away captive to Babylon;

8 Then they ^acame to Gedaliah to Mizpah, ^aeven

a xxxix. 11-14.

b xxxi. 15. Josh. xviii. 25. 1 Sam. vii. 17. * Or, manacles. Acts xii. 6, 7.

c xxii. 8, 9. 1. 7. Deut. xxix. 24. —28. 1 Kings ix. 8, 9. 2 Chr. vii. 20-22.

d Dan. ix. 11, 12.

† Or, are upon.

‡ Heb. set mine eyes upon thee. xxxix. 11, 12.

e Gen. xlii. 9. xx. 15. xlvii. 6.

f xxxix. 14.

g xxxix. 24.

h xxv. 12. Ezra vii. 6, 27. Neh. i. 11.

i Job xii. 29.

j Heb. xiii. 4.

k Josh. xv. 38.

l 1 Sam. vii. 5, 6.

m xxxix. 10. Ez. xxxiii. 24-29.

n 6. 11, 12.

o xli. 1-3. xlii. 1, &c. 2 Kings xxv. 23.

NOTES.

CHAP. XL. V. 1. The word, &c. This is rather the title of the subsequent part of the book than of what follows in this chapter, which is wholly historical.—It seems that Jeremiah, after he had been freed from prison, continued among the Jews, till he was bound with others of them, and carried to Ramah: and that he was there again set at liberty, in the manner here related.

V. 2, 3. The Jews were so blinded, that they could not see, or would not acknowledge, the hand of God in these events, or that they were the punishment of their sins. But this gentile evidently perceived it: and perhaps he thought, that this justified all the violence and cruelty, which he and the Chaldeans had committed.

V. 6. It is doubtful whether Jeremiah acted prudently in this decision: the event seems to indicate the contrary. He had received no intimations from God, that the Jews should prosper again in their own land, till seventy years were expired. But he was influenced by love to the promised land, and to the remnant of his people; and he preferred the hopes of doing them good, to any favour that could have been shewn him in Babylon.

V. 7-12. (xxvi. 24.) Perhaps Gedaliah had before surrendered to the Chaldeans; or by some services, or his general character for integrity and capacity, he had recommended himself to the confidence of the victors. It was not their intention entirely to desolate the land: and therefore they wished to induce the poor remains of the Jews to settle there; as they feared no further resistance, now Jerusalem lay in ruins, and their rulers and nobles were either slain or made captives. They therefore placed Gedaliah over them, to encourage them to settle and cultivate their lands. Accordingly he fixed his residence at

Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of 'a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan ^sswore unto them, and to their men, saying, 'Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to ^sserve the Chaldeans which will come unto us: but ye, ^sgather ye wine, and ^ssummer-fruits, and oil, and put ^tthem in your vessels, and dwell in your cities that ye have taken.

11 Likewise when ^tall the Jews that ^{were} in Moab, and among the Ammonites, and in Edom, and that ^{were} in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer-fruits very much.

13 ¶ Moreover ^sJohanan the son of Kareah, and all the captains of the forces that ^{were} in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the ^sAmmonites hath sent ^sIshmael the son of Nethaniah to ^sslay thee? But Gedaliah the son of Ahikam ^sbelieved them not.

15 Then Johanan the son of Kareah spake to

A. M. 3416.

B. C. 588.

d xxxviii. 15. 20.
xxxviii. 25.
1 Chr. ii. 54.
Ezra ii. 22.
Neh. vii. 26.
r Deut. iii. 14.
Josh. xii. 5.
1 Chr. ii. 48.

s 1 Sam. xx. 16.
17. 2 Kings xxv.
24.

t xxvii. 11.
xxxviii 17—20.
Ps. xxxvii. 3.
cxxxviii. 1. 2.

s stand before.
xxxv. 19. Deut.
i. 38. Prov. xlii.
29. Luke xxi.
36.

u xxxix. 10.
x 12. xlviii. 32.
2 Sam xvi. 1.
Is. xvi. 9. Mic.
vii. 1.

y xiv. 9. Is. xvi.
4. Ez. v. 3. 12.

z 7. 8.

a xxv. 91. xli. 10.
xlii. 1—8. Ez.
xxv. 2—6. Am.
i. 13—15.

b xli. 2. Prov.
xxvii. 28—35.
xxvi. 10. Mic.
vii. 5.

c 1 Heb. strike
thee in soul.
e 1 Cor. xlii. 5—
7.

d xxxvi. 12. 21.
xxxviii. 4.

e 2 Sam. iii. 27.
xx. 9. 10. Ps.
xli. 9. cix. 5.

f Prov. xxvi. 29.
28. Luke xxi.
47. 48. John
xii. 18.

g 1 Chr. 7.
2 Kings xxv.
25. Ec. ix. 18.

h Ps. lii. 1. 2.
Rom. iii. 15.

i 2 Kings x. 13.
14.

k Gen. xxxiii. 18.
xxiv. 2. Josh.
xxiv. 32. Judg.
ix. 1. 1 Kings
xii. 1. 20.

l vii. 12. 14. Josh.
xviii. 1.

m 1 Kings xvi.
34—39.

n Lev. xix. 27.
28. Deut. xiv. 1.
Is. xv. 2.

o 2 Kings xxv. 9.
Ps. cii. 14.

d 1 Sam. xxiv. 4.
xxvi. 8. Job
xxxi. 37.

e xlii. 3. 4. 2 Sam.
xviii. 3. xxi. 17.
Ez. xxxiii. 24—
29.

f xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

g xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

h xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

i xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

j xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

k xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

l xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

m xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

n xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

o xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

p xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

q xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

r xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

s xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

t xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

u xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

v xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

w xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

x xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

y xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

z xlii. 2. Matt. x.
16. 17. Rom. iii.
8.

Gedaliah in Mizpah secretly, saying, ^sLet me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know ^tit; ^swherefore should he slay thee, that all the Jews which are gathered unto thee, should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, ^sThou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAP. XLI.

Ishmael treacherously murders Gedaliah and many others; and attempts to lead the rest to the Ammonites, 1—10. Johanan rescues them, drives away Ishmael, takes the command, and purposes to go into Egypt, 11—18.

NOW it came to pass ^sin the seventh month, ^tthat ^sIshmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; ^sand there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and ^tthe ten men that were with him, and ^ssmote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him ^swhom the king of Babylon had made governor over the land.

3 Ishmael also ^sslew all the Jews that were with him, ^teven with Gedaliah, at Mizpah, and the Chaldeans that were found there, ^sand the men of war.

4 And it came to pass, ^sthe second day after he had slain Gedaliah, and no man knew ^tit,

5 That there ^scame certain from ^sShechem, from ^sShiloh, and from ^sSamaria, ^teven fourscore men, having ^stheir beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring ^tthem ^sto the house of the Lord.

Mizpah; and many of those, who had commanded bodies of troops in different parts of the land, and who had fled into the adjacent countries, now repaired to Gedaliah, with some hopes of enjoying peace and acquiring a settlement.—Gedaliah seems to have been an upright man and a cordial friend to his people, and well approved by them. (*Marg. Ref.*) He encouraged them to expect protection from the Chaldeans, whilst they continued in quiet subjection; he engaged with a solemn oath not to injure or oppress them, but to do them all the service in his power; and he excited them to make all the provision they could for their wants, by collecting such of the fruits of the earth as had escaped the ravages of war. Accordingly their numbers increased; they found great abundance of provisions; and they had a fair prospect of again prospering, had not the unrepented wickedness entailed divine judgments on them.

Serve. (10.) Or stand before the Chaldeans as a mediator.

V. 13—16. Johanan and his companions seem to have acted honestly in this affair. They had received certain intelligence of the plot formed against Gedaliah's life, and consequently against the whole new settlement. Ishmael, (whose very name seemed hostile to Israel,) being a branch of David's family, was perhaps displeased that another was preferred above him. And the king of the Ammonites, (as it seems out of hatred to the Jews,) employed him to slay Gedaliah. But Gedaliah meaning honestly was too unsuspecting; and as Johanan proposed a violent method of defeating Ishmael's design, it is probable that he considered the information as malicious. Yet he certainly ought to have examined into the evidence, and to have confined Ishmael; or to have taken some precautions for his own safety, on which that of the people so much depended. But he was left to this indiscretion, that judgment might come to the uttermost on this incorrigible remnant of the Jews.

PRACTICAL OBSERVATIONS.

Many can see the justice of God's judgments, and the truths of his words, in the case of others, who are heedless or blind as to those things which relate to themselves. Nay, some can plead the prophecies, in vindication of their own cruel oppressions; and think themselves justified, because the Scripture is fulfilled; though it was equally fulfilled by the treachery of Judas, and the malice of those who crucified Christ! None, however, are so hardened as apostate professors of religion.—It is allowable for faithful ministers to receive the proffered kindness even of ungodly men, when it can be done without appearance of selfishness, when it does not tend to deceive the giver, and when it is not to be purchased or repaid by any sinful compliances or flatteries. Nay, their counsel may be often taken in secular matters; for they are "wise in their generation."—They, who earnestly desire the salvation of sinners and the prosperity of the church, are apt to take encouragement from transient appearances, to expect better times; and they prefer the hope of being useful, to the most secure and profitable situations, in which they would be shut out from God's ordinances, and waste their lives to no purpose.—After heavy calamities, men might obtain peace and comfort, if they would but submit to Providence, and to those placed over them; if they accommodated themselves

to their circumstances, and applied themselves with diligence, quietness, and honesty to the duties of their station; and especially, if they did but repent of their sins, and seek peace with God and protection from him. But his wrath pursueth the impenitent into every place and condition; and whilst pride, ambition, avarice, or revenge bear rule, men will form new projects, and be restless in mischief, which commonly ends in their own ruin and that of others.—Advancement above such as were equals or superiors always excites envy and opposition; and no equity, kindness, or services can afford security from the assaults of turbulent enmity and disappointed ambition.—When men mean well, they are often too free from suspicion: and even information and good counsel, when given with violence, and connected with unjustifiable proposals, will often be rejected by conscientious persons. We have, however, need to be wise as serpents, as well as harmless as doves; not only for our own preservation, but to prevent "one sinner from destroying much good." But we should especially learn to trust in God alone; as the most powerful earthly protectors cannot secure us from the base designs of very mean and inconsiderable enemies.

NOTES.

CHAP. XLI. V. 1. *Seventh*, &c. Three months after the temple was destroyed. The fast in the seventh month was observed in remembrance of the murder of Gedaliah. (*Marg. Ref.*)

Princes. 'Some of the chief officers belonging to Zedekiah. (xxxvi. 12.) These brought a great number of others with them as their retinue; or else they could not have made such destruction as they did.' (*Lowth*).—These "princes of the king" might join with Ishmael, from hatred to the Chaldeans, as well as envy of Gedaliah.

V. 2, 3. Gedaliah was evidently imprudent in taking no precaution against a person, whom he had great reason to suspect, both as a rival, and on account of the caution which Johanan had given him: but his unsuspecting generosity aggravated the baseness of Ishmael's conduct.—Had not the other captains been infatuated, either by envy, resentment, or by a selfish regard to their private concerns; they would have been more careful, in defending a life, on which the safety of the whole company so greatly depended.—Ishmael, by coming to Gedaliah, had virtually submitted to his authority, and claimed his protection; and he was at this time, along with his friends, hospitably entertained by Gedaliah.—Yet he slew 'all that joined with Gedaliah in opposing him; for several of the commanders, as well as the greatest part of the people, were still left alive, as it appears by the sequel.' (*Lowth*). Many of these, however, seem to have been absent from Mizpah at this time, gathering in the fruits of the earth, or attending to their private concerns: so that all present, that stood out in resistance, seem to have been slain; and the rest kept in close confinement, that the transaction might be concealed till Ishmael had completed his designs.

V. 4—8. The care which had been taken to conceal the murder of Gedaliah, &c., gave Ishmael an opportunity of still further increasing the number and atrocity of his crimes.—The places here mentioned had

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, *weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them, that said unto Ishmael, "Slay us not; for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain *because of Gedaliah, was it which *Asa the king had made, *for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, *even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when *Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

belonged to the kingdom of Israel; but they lay not far from Mizpah; and it is probable, that these men were Jews, who had resorted to Gedaliah, and confiding in his protection, had fixed their residence in different places, in order to gather in the fruits of the earth. They expressed their grief for the calamities of the nation, by some observances which were forbidden in the law, on funeral occasions; (*Marg. Ref.*;) but which were customary, and perhaps counted allowable, in seasons of public calamity.—Some think that Gedaliah, after the destruction of the temple, had erected an altar, and appointed a temporary place of worship at Mizpah, to which they purposed to carry their offerings; but it is more likely, that they meant to shew their regard to the ruins of the temple, and there to offer their oblations, as well as the circumstances would admit.—The hypocrisy of Ishmael, in pretending to share their sorrows, and inviting them to see Gedaliah; and then murdering a company of men who gave him no provocation, without sparing any but those who appealed to his avarice, when added to his other crimes, constituted a complication of atrocious wickedness, which has scarcely ever been exceeded.—Perhaps he hoped at first to have won them over to his party; but perceiving their attachment to Gedaliah, he thus wreaked his vengeance on them.

V. 9. Pit. Asa fortified Mizpah; and in doing this, he would make trenches as well as ramparts; but perhaps this pit was some hiding-place, which he prepared for security, in case Baasha should suddenly assault him. (*Marg. Ref.*) (*Notes*, 2 Chr. xvi.)

V. 10. Perhaps Ishmael had at first hoped that the Jews would have joined him; and that by the help of the king of Ammon, he should be able to make a stand against the Chaldeans, who had withdrawn most of their forces from that neighbourhood. But he now despaired of success in that way; and proceeded to carry the whole unarmed multitude captive into the land of Ammon. Among them, it seems there were some daughters of king Zedekiah, who had been left to the care of Gedaliah, when his sons were slain; and these, being recovered from Ishmael by Johanan, went down with him into Egypt, and seem to have perished there with the other Jews.

V. 11—15. Johanan seems to have been employed at a distance from Gedaliah; so that it was some time before he heard tidings of these tragical events. But when he was informed of them, he immediately pursued Ishmael, who had not courage to face him; and being left by those, whom he had detained as prisoners, he escaped the avenging sword of Johanan.—Ishmael came to Gedaliah with ten men, who are supposed to have been princes of Judah, with their retinues; but he fled with only eight men. Perhaps the others had before left him, or had lost their lives in these bloody transactions: and, if they had retainers, these might think it safer to join Johanan, than to accompany Ishmael in his flight.

V. 16—18. Johanan had hitherto acted right; and it was proper that he should assume the command till the king of Babylon had been informed. But he and the other princes, having taken a decided part against Ishmael, had no sufficient reason to fear lest the Chaldeans should revenge the murder of Gedaliah on them.—Perhaps Johanan had no mind to be superseded in the command; and so used his influence to induce the whole company to take refuge in Egypt; and their old attachment to the Egyptians rendered them the more ready to concur in this ruinous measure.—"The habitation of Chimham"

A.M. 3416.

B.C. 689.

* Heb. in going and weeping. 1. 4. 2 Sam. i. 2. Sc. Prov. xxvi. 23—26.

p 1 Kings xv. 28, 29, xvi. 10—12. 2 Kings xi. 1, 2. xv. 25. Ps. lv. 23. Prov. i. 16. Is. lix. 7. Ez. xxii. 27, xxxiii. 24—26. Rom. iii. 15.

c Job ii. 4. Ps. xlii. 6—8. Prov. xlii. 8. Matt. xvi. 26. Phil. iii. 7—9. f Or, near Gedaliah, Heb. by the hand, or, by the side of Gedaliah.

c 1 Kings xv. 18. — 22. 2 Chr. xvi. 6. Josh. x. 16—18. s Judg. vi. 2. 1 Sam. xiii. 6. xiv. 11. 22. xxiv. 3. 2 Sam. xvii. 9. xl. 11, 12. t xxii. 30. xxxix. u 6. xlii. 5—7. xlv. 12—14.

x xl. 14. Neh. ii. 10. iv. 7. 8. vi. 17, 18. xlii. 4—6. y xl. 7. 8. 13—15. xlii. 1—3. xliii. 2—5.

z Gen. xiv. 14—16. 1 Sam. xxx. 1—8. 18—20. a 2 Sam. ii. 13.

b 1 Sam. xxx. 17. 1 Kings xx. 20. Job xxi. 30. Prov. xxviii. 17. Ec. viii. 11, 12. Acts xxviii. 4.

c 2 Kings xxv. 25.

d 10. xlii. 9. xliii. 4—7. Is. xxx. 2, 3.

e 2 Sam. xix. 37, 38.

f xlii. 14. 19. xliii. 7.

g xlii. 11. 16. xliii. 2. 3. 2 Kings xxv. 25. Is. xxx. 16, 17. li. 12, 13. lvii. 11. Luke xii. 4, 5.

h xl. 5.

CHAP. XLII.

a g. xl. 13. xli. 13.

b xl. 8. xliii. 5. 2 Kings xxv. 23. Jaazaniah.

c 8. v. 4, 5. vi. 12. viii. 4. xlv. 12. Acts viii. 10.

d 20. Is. xxxix. 13. xlviii. 1. lviii. 1. Ez. xiv. 3. 4. xx. 1—5. xxxiii. 31. Matt. xv. 8.

13 Now it came to pass, that when all the people, which were with Ishmael, saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, (after that he had slain Gedaliah the son of Ahikam,) *even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of *Chimham, which is by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: *for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, *whom the king of Babylon made governor in the land.

CHAP. XLII.

Johanan and his company desire Jeremiah to enquire of God for them, and promise implicit obedience, 1—6. He assures them of safety in Judah, but of dreadful miseries in Egypt, 7—18. He charges them with hypocrisy in asking counsel which they did not mean to follow, 19—22.

THEN all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

seems to have been a residence and estate, which David had settled on Chimham the son of Barzillai out of his own patrimony. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

When God is provoked to leave men to themselves and to the temptations of Satan, they are hurried on into every kind of wickedness; their impetuous passions burst through all restraints, and misery and destruction attend their ways. While divine judgments are executing on guilty nations, the best men are often first cut off, for the punishment of the survivors. Candour and generosity frequently expose men to the base designs of those wretches, who are of their father the devil, and closely copy his example of subtlety, malice, and murder.—They, who hate the worshippers of God, can assume the appearance of piety and love, that they may better accomplish their purposes; and the thirst for blood, like other depraved appetites, becomes more insatiable by every gratification; until men delight in murder for its own sake.—It is sometimes well for mankind, that one selfish passion restrains another, in the conduct of those who are not influenced by a better motive. Thus avarice checks the progress of cruelty; ambition and pride, that of licentiousness; the love of licentious pleasures, that of avarice, ambition, and revenge; and the fear of consequences restrains all the other selfish passions. By these and such like means the Lord bounds and over-rules the wickedness of ungodly men; and provides for the accomplishment of his own wise designs, whether of judgment or of mercy. As death in such varied forms meets men in those places where they least expect it, we should continually enquire, whether we be in such a state and frame of mind, as we should wish to be found in, when called to appear before our Judge? And as men readily give all their substance to ransom their lives, how ready should we be to forsake all for the salvation of our souls!—If our hearts delight in the ordinances of God, and are disposed to sympathize in the afflictions of his people, and to regard the interests of true religion as our interests, death can do us no harm; but will remove us to that happy place, where all tears will be wiped from our eyes.—They, who are most savage in their cruelty to those that are not prepared to resist them, are often most cowardly when vigorously opposed.—The success of villany must be short-lived; and though base murderers and traitors may for a time escape vengeance, yet evil pursueth and will certainly overtake them. But how soon may our most promising appearances of worldly prosperity vanish as a dream! And how impossible is it, that any can prosper, who harden their hearts against God!—The removal of a prudent, peaceable, and equitable ruler, and the succession of another, who is rash, turbulent, and enterprising, may affect the condition of vast multitudes: so entirely do we in every thing depend on the providence of God! When men's hearts are fixed on worldly projects and connections, they will soon pretend or fancy some motive or reason for following their inclinations. And if the fear of man sometimes restrains from evil, it more frequently leads to rebellion and impiety. But they only are happy and steady, who fear the Lord, and walk in his ways.

NOTES.

CHAP. XLII. V. 1—6. We are not informed by what means Jeremiah escaped the sword of Ishmael: but the Lord took care of him according to his promises.—The princes seem to have neglected him; till on this occasion, they wanted to have his sanction to their purpose of going to Egypt. In order

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication ^abe accepted before thee, ^aand pray for us unto the LORD thy God, *even* for all this remnant: (for we are left *but* a few of many, as thine eyes do behold us;)

3 That the LORD thy God ^amay shew us the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, ^bI will pray unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; ^kI will keep nothing back from you.

5 Then they said to Jeremiah, 'The LORD be a true and faithful witness between us, ^mif we do not even according to all things, for the which the LORD thy God shall send thee to us.

6 Whether ⁿit be good, or whether *it* be evil, we will obey the voice of the LORD our God, to whom we send thee: ⁿthat it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass ^aafter ten days, that the word of the LORD came unto Jeremiah.

8 Then called he ^aJohanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest.

9 And said unto them, Thus saith the LORD, the God of Israel, ^aunto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, ^athen will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for ^aI repent me of the evil that I have done unto you.

11 Be not ^aafraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: ^afor I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, ^athat he may have mercy upon you, and cause you to return to your own land.

13 But ^aif ye say, We will not dwell in this land, neither obey the voice of the LORD your God;

A.M. 3416.

B.C. 568

* Heb. full before. xxxvi. 7. xxxvii. 20. marg. e xxi. 2. xxxvii. 3. Ex. viii. 28. ix. 28. 1 Sam. vii. 8. xli. 19. 23. 1 Kings xlii. 6. Acts viii. 24. f Lev. xxvi. 22. Deut. iv. 27. xxviii. 62. Is. i. 9. Ez. v. 3, 4. xii. 16. Zech. xiii. 8, 9. Matt. xxiv. 22. g Ezra viii. 21. Ps. xxv. 4. 5. xxvii. 11. cxliii. 8-10. Prov. iii. 6. Matt. ii. 8. Mark xii. 13, 14. h Ex. viii. 23. 1 Sam. xii. 23. Rom. x. 1. i xxxii. 28. 1 Kings xlii. 14-16. 2 Chr. xviii. 13. —15. Ez. ii. 7. k 1 Sam. iii. 17. 18. Acts xx. 20. 27. l v. 2. Gen. xxi. 50. Judg. xi. 10. 1 Sam. xii. 5. Mic. i. 2. Mal. i. 1. iii. 15. Rom. i. 9. Rev. i. 5. iii. 14. m Ex. xx. 19. Deut. v. 27-29. n Rom. vii. 7. 13. viii. 7. o vii. 23. Deut. v. 29. 33. vi. 2. 3. Ps. lxxxii. 13-16. lxxxiii. 2. Is. iii. 10. p Ps. xxvii. 14. Is. xxviii. 16. Hab. ii. 3. q i. xl. 8. 13. xli. 11-16. xliii. 2. —5. r 2. 2 Kings xix. 4. 6. 20. &c. xxii. 1-20. s xxiv. 6. xxxi. 28. xxxiii. 7. Ps. lxxx. 35. vi. 16. Ez. xxxvi. 36. Acts xv. 16. t xviii. 8. xxvi. 19. Ex. xxvii. 14. Deut. xxvii. 36. Judg. ii. 18. 2 Sam. xvi. 16. Ps. cvi. 45. Hos. xi. 8. Joel. 13. Am. vii. 3. 6. Jon. iii. 10. iv. 2. u xxvii. 12. 17. xli. 18. 2 Kings xxv. 26. x. i. 19. xv. 20. Deut. xx. 4. Josh. i. 5. 9. 2 Chr. xxxii. 7. 8. Ps. xlvii. 7. 11. Is. viii. 8-10. xli. 10. xliii. 2. Rom. viii. 31. y Neh. i. 11. Ps. cvi. 45, 46. z xlv. 16. Ex. v. 2.

a xli. 17. Deut. ix. 19. 18. xxx. 16, 17. xxxi. 1.

b xlv. 12-14. Deut. xli. 16. Luke ix. 51. c xlv. 27. Ez. xi. 8. Am. ix. 1-4. John xi. 48.

† Heb. cleave after you. d xlv. 11, 12, 27.

‡ Heb. all the men be. e 22. xlv. 10. xlv. 14. f xlv. 28.

g vi. 11. vii. 30. xxxix. 1-9. lii. 4, &c. 2 Kings xxiv. 4, &c. 2 Chr. xxxiv. 25. xxxv. 16-19. Lam. ii. 4. xv. 11. Ez. xlii. 22. Dan. ix. 11. 27. Nah. i. 6. Rev. xiv. 10. xvi. 2, &c. h xviii. 16. xlv. 9. xxv. 6. xxxix. 18. 22. xlv. 12. Dent. xxix. 21. 22. 1 Kings ix. 7-9. Is. lv. 15. Zech. viii. 13. i xlii. 10-12. 27. k Deut. xvii. 16. Is. xxx. 1-7. xxxi. 1-3. Ez. xvii. 15. l xxxviii. 21. Ez. iii. 21. Acts xx. 28, 27. s Heb. testified against. m Ez. xiv. 3, 4. xxxiii. 31. Matt. xlii. 15-18. 35. Gal. vi. 7. n 2. o Ez. ii. 7. iii. 17. Acts xx. 20. 26, 27. p vii. 24-27. Deut. xxix. 19. Zech. vii. 11. q 17. xliii. 11. Ez. v. 3, 4. vi. 11.

14 Saying, No; but ^awe will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; ^aIf ye wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, ^athat the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall ^afollow close after you there in Egypt; and ^athere ye shall die.

17 So shall ^ait be with all the men that set their faces to go into Egypt to sojourn there; ^athey shall die by the sword, by the famine, and by the pestilence: and ^anone of them shall remain or escape from the evil that I will bring upon them,

18 For thus saith the LORD of hosts, the God of Israel; ^aAs mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt; and ^aye shall be an execration, and an astonishment, and a curse, and a reproach, ^aand ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah; ^aGo ye not into Egypt: ^aknow certainly that I have ^aadmonished you this day.

20 For ^aye ^adissembled in your hearts, when ye sent me unto the LORD your God, saying, ^aPray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And now ^aI have this day declared *it* to you; ^abut ye have not obeyed the voice of the LORD your God, nor any ^athing for the which he hath sent me unto you.

22 Now therefore ^aknow certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

to induce him to favour them, they applied to him with one consent, and in the most respectful and plausible manner: they used language suited to prepossess him with a favourable opinion of them, and to move his compassion: and they intreated his prayers in their behalf, and that he would enquire of the Lord what he would have them to do. The prophet readily acquiesced; and doubted not, but he should receive an answer from God, which he would unreservedly declare to them. And they called the Lord to witness, that they would implicitly follow his directions, whatever they were, that it might be well with them. When they said "Whether it be good, or whether it be bad," they used language, which implied, that they supposed Jeremiah would answer according to his own discretion, rather than that he would deliver the unerring counsel of God.—It is the constant method of hypocrites, to pretend ^a profound submission to the will of God, till that comes to cross their inclinations or interest. (Lowth.)

V. 7. The prophet waited for a revelation from God, in answer to the enquiries of the people, who saw good to delay for some time to make known his will: perhaps to shew them, that Jeremiah did not speak of his own mind, but when, and as he was directed. The delay was also suited to give time for consideration, and to retard the execution of their rash projects; and as it would render them impatient, it tended to detect their hypocrisy, and to shew more clearly their determined rebellion against God.

V. 10. *I repent*, &c. The Lord was ready to alter his conduct towards the people, provided they would obey his voice. He delighted not in their miseries, but was ready to terminate them, as soon as it could consist with his justice and the honour of his name.—God is said to repent, when he alters the outward methods of his providence.—The punishment, which the Jews had received, had made satisfaction to his justice, as far as concerns this world; and he would not continue the same severity unless they gave him a new provocation. (Lowth.)

V. 12. 'I will incline the king of Babylon to take pity on you; and so settle you in your own country.' (Lowth.)—He should cause them to return to their cities and inheritances; and not live in that unsettled manner which they then did.

V. 14-17. 'Thus God turneth the policy of the wicked to their own destruc-

tion: for they thought themselves safe in Egypt; and there Nebuchadnezzar destroyed them and the Egyptians.'

V. 18. The people had witnessed the tremendous effects of the wrath of God, in the siege and destruction of Jerusalem; and had they not been past feeling, this denunciation must have made their ears to tingle, and appalled their very souls. (Marg. Ref.)

V. 19. 'The Jews' going into Egypt for protection, was in effect refusing to submit to the king of Babylon, to whom God had decreed the government of Judea and all the neighbouring countries.' (Lowth.) (Marg. Ref.)

V. 20-22. God made known to the prophet the dissimulation of the princes and people; and their conduct, when he delivered his message, seems to have indicated a determination to disobey it. He did not therefore shun to charge the matter home on their consciences, and to denounce the awful judgments of God against them; though they had shewn him much respect, and had him entirely in their power.

PRACTICAL OBSERVATIONS.

Numbers have a general persuasion, that the instructions given them from the word of God are right and good; but they do not so decidedly believe them, as to yield obedience when self-denial is requisite: yet they wish faithful ministers to sanction their measures, and in urgent cases desire an interest in their prayers. Many of them learn the language of piety, and can upon occasion use it very plausibly: they pretend great respect for the servants of God, and become their supplicants for their own selfish purposes: they impose upon them, and recommend themselves to their compassion and good-will; and make them think, that they desire to "know the way in which they should walk, and the thing that they should do." There is, however, no harm done, if ministers entertain better hopes of men than they deserve; provided they be only induced to pray for them, and to declare the word of God without reserve or discouragement: for they should on all occasions be ready to do this for every one, whether great or small. But many, who promise with great solemnity to do whatever the Lord requires, whilst they can hope to have their pride flattered, and their favourite inclinations gratified, cannot endure to be contradicted or called to exercise self-denial; and generally something in the lan-

CHAP. XLIII.

Johanan, and the captains, despising the prophet's counsel, take him, and Baruch, and the people into Egypt, 1-7. Jeremiah by a sign predicts the conquest of Egypt by the Chaldeans, 8-13.

AND it came to pass, that when Jeremiah ^ahad made an end of speaking unto all the people ^ball the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake ^cAzariah the son of Hoshai, and ^dJohanan the son of Kareah, and ^eall the proud men, saying unto Jeremiah, 'Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But ^fBaruch the son of Neriah setteth thee on against us, for ^gto deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, ^hobeyed not the voice of the LORD, ⁱto dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, ^jtook all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and ^kthe king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the

A. M. 3416.

B. C. 588.

a xxvi. 8.

b i. 7. 17. xlii. 3
-5.c xl. 8. xlii. 1.
Jezaniah.

d xl. 13-16. xli. 16.

e xlii. 15. Ez. v. 2. ix. 17. Ps. x. 4, 5. cxix. 21.

f Prov. xvi. 18. 19. xxx. 9. Hab. ii. 4. Jam. iv. 6.

g 1 Pet. v. 6. f v. 12. 2 Chr. xxxvi. 13. Is. vii. 9.

h 26. xiv. 1-3. f. 6. xxxiv. 4. 10.

i h xxviii. 4. Ps. cix. 4. Matt. v. 11, 12. Luke vi. 22, 23, 26.

j i xlii. 3, 6. xlv. 5. Ec. ix. 16. k xlii. 10-13. Ps. xxxvii. 3.

l xli. 11, 12. xli. 15, 16. 1 Sam. xxvi. 19.

m xli. 10. lli. 10.

n Ec. ix. 1, 2. Lam. iii. 1. John xxi. 19. o ii. 16. Tahpanhes. xlv. 1. Is. xxx. 4. Hanes. p Ps. cxxxix. 7. 2 Tim. ii. 9.

q xlii. 1, &c. xviii. 2, &c. xix. 1, &c. ii. 63, 64. 1 Kings xi. 29-31. Is. xx. 1-4. Ez. iv. 1, &c. v. 1, &c. xii. 3, &c. Hos. xii. 10. Acts xxi. 11. Rev. xviii. 21. r i. 15. xxv. 6-26. xxvii. 6-8. Ez. xxix. 18-20. Dan. ii. 21. v. 18, 19.

s xlv. Is. xix. Ez. xxix. 20. t xv. 2. xlv. 13. Job xx. 29. Ez. v. 12. Zech. xi. 9.

u xlv. 25. xlviii. 7. 1, 2. ii. 44. Ex. xii. 12. 2 Sam. v. 21. Is. xix. 1. xxi. 9. xlv. 1. Ez. xxx. 13. Zech. ii. 11. x Ez. xxix. 18-29.

* Heb. statues, or standing images.
† Or, the house of the sun. Is. xix. 18. Marg.

son of Ahikam the son of Shaphan, ^aand Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt; for they obeyed not the voice of the LORD: thus came they *even* to ^bTahpanhes.

8 ¶ Then ^ccame the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take ^dgreat stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, ^eI will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, ^fhe shall smite the land of Egypt; *and deliver* ^gsuch as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire ^hin the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall ⁱarray himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the ^jimages of ^kBeth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

guage of such persons, betrays the state of their hearts to those, who have "their senses exercised to discern good and evil." For how could men, if they were not greatly attached to their own wills, suppose that the Lord would require of them any thing *evil* in itself, or prejudicial to them? All his commands are holy, just, and good, however they may thwart our inclinations; and not only will it be well with us at last, if we obey the voice of the Lord our God; but "in keeping of his precepts there is great reward."—They that would know the mind of God in doubtful cases, must wait as well as pray. He that believeth will not be hasty, but will stay till he is satisfied, or obliged to decide; but unbelief and self-will are impatient; and the Lord often delays to answer prayer, that he may distinguish betwixt the humble believer, who must wait at mercy's door till it be opened; and the pretender, who (like Saul,) will soon apply elsewhere if he find not the encouragement and success that he expected.—It is vain as impious, to attempt imposing upon God. He will, however, always give encouragement to sinners, who apply for it in his appointed way. He is ever ready to return in mercy to those whom he hath afflicted, and to pardon the penitent; for he delighteth not in the death of a sinner, but rather that he should repent and live; and he never rejects those, who rely on his promises and obey his commandments.—Whatever loss or suffering we may sustain from obedience, it is provided against in his word; and he hath engaged to protect and deliver all who trust and serve him. But if men will not abide his counsel, nor obey his voice; if they will lean to their own understandings, instead of trusting in his guidance; if they will expect security from trouble and danger by disobedience, and obstinately pursue their carnal projects: either the evils they feared, or far worse, will come upon them, from which they will not be able to escape. And they, who copy the crimes of those, on whom the anger and fury of the Lord hath been poured out, will in their turn also be made an execration, an astonishment, a curse, and a reproach. These things must be urged on the consciences of men, without respect of persons: nor must the servants of God shun to declare his counsel, out of regard to their rank, fear of their frown, or even gratitude for the favours conferred on themselves. But no sinners should be rebuked with such sharpness, as they who have dissembled with God in their solemn professions and enquiries after his will. This will appear in their conduct, for actions speak more plainly than words; and when it is thus made manifest, that they will not obey the voice of God, they must be plainly told that his wrath abideth on them.

NOTES.

CHAP. XLIII. V. 2, 3. Azariah, called Jezaniah. (xlii. 1.)

Proud men. 'Who refused to obey almighty God, when his command crossed their inclinations.'

Hath not spoken. 'The constant method of hypocrites and infidels, who pretend that they are not satisfied of the truth of divine revelation; when the true cause of their unbelief is, that God's commands contradict their own lusts and appetites.'

Baruch. 'They would not directly accuse Jeremiah; but they lay the blame on Baruch.' (*Louth.*)—The princes had previously made up their minds, at all events, to go into Egypt; and therefore they were of course decidedly averse to Jeremiah's counsel, because proudly attached to their own will and wisdom; and doubtless they were also exasperated by his severe language and awful warnings. They were not, however, willing to allow, that they acted in direct defiance of God's authority; they pretended therefore, and perhaps persuaded themselves, that Jeremiah was influenced by Baruch to oppose their projects,

that they might fall into the hands of the Chaldeans. Their suspicions of Baruch were doubtless ill-grounded; for he was a very pious man, and a steady friend to his people: but Jeremiah's character was so established; he had so long shewn a patient disinterested love to his nation, and so many of his predictions had already been fulfilled; that their accusation of him was as foolish as it was malicious. His late preference of a lot among them, to the favour of the king and princes of Babylon, was alone a sufficient confutation of the slander.

V. 5-7. Johanan and the captains and soldiers seem to have compelled the Jews in general, as well as Jeremiah and Baruch, to accompany them into Egypt. This aggravated their impiety and rebellion; as they carried away those into that idolatrous country, (which had always proved treacherous to Israel,) who had returned from other nations out of affection to the land of Judah. When they arrived in Egypt, they repaired immediately to the royal city, where, it is probable, they were favourably received by Pharaoh.

V. 8-13. The Jews had sheltered themselves in Egypt, to be out of the reach of the Chaldeans: but they were no sooner arrived there, than the prophet was instructed to inform them, that Nebuchadnezzar would pursue them, and that Pharaoh would not be able to protect them. This prediction was attended by ^asign, that it might be the more noticed. It was also predicted that Nebuchadnezzar would destroy great numbers of the Egyptians, and take many of them prisoners; that he would add Egypt to his dominions, and possess himself of the spoil of it, with the utmost speed; with as much ease as a shepherd puts on his garment.—' (This shews the prodigious ease with which all the power and riches of a kingdom are carried away, when God appoints the revolution.' (*Rollin.*);—That he would return to his own land in peace, none daring to resist him; and that he would burn their temples and idols, to which the Egyptians were attached beyond other nations, and which tempted the Jews also to idolatry. And especially that he would break the images of Beth-shemesh, (*the house of the sun.*) in the land of Egypt; for there was a city of that name in the land of Judah. (*Josh. xv. 10. Notes, xlv. 13-26. Ez. xxix. 1-12.*)

PRACTICAL OBSERVATIONS.

Pride is the great root of infidelity, and proud men scorn subjection to any superior; they prefer their own wisdom to the revealed word of God; they resent warning, counsel, and reproof; they set up their own will in opposition to Divine authority, and justify themselves in the most flagrant enormities. When such men have resolved not to be ruled by the Scriptures, they deny their divine original, notwithstanding the manifold demonstrations with which they are authenticated: they can give credit to any absurdity, which seems to countenance infidelity; they impute the basest conduct to the most blameless and excellent characters, and the most unexceptionable actions to the vilest motives. But they express most enmity against faithful ministers, whom they treat as deceivers, and charge with malevolence, and with being enemies to mankind. When thus bent upon disobedience, they employ their ability, influence, or authority, in carrying others along with them in their rebellious courses; and the prospect of success, or carnal security, easily leads them into the most powerful temptations. But vengeance pursueth the obstinate rebel; while no banishment or distance from external advantages, can exclude God's people from his presence, and the comfort of communion with him.—When he employs ambitious men to scourge guilty nations, they have easy and speedy success in their destructive expeditions; but he will especially punish those who deceive, ensnare, or tempt his people to rebellion against him.

CHAP. XLIV.

God, by his prophet, expostulates with the Jews, in Egypt, for persisting in idolatry, after all that they had heard, suffered, and witnessed, 1-19. He denounces their destruction, 11-14. The Jews impiously avow their purpose of cleaving to their idols, and ascribe their miseries to the neglect of them, 15-19. The prophet shews the falsehood of their plea; and, in the name of God, predicts their utter ruin, 20-28; and, for a sign, that also of the king of Egypt, 29, 30.

THE word that came to Jeremiah ^aconcerning all the Jews, which dwell in the land of Egypt, which dwell at ^bMigdol, and at ^cTahpanhes, and at ^dNoph, and in the country of ^ePathros, saying,

2 Thus saith the LORD of hosts, the God of Israel, 'Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are ^aa desolation, and no man dwelleth therein;

3 Because ^bof their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other ^cgods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit ^aI sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not ^bthis abominable thing that I hate.

5 But ^athey hearkened not, nor inclined their ear to turn from their wickedness, to ^bburn no incense unto other gods.

6 Wherefore ^amy fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are ^bwasted and desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil ^aagainst your souls, to cut off from you ^bman and woman, child ^cand suckling, out of ^dJudah, ^eto leave you none to remain;

8 In that ^aye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, ^bthat ye might cut yourselves off, and that ye might be ^ca curse and a reproach among all the nations of the earth?

9 Have ^aye forgotten the wickedness of your fathers, and the ^bwickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and ^cthe wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 ^a7. Prov. viii. 36. Ez. xliii. 31, 32. v. xlviii. 16. xlv. 9. xlv. 6. xlv. 18. xlv. 18. 1 Kings ix. 7-10. Da. ix. 5-8. + Heb. wickednesses, or, punishments, &c. a 15-19. vii. 17, 18.

NOTES.

CHAP. XLIV. V. 1. The Jews were now dispersed in different cities, probably according to the appointment of Pharaoh, and there they worshipped idols without restraint. Jeremiah was therefore commissioned to deliver a message from God to them; which he seems to have done at Pathros, to a multitude there assembled, (15,) but it would soon be circulated among those who lived in the other cities.

—*Noph*. 'Commonly called Memphis;—near this place stands one of the pyramids, which is yet remaining.' (*Lowth.*)—'These were all famous and strong cities in Egypt, where the Jews that were fled dwelt for their safety; but the prophet declareth that there is no hold so strong, as to preserve them from God's vengeance.' (*Marg. Ref.*)

V. 2, 3. The God of Israel had given so many proofs of his wisdom and power, his justice, truth, and mercy in his dealings with that nation, during a long succession of ages; that nothing but wilfully closing their eyes could prevent the Jews from knowing him to be the one living and true God. But they could assign no good reason for worshipping idols: they knew not that they had any existence: and they could not but know, that the images which they made of them, were nothing else than lifeless wood, metal, or stone.

V. 4. (*Marg. Ref.*) The latter clause may be rendered, 'I pray you, do not that abominable thing which I hate.' The language is peculiarly pathetic, as well as emphatical. (2 Cor. v. 20.)

V. 6. 'He setteth before their eyes God's judgments against Judah and Jerusalem for their idolatry; that they might beware by their example, and not with the like wickedness provoke the Lord.'

V. 9. 'We ought to keep in memory God's plagues, from the beginning; that considering them we might live in his fear; and know that if he spared not kings, princes, and rulers, or whole countries and nations, for their sins: we vile worms cannot look to escape punishment for ours.'

V. 12. *Set their faces*. 'They have fully set their minds, and are gone thither on purpose.—Whereby he excepteth the innocent, as Jeremiah and

A.M. 3433.

B.C. 571.

a xlii. 15-18. xliii. 8, &c. b xlii. 14. Ex. xiv. 2.

c xlii. 7. Ez. xxx. 18. *Tephaphnes*.

d ii. 16. xlii. 14. 19. Is. xix. 13.

e Ez. xxx. 13. 16. Gen. x. 14. Is. xli. 1. Ez. xlii. 14. xxx. 14.

f 22. xlii. 18. Zech. i. 6.

g iv. 7. vii. 34. ix. 13. Ez. xvi. 11.

h xxv. 22. Lev. xxvi. 32, 33. 43.

i 2 Kings xli. 13. Is. vi. 11. lvi. 10. 11. Lam. v.

j Mic. iii. 12. h ii. 17-19. iv. 17. 18. v. 19, 20.

k ix. 12-14. xl. 17. xvi. 11. xix. 3, 4. xxii. 9.

l Ezra ix. 6-11. Neh. ix. 35.

m Lam. i. 8. iv. 13. Ez. viii. 17.

n ix. 9. xxii. 26-30. Dan. ix. 5. Zech. vii. 12.

o Deut. xiii. 6. xxix. 26. xxxii. 17.

p vii. 13. 25. xxx. 3, 4. xxvi. 5. xxi. 13.

q xxxii. 33. xxxv. 17. 2 Chr. xxxvi. 16.

r Zech. vii. 7. l xvi. 18. Ez. viii. 10. 1 Pet. iv. 3.

s Rev. xviii. 4, 5. m vii. 24. 2 Chr. xxxvi. 16. Ps. lxxxii. 11-13.

t Is. xlviii. 4. 13. Zech. vii. 11, 12. n 17-21. xix. 13.

u o iv. 4. vii. 20. xxi. 5. 12. xxxvi. 7. xlii. 18.

v Lev. xxvi. 28. Is. li. 17, 20. Ez. v. 13. vi. 12.

w viii. 18. xx. 33. xxi. 8. 13. Dan. ix. 12. Nah. i. 2.

x p 2. vii. 19. xlii. 20. *Marg.* Num. xvi. 38. 39. Prov. vi. 32. viii. 36.

y xv. 32. Ez. xxxii. 11. Hab. ii. 10.

z r ii. ix. 21. li. 22. Josh. vi. 21. Judg. xxi. 11.

1 Sam. xv. 3. s Deut. xxii. 25. Lam. ii. 11.

* Heb. the midst of Judah. t ii. 12. 14. 27. 28.

u a xxv. 6, 7. Deut. xxxii. 16, 17. 2 Kings xvii. 15-17. 1 Cor. x. 21.

v b 2 Chr. vii. 20. 21. 2 Chr. vii. 20.

w 1 Kings ix. 7-10. Da. ix. 5-8. + Heb. wickednesses, or, punishments, &c. a 15-19. vii. 17, 18.

b viii. 12. Ex. ix. 17. x. 3. 1 Kings xxi. 29. 2 Chr. xxi. 6-12. xxxii. 26. xxxiii. 12.

c xxxiv. 27. Jam. iv. 10. 1 Pet. v. 6.

d 2 Heb. contrite. 2 Kings xxii. 19. Ps. xxxiv. 18.

e li. 17. Is. lviii. 15. lxxv. 2. Ez. ix. 4.

f c xxxv. 24. Prov. xxviii. 14. Rom. xi. 20.

g d xli. 10. Lev. xvii. 10. xx. 5. 6. xxxv. 17. Ps. xxxiv. 16.

h xiv. 8. xv. 7. Am. ix. 4.

i e xlii. 15-18. 22. f h. xxix. 22. Is. lxxv. 15.

j g 27. 28. xli. 22. xlii. 18.

k h xlii. 27. xlii. 22.

l § Heb. lift up their soul. i 28. Is. iv. 2. x. 20. Rom. ix. 27.

m xi. 5, 6. k v. 1-5. Gen. xix. 4. Prov. xi. 21. Is. i. 5. Matt. vii. 13. 2 Pet. ii. 1, 2.

n l vi. 15-17. xviii. 18. xxviii. 4. Ex. v. 2. Ps. ii. 3. Luke xix. 14.

o m 25. Num. xxx. 2. Deut. xxxii. 23. Judg. xi. 36.

p Mark v. 26. q Or, frame of heaven, vii. 18. *Marg.*

r n ix. 13. xxiii. 29-32. 2 Kings xxii. 17. Neh. ix. 34. Dan. ix. 6-8.

s o 19. xxviii. 1 Pet. i. 18.

t p 9, 21. q Is. xlviii. 5. Hos. ii. 5. 8.

u Phil. iii. 19. * Heb. bread. r x. 12. Num. xxi. 14, 15. Job xxi. 5, 6. Ps. lxxv. 9-15.

v Mal. iii. 13-15.

10 They ^aare not ^bhumbled *even* unto this day, ^cneither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold, ^aI will set my face against you for evil, and to cut off all Judah.

12 And ^aI will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt: they shall *even* be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: ^aand they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For ^aI will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the ^bwhich they ^chave a desire to return to dwell there; ^dfor none shall return but such as shall escape.

15 ¶ Then ^aall the men, which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, ^a'we will not hearken unto thee.

17 But we will certainly do ^awhatsoever thing goeth forth out of our own mouth, to burn incense unto the ^bqueen of heaven, and to pour out drink-offerings unto her, ^cas we have done, we, and ^dour fathers, our kings, and our princes, ^ein the cities of Judah, and in the streets of Jerusalem: for ^fthen had we plenty of ^gvictuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, ^a'we have wanted all *things*, and have been consumed by the sword, and by the famine.

Baruch, that were forced.—Therefore the Lord sheweth, that he will set his face against them: that is, purposely destroy them.

V. 14. Scaliger observes, out of Eusebius, that Artaxerxes Ochus, making an expedition into Egypt, removed a considerable number of Jews out of that country, and carried them away as far as the Caspian Sea, and there settled them. 'These, he thinks, were the remainder of those Jews that went down into Egypt at this time.' (*Lowth.*) As, however, Ochus's conquest of Egypt did not occur till nearly three hundred years from the time of the Jews going into Egypt, this opinion is not very probable; nor do we read anything more of this remnant, or of the fulfilment of this prediction.

None shall, &c. The Jews, when they went into Egypt, supposed, that they might more easily return into their land, than their brethren at Babylon could; and they had a desire of returning, provided they might but be secured from the Chaldeans. But the Lord declared that none of them should return thither, "but such as should escape;" which may mean such, as should escape the contagion of idolatry; or a very mean and small remnant, escaping with immense difficulty from the general ruin. (28.) 'None shall return, into the land of Judah, but such as shall speedily withdraw themselves out of Egypt, and make an escape from this wicked Johanan.' (*Bp. Hall.*)—Perhaps some of the small remnant, who went into Egypt by compulsion, being preserved from idolatry, were afterwards restored, with their posterity, as a "remnant according to the election of grace," to their own land, when the Jews returned from Babylon.

V. 15-18. The women had, it seems, been more active in idolatry than the men; yet the men were enraged at the prophet's rebuke, and were determined to justify what their wives had done. After many evasions and excuses for their disobedience, they at length spake out; in the most impious manner declaring that they would not regard the word, which the prophet had spoken to them in the name of God. Either they meant to treat Jeremiah as a false prophet: or they were avowed in infidelity and impiety; they thought the service of JEHOVAH unprofitable and ruinous, and were determined to have no more to do with it. They had vowed to burn incense to idols, and they would

19 And when ^awe burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, ^bwithout our ^cmen?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, ^adid not the LORD remember them, and came it *not* into his mind?

22 So that the LORD ^acould no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is ^byour land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ^aye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, ^aHear the word of the LORD, ^ball Judah that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying, ^aYe and your wives have both spoken with your mouths, and fulfilled with your hand, saying, ^bWe will surely perform our vows that we have vowed,

do that which had gone out of their mouth. (*Marg. Ref.*) This worship, they averred, had been of great antiquity and authority; for their fathers, and their kings and princes, had sanctioned it, not only in the cities of Judah, but in Jerusalem itself; when this worship was observed, they had prospered; but since it had been put down, all their miseries had come upon them.—Nothing could be more irrational than this pretence: for the prophets, who had reprobated their idolatry, had also predicted their calamities; and they, who had favoured it, had promised them peace and prosperity. Indeed the Lord had long borne with them, till at length their measure of iniquity was filled; and then he executed vengeance upon them, because they cleaved in heart to their idols, even when they had it not in their power to worship them. (*Marg. Ref.*)

V. 19. This is supposed to have been the answer of the women, who took the prophet's rebuke to themselves, and were offended at him for it; (15.) and they pleaded, that they had not performed their worship, without the knowledge and connivance of their husbands; yet, as the masculine is used, it seems the men concurred in it. 'This sheweth how great danger it is, for the husbands to permit their wives anything, whereof they be not assured by God's word; for thereby they take occasion to justify their doings; and their husbands shall give an account thereof before God.'

V. 22. *Could, &c.* As men, when urged on by repeated provocations, are no longer able to repress their anger, but it bursts forth most violently on the objects of their resentment: so the Lord could no longer endure the provocation of his people; but his honour required him to take vengeance on them, and then the effects of his indignation became very dreadful.

V. 25. 'They insist upon their unlawful vow, as an obligation in conscience which could not be dispensed with; just as Herod did on his unlawful oath.' (*Matt. xiv. 9.*) (*Louth.*)

V. 26. 'I have made a solemn vow in opposition to that wicked one of yours. I will consume them by a sudden and general destruction; and will deliver them up to impotence and apostasy.' (*Louth.*)

My name, &c. The Jews, amidst their idolatries, professed themselves the people of JEHOVAH, and would sometimes swear by his name; but he solemnly assured them, that he would so destroy them, that none of them should remain in the land of Egypt, to dishonour his name by this hypocritical use of it.—This must be understood of that rebellious company; for multitudes of Jews in after-ages settled in Egypt, and openly professed and exercised their religion there.

V. 28. The word, rendered *that escape*, is translated by the Septuagint by the same word which St. Luke uses, when speaking of the success of the gospel: "The Lord added to the church daily *such as should be saved*," or *the saved ones*. (*Note, 14.*)

Shall know. 'Since they are so peremptory in abiding by their own vows and resolutions, they shall see whose words shall stand good, or take effect, mine or theirs.' (*Louth.*) The people rejected the Lord's word of warning, of precept, and of promise; but his word of threatening stood out against them, and would certainly be executed.—They established their own word, by performing their rebellious purposes; but they would not find their words take place, with which they promised themselves and each other impunity and prosperity in their ungodliness. The event would in this respect shew whose words would stand, the Lord's, or theirs.

V. 29, 30. (*Notes, xlii. 8—13.*) Pharaoh-hophra, (called Apries by the Greek historians,) after long prosperity, which elated him with the most excessive pride and arrogance, was dethroned in an insurrection headed by Amasis,

A. M. 3416.

B. C. 588.

s 15. vii. 13.

t Gen. iii. 6, 11, 12, 16, 17. Deut. vii. 3, 4. 1 Kings xxi. 25. 2 Chr. xxx. 8. Prov. xi. 21. Mark vi. 19—27.
† Or, husbands.

u xiv. 10. 1 Sam. xv. 3. 1 Kings xvii. 18. Ez. xxi. 23, 24. Am. viii. 7. Rev. xvi. 19. xviii. 5.

x xvi. 6. Gen. vi. 3, 5—7. Ps. xcv. 10, 11. Is. i. 24. vii. 13. xliii. 24. Ez. v. 13. Am. ii. 13. Mal. ii. 17. Rom. i. 4, 5. ix. 22. 2 Pet. iii. 7—9.
y 2. 6, 12. xlvii. 16. xiv. 9. xxv. 11. Is. xxvi. 6. xxxix. 19. 1 Kings ix. 7, 8. Lam. ii. 15, 16. Dan. ix. 12.
z 8. 18. xxxiii. 31—33. 2 Chr. xxxvi. 16. Lam. i. 8.

a 16. Is. xxviii. 14. Ez. ii. 7. Matt. xi. 15. b 15, 26. xliii. 7. Ez. xx. 32, 33. c 15—19. Is. xxviii. 15. Jude 13. d Matt. xiv. 9. Acts xxiii. 12—15.

e 25. xlv. 18. Gen. xxii. 16. Num. xiv. 21—23, 28. Deut. xxxii. 40—42. Am. vi. 8. viii. 7. Heb. iii. 18. vi. 13, 18.

f Ps. i. 16. Ez. xx. 39.

g iv. 2. v. 2. Zeph. i. 4, 5. h i. 10. xxi. 10. xxxi. 28.

i 12. 18.

k 14. Is. x. 19. xxxvii. 12, 13. i. 18, 17, 25, 26. 29. Ps. xxxiii. 11. Lam. iii. 37. 38. Zech. i. 6. Matt. xxiv. 35.

† Heb. from me or them.

m 30. 1 Sam. ii. 34. Matt. xxiv. 15, &c. 32—34.

n xlii. 9—13. xlv. 13—26. Ez. xxix. xxx. xxxii. 18. xxxiii.

o xxxiv. 21. xxxix. 5—7. lii. 8—11. 2 Kings xxv. 4—7.

to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt: Behold, ^aI have sworn by my great name, saith the LORD, ^bthat my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, ^cThe Lord God liveth.

27 Behold, I ^awill watch over them for evil, and not for good; and all the men of Judah, that *are* in the land of Egypt, ^bshall be consumed by the sword and by the famine, until there be an end of them.

28 Yet ^aa small number that escape the sword shall return out of the land of ^bEgypt into the land of Judah, and all the remnant of Judah, that *are* gone into the land of Egypt to sojourn there, shall know whose word shall stand, ^cmine, or their's.

29 And this *shall be* ^aa sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, ^aI will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, ^bas I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

who succeeded him; and having concealed himself for a few years, he collected some forces, marched against Amasis, and gave him battle, in which, being vanquished and taken prisoner, he was strangled in his own palace. Thus he was "given into the hands of his enemies and of those who sought his life," as Zedekiah had been. In the time which intervened between Pharaoh-hophra's being dethroned and his death, Nebuchadnezzar invaded Egypt; and having made immense destruction of the inhabitants, and taken a prodigious booty, he came to terms with Amasis, confirmed him in the kingdom as his deputy, and returned to Babylon; whither he is supposed to have taken those Jews who survived the sword, or who were not slain by the enraged conqueror.—These events are computed to have occurred between the fourteenth and the nineteenth year of the captivity. (*Notes, xlv. 13—26. Ez. xxix.—xxxii.*) (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—14. We ought frequently to recollect the miseries which we have witnessed, or heard of; seriously considering that the Lord hath brought them upon the sufferers, because of the wickedness which they committed to provoke him to anger. For sin is that abominable thing which he hateth; and every wilful transgression implies alienation of heart from him, as well as rebellion against him.—But, though all our sorrows originate from this source, yet the most awful miseries, to which men are exposed, are occasioned by their neglect of his great salvation. For, after all that he hath done to open a new and living way for sinners to return to him, the warnings, exhortations, and entreaties of his ministers often prove unavailing, and numbers remain unwilling to be reconciled unto God; they still persist in those abominable things which he hateth; they will not incline their ears or their hearts to return to his worship and service; and their obstinate impenitence and unbelief are evils committed against their own souls; their blood is upon their own heads, and they cut themselves off, and make themselves a curse and a reproach.—To mingle idolatry with divine worship, and to reject the mediation of Christ, are far more provoking to God, and ruinous to men, than is generally supposed. They, who worship images, saints, and angels, and present oblations to the queen of heaven, should recollect the consequences of similar practices of God's ancient people, previous to the Babylonish captivity. And they, who neglect the person and mediation of the Son of God, should consider the punishment inflicted on the Jews for rejecting and crucifying him; under which they still continue a curse and a reproach among the nations; because they have not been humbled to this day, nor have feared the Lord to obey his command of "honouring the Son, even as they should honour the Father that sent him."

V. 15—30. If men remember the wickedness of former ages only to imitate it, they may expect even severer punishment than that which ancient rebels suffered; for neither rank nor sex will protect the workers of iniquity.—Such, as neglect to use their authority to restrain their own households from wickedness, will be punished as accomplices in their crimes; yet their connivance will not excuse those, who were thus emboldened to commit impiety and vice.—Men ought not to expect that God will grant even their lawful desires, when they refuse obedience to his commands: and carnal projects, which are contrary to his word, must end in wretched disappointment, however politic and plausible they may appear.—The tendency of human depravity is from bad to worse: and sinners left to themselves grow continually more bold and insolent in their impiety. Reproofs exasperate those, whom they do not convince and humble. Multitudes shew by their actions, that they will not hearken to the word of God; but will follow the devices and desires of their own evil hearts; and

B. C. 587.

2 Against ^bEgypt, ^cagainst the army of Pharaoh-

CHAP. XLV.
a i. 10. xxv. 15—
29. Zech. ii. 8.
b 14. xxv. 9. 19,
Ez. xxix—xxxii.
c 2 Kings xxiii.
29. *Pharaoh-*
nechoh. ■ Chr.
xxxv. 20. *Necho.*

d xxv. i. xxxvi.
e ii. 11, 12. Is.
viii. 9, 10. xxi.
5 Joel iii. 9.
Nah. ii. i. iii.
14.
f Ez. xxi. 9—11.
g li. 3.
h 1. Heb. *broken*
in pieces
+ Heb. *fled a*
flight.
h 15. Gen. xix.
17. 2 Kings vii.
18. Nah. ii. 1.
i vi. 25. xx. 3.
4. *Marg.* 10. xlix.
29. Is. xix. 16.
Ez. xxxi. 10.
j 1. 1. 1. 1. 1. 1.
k Judg. iv. 15. &
Ps. xxxiii. 16.
17. xlviii. 10.
11. Ec. ix. 11.
12. 1. 1. 1. 1. 1.
Am. ii. 14, 15.
ix. 1—3.
l 12. 1. 32. Dan.
xix. 19.
m 10. 1. 14. iv. 6.
vi. 1. xxv. 9.
n Cant. i. 6. viii.
5. Is. lxiii. 1.
o xviii. 2. Is. vii.
1. 1. 1. 1. 1. 1.
xi. 22. Am. vii.
8. Rev. xii. 15.
p Ez. xxxix. 3.
xxxii. 2.
q 1. 1. 1. 1. 1. 1.
2 Heb. *Cush* and
Pul. Gen. x. 6.
Phut. 1 Chr. i.
8. Ez. xxxvii. 10.
11. 1. 1. 1. 1. 1.
r *Pul*. *Lubim*.
r Gen. x. 13.

9 Come up, he horses; and ⁴rage, ye chariots; and let the mighty men come forth; the ²Ethiopians and the Libyans, that handle the shield; and ¹the Lydians, that handle *and* bend the bow.

NOTES.

The eyes of the Lord are always upon us; he notices the troubles of the most inconsiderable of his servants; and he will reprove or encourage them

NOTES.

V. 9. 'These names in Hebrew are Cush, and Phul, and Lud, (*Marg. Ref.*) who were the Egyptians' allies, (*Ez.* xxx. 5,) which makes it probable that they are all Africans; Cush, though it often signifies Arabia, yet sometimes denotes Ethiopia.—Phul is here rendered Libya; but Phul and Lubim are spoken of as distinct people. (*Nah.* iii. 9.)—Phul may probably signify Mauritania, and Lud, or Ludim, the people of Meroc.—'These were famous for the use of the bow.' (*Is.* lvi. 19.) (*Lowth.*)

10 For this is ^{the} day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: ^{and} the sword shall devour, and it shall be satiate, and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into ^{Gilead}, and take balm, ^O virgin, the daughter of Egypt: ⁱⁿ vain shalt thou use many medicines; ^{for} thou shalt not be cured.

12 The nations have ^{heard} of thy shame, and ^{thy} cry hath filled the land: for the mighty man hath ^{stumbled} against the mighty, ^{and} they are fallen both together.

13 ¶ The word that the Lord spake to Jeremiah the prophet, how ^{Nebuchadnezzar} king of Babylon should come, ^{and} smite the land of Egypt.

14 Declare ye in Egypt, and publish in ^{Migdol}, and publish in Noph, and in Tahpanhes: say ye, ^{Stand} fast, and prepare thee, for ^{the} sword shall devour round about thee.

15 Why are ^{thy} valiant men swept away? they stood not, because the Lord did drive them.

16 He ^{made} many to fall, yea, ^{one} fell upon another; and ^{they} said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, ^{Pharaoh} king of Egypt is but a noise; he hath passed the time appointed.

18 As I live, ^{saith} the King, whose name is the Lord of hosts, Surely as ^{Tabor} is among the mountains, and as ^{Carmel} by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, ^{furnish} thyself to ^{go} into captivity: for ^{Noph} shall be ^{waste} and desolate without an inhabitant.

^{captivity.} o Is. xx. 4. Ez. xii. 3-12. p xlv. 1. Ez. xxx. 13. 16. q xxvi. 9. xxxiv. 26. li. 29. 37. Zeph. ii. 5.

A. M. 3397.

B. C. 607.

s li. 6. Is. xlii. 6. Jer. i. 14, 15. Zeph. i. 14, 15. t Deut. xxxii. 42. Is. xxxix. 6-8. Ez. xxxix. 17-21. Zeph. i. 17-21. Rev. xix. 17-21. u viii. 22. li. 8. x xlv. 17. Is. xlv. 1. y xlv. 12-15. Ez. xxx. 21-25. Mic. i. 9. Nah. iii. 19. Luke viii. 43. s Heb. no cure shall be to thee. z Ez. xxxix. 9-12. Nah. iii. 8-10. a xlviii. 34. Is. xv. 5-8. b 6. Is. x. 4. xix. 2. c B. C. 587. c xliii. 10-13. xlv. 30. Is. xlv. 1. Ez. xxxix. 17-21. d xlv. 1. Ez. xlv. 2. Ez. xxx. 16-18. e 3, 4. vi. 1-5. Joel iii. 12. f 10. ii. 30. xii. 2 Sam. ii. 26. Is. i. 20. xxxi. 8. xxxiv. 6. Nah. ii. 13. g 5. 21. Judg. v. 20, 21. Is. lxvi. 15, 16. h Heb. multiplied the fall. i Lev. xxvi. 36, 37. j 21. li. 9. k Ex. xx. 9. 1 Kings xx. 10. l 8. &c. Is. xix. 11-16. xxxi. 3. xxxvii. 27-29. Ez. xxxix. 3. xxxi. 18. m Josh. xix. 17. 22. Judg. iv. 6. Ps. lxxxix. 12. n 1 Kings xviii. 42. * Heb. make thee instruments of captivity. o Is. xx. 4. Ez. xii. 3-12. p xlv. 1. Ez. xxx. 13. 16. q xxvi. 9. xxxiv. 26.

s li. 11. Hos. x. 16. 10. i. 14. xxv. 9. xlvii. 2. u 9. 16. Ez. xxvii. 10, 11. xxx. 4-6. x 1. 11. 27. Is. xxiv. 7. + Heb. bullocks of the stall. y 5. 15, 16. z xlv. 1. Deut. xxxii. 35. Ps. xxxvii. 13. Is. x. 3. Ez. xxxv. 5. Ob. 13. a Is. xxi. Mic. i. 8. vii. 16, 17. b li. 20-23. Is. x. 15, 33, 34. xiv. 8. xxxvii. 24. Zech. xi. 2. c Is. x. 18, 19. Ez. xx. 46, 47. d Judg. vi. 5. vii. 12. e 11. 19. Ps. cxxxvii. 8. f 20. Ez. xxix. xxxii. * Or, nourisher. g Ez. xxx. 14-16. Nah. iii. 8-10. h xlviii. 13. Ez. xlii. 13. Is. xlv. 1. Ez. xxx. 13. Zeph. iii. 11. i Ez. xxxii. 9-12. Nah. iii. 9. k 1. 6, 8. Ez. xlv. 14-16. Is. xx. 5, 6. xxx. 2, 3. xxxi. 1-3. Ez. xxxix. 6, 7. l 21. xlv. 1. m xlviii. 47. xlix. 39. Ez. xxxix. 14. n xxx. 10, 11. Is. xlii. 13. xlv. 1. Ez. xlv. 2. o xlviii. 3, 4. xxxix. 14. xxxi. 8-11. xxxii. 37. Is. xli. 1. Ez. xxxiv. 10-14. xxxvi. 24. xxxvii. 21, 22. xxxix. 25. q 1. 13. Ps. xlv. 6, 11. Is. viii. 9. 10. xli. 10. xliii. 2. Matt. i. 23. xxviii. 20. Acts xviii. 10. 2 Tim. iv. 17. 22. r xxxv. 9. Is. xiv. 23. Dan. ii. 35. s iv. 27. v. 10. 18. xxxii. xxxiii. 24-26. Am. ix. 8, 9. Rom. xi. 15-17. t x. 24. Hab. iii. 2. 1 Cor. xi. 32. * Or, not utterly cut thee off.

20 Egypt is like ^a very fair heifer, but destruction cometh; ^{it} cometh out of the north.

21 Also ^{her} hired men are in the midst of her ^{like} ^{fatted} bullocks: for they also are turned back, ^{and} are fled away together: ^{they} did not stand, because ^{the} day of their calamity was come upon them, ^{and} the time of their visitation.

22 The ^{voice} thereof shall go like a serpent; for they shall march with an army, ^{and} come against her with axes, as hewers of wood.

23 They shall cut down ^{her} forest, ^{saith} the Lord, though it cannot be searched; ^{because} they are more than the grasshoppers, ^{and} are innumerable.

24 The ^{daughter} of Egypt shall be confounded; ^{she} shall be delivered into the hand of the people of the north.

25 The Lord of hosts, the God of Israel, ^{saith}; Behold, I will punish ^{the} multitude of ^{No}, and Pharaoh, and Egypt, ^{with} their gods, ^{and} their kings; even Pharaoh, ^{and} all them that trust in him.

26 And ^I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants: ^{and} afterward it shall be inhabited, as in the days of old, ^{saith} the Lord.

27 ¶ But ^{fear} not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, ^I will save thee from afar off, and ^{thy} seed from the land of their captivity; and Jacob shall return, ^{and} be in rest, and at ease, and none shall make ^{him} afraid.

28 Fear thou not, O Jacob my servant, ^{saith} the Lord: ^{for} I am with thee; for I will ^{make} a full end of all the nations whither I have driven thee: ^{but} I will not make a full end of thee, but ^{correct} thee in measure; yet will I ^{not} leave thee wholly unpunished.

carried away captive, naked and bare, and wanting all manner of conveniences.' (Lowth.)

V. 20. 'In the foregoing verse, the prophet compared Egypt to a delicate young woman. Here he resembles her to a fat and well-favoured heifer.—Grotius not improbably conjectures, that there is an allusion to their god Apis, who was a bull remarkable for his beauty.' (Lowth.)—The last clause is very emphatical: "Destruction from the north, it cometh, it cometh."

V. 21. (Marg. Ref.)

V. 22. The Egyptians would no longer utter boasting words; but in a more abject and timid manner give vent to their terror and resentment, like a serpent hissing out of its hole, or when it is pursued.

V. 23. The cities of Egypt were very many, and the inhabitants both numerous and wealthy; but this would only render them a richer booty to the conqueror; as the hewer of wood prefers those forests where the trees are many and of large growth. (Marg. Ref.)

V. 25. Multitude of No. 'The Hebrew reads Ammon Minno, which may be literally rendered Ammon of No. The same place is expressed by Ezekiel by Hamon No. (Ez. xxx. 15.) And in Nahum it is called No Ammon. (Nah. iii. 8.)—The name is generally thought to be derived from Jupiter Ammon, whose temple was there. It is rendered Diospolis by the Septuagint, which is the Greek name for Thebes, famous, in Homer's time, for its hundred gates. (Lowth.)

V. 26. (Note, xlv. 29, 30.) It is supposed that Pharaoh-hophra was slain by Amasis; but Amasis was at that time the deputy of Nebuchadnezzar, who was principally employed in executing the vengeance of God on the Egyptians.

Afterward, &c. Nebuchadnezzar's conquest of Egypt was preceded, attended, and followed, by violent internal convulsions and revolutions; and Egypt did not recover from these calamities, till about forty years afterwards. (Marg. Ref.)

V. 27, 28. (Note, xxx. 10, 11.) The Jews, who had taken shelter in Egypt, were, with very few exceptions, devoted to destruction; but this repetition of the Lord's former assurances to the nation of Israel, was intended to encourage the hopes of those in other places, who regarded his word, with the prospect of better times and returning tranquillity.

The repetition, also, of so remarkable a promise, shews that it was considered as of very great importance, and should remind us of its remarkable accomplishment, even to this day.—The words, "Fear not thou, O Jacob," &c., are repeated in the concluding verse, which gives the promise additional energy, and renders the passage peculiarly poetical.

V. 10. Pharaoh expected a day of victory and triumph; but the Lord intended a day of vengeance on him and on his army, and to make them a sacrifice to his offended justice; especially for their sin, in oppressing or deceiving Israel.—'The day of the Lord, often signifies the day of his vengeance; from thence it comes to signify the day of the judgment, in the New Testament, of which all other days of vengeance are earnest and forerunners.' (Lowth.) (Marg. Ref.)

V. 11. (Note, viii. 22.)—'He sheweth, that no salve or medicine can prevail, where God giveth the wound.'

V. 12. The disgrace of being vanquished, is commonly as much dreaded by mighty and haughty monarchs and nations, as the actual loss or suffering. The pride of Pharaoh and the Egyptians would, however, soon be in this respect, most deeply mortified.—This prophecy seems to have been fulfilled very soon after it was published. (Note, 2.)

V. 13. This verse introduces a prediction of a more complete conquest of Egypt, which took place about eighteen years after the destruction of Jerusalem. Probably it was delivered by Jeremiah, after he went down into Egypt. (Notes, xliii. 8-13. xlv. 29, 30. Ez. xxxix.—xxxii.)

V. 14. Stand, &c. That is, 'Prepare to act upon the defensive, for Egypt will soon be invaded.'

V. 15. 'The Hebrew word rendered valiant, is sometimes spoken of God, (Gen. xlix. 24;) sometimes it is a title given to angels, (Ps. lxxviii. 25;) and here, the Septuagint understand it of Apis, the idol of Egypt.' (Lowth.)—It does not, however, appear, that the original can at all bear the interpretation put on it by the Septuagint: for, besides rendering a plural noun by the singular Apis, they add, "thy elect calf could not abide." It is not improbable, that both the translation and the interpolation were intended as an attack on the Egyptian idolatry, an injudicious and criminal, even if a well-intended, measure; which has too often been imitated by those, who, to serve a good cause, are not very scrupulous about the means which they employ.

V. 16, 17. The allies of Egypt finding themselves unable to maintain the conflict, and perceiving that Pharaoh, though he had boasted great things, was not punctual to his engagements in coming to their assistance, resolved to escape for their lives, and return home, if they were able.

V. 18. 'Mount Tabor is not more surely fixed among the rest of the mountains, nor Carmel more immovably seated upon the sea-coast, than this word of mine is firmly fixed in heaven, and shall undoubtedly be performed. The king of Babylon shall come against Egypt.' (Bp. Hall.)

V. 19. Furnish, &c. 'The expression is ironical, implying, that instead of the rich and goodly furniture, wherein she did pride herself, she should be

CHAP. XLVII.

A prophecy against the Philistines. 1-7.

THE word of the LORD, that came to Jeremiah the prophet ^aagainst the Philistines, before that Pharaoh smote ^{*}Gaza.

2 Thus saith the LORD; Behold, ^bwaters rise up
out of the north, and shall be an overflowing flood,
and shall overflow the land, and ^aall that is therein,
the city, and them that dwell therein: ^dthen the men
shall cry, and all the inhabitants of the land shall
howl.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children, for feebleness of hands ;

4 Because of ^athe day that cometh to spoil all the Philistines, *and* to cut off from ^bTyrus and Zidon ^cevery helper that remaineth: for the LORD will spoil the Philistines, ^dthe remnant of the ^ecountry of ^fCaphthor.

5 ^mBaldness is come upon ⁿGaza; Ashkelon is cut off ^{with} the remnant of their valley: ^phow long wilt thou cut thyself?

6 O 'thou sword of the LORD, 'how long *will it be*
 i Job. ix. 13. Is. xx. 6. xxxi. 3. Ez. xxx. 8. k Ez. xvi. 16. Am. i. 8. [†] f
 i Gen. ii. 13, 14. *Caphothim*. Deut. ii. 1 Chr. i. *Caphothim*. Am. ix. 1
 Mic. i. 16. Am. i. 8. Zeph. ii. 5. *Zech. ix. 5.* o 4. xxv. o
 p xvi. 6. xlii. 5. Lev. xxi. 28. xxi. 5. Deut. xiv. 1 i Kings xviii. 28. Mark v. 4
 xv. 3. xxv. 27. li. 20—23. Deut. xxxii. 42. Ps. xvii. 13. Is. x. 5. 15. Ez. x
 r iv. 21. 2 Sam. ii. 26.

PRACTICAL OBSERVATIONS.

Every part of Scripture speaks terror to the impenitent and unbelieving, and comfort to those who obey the gospel.—The vast preparations which, in all ages, have been made for the destruction of the human species, (as if men did not die fast enough in the ordinary course of nature,) shew the power of Satan, the great murderer from the beginning, over our fallen race, by means of the pride, ambition, avarice, and revenge of the human heart; and likewise that God considers men as condemned criminals, whom he employs as executioners of each other, as he sees good.—Neither valour, strength, speed, nor numbers, can avail those whom the righteous God determines to make sacrifices to his justice; but they must be dismayed, flee away, and not escape; and all their vain-glorious boasts and sanguine expectations must end in disappointment and confusion.—They that plot mischief against others, generally fall into it themselves; and the wounds that God inflicts on his enemies can be healed by no medicines.—How do power and prosperity pass from one to another in this changing world! Those nations that were the terror of the mighty, and seemed ready to cover the earth, are speedily so weakened, that they cannot defend themselves! But nothing so exposes kingdoms to hostile invaders, as intestine discords; whilst mighty men thus stumble one against another, they all fall together, and the state becomes incapable of defending itself against the devouring sword of its enemies.—When such events take place, when allies prove treacherous, and renowned princes and captains but a noise; when valiant men are swept away or put to flight, the hand of the Lord should be acknowledged. For how can they stand, whom he driveth away? or be courageous, whom he surrounds with terrors? When his day of visitation cometh, the magnificence, luxury, and affluence of mighty nations vanish as a dream; and those who were sensual, and strong as fatted bullocks, fall an easy prey to every invader, and can no more resist them, than the forest can the axe of him that felleth it. So that they, who trust in themselves or in an arm of flesh, must be confounded and punished.—But there is an appointed period to all earthly calamities; and therefore our grand concern is to flee from the wrath to come. Instead of making provision for the flesh to fulfil the lusts thereof, we should be daily preparing for death and judgment. Having sought reconciliation to our offended God, through Jesus Christ, we should stand fast in the faith, and seek to be furnished with patience and hope against every event; for we know not what captivity, poverty, or tribulation may await us; and therefore habitual self-denial and mortification to the world are our wisdom, as well as our duty. But nothing should dismay the servants of the Lord: he will save them from every place, where they have been scattered, and bring them to enjoy his rest and peace; he will be with them, and only correct them in measure; and will not punish any of them with that everlasting destruction from his presence, which awaits all impenitent transgressors.

NOTES.

CHAP. XLVII. V. 1. 'Jeremiah had foretold, that the Philistines should be conquered by Nebuchadnezzar, (xxv. 20.) This probably came to pass, during the time of the siege of Tyre, which lasted thirteen years, as Josephus shews out of Philostratus, and the Phœnician annals.' (4.) (*Lowth.*)—The Philistines had repeatedly been subjected by the kings of Judah; but they had again recovered strength. The prophecy was delivered before Pharaoh took Gaza. This might probably happen, after Pharaoh's victories at Megiddo and Carmishem, when Judea became tributary to him.' (*Lowth.*) The Philistines seem to have been at that time in prosperity, and at peace with the Chaldeans. (*Marg. Ref.*)

V. 2. (Marg. Ref.)

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a xxv. 20. Ez.
xxv. 15—17.
Am. i. 6—8.
Zeph. ii. 4—7.
Zech. ii. 5—7.
† Heb. *Azazal*.
xx. 20. *Marg.*
i Kings iv. 24.
b xlv. 7, 8. Is.
xlvii. 7, 8. xxviii.
17. Is. xlv. 6.
Am. ii. 5, 6.
Rev. xii. 15, 16.
xlv. i. 15.
c i. 14. xlv. i. 6.
† Heb. *the fulness thereof*. Ps.
xxiv. i. 1. Cor.
x. 26—28.
d xlv. i. 1—5. 39.
Is. xv. 2—5. 8.
xx. i. 4, 5.
Zeph. i. 10, 11.
e i. 16. xlv. i. 9.
Judg. v. 22. Job.
xxix. 19—25.
Ez. ii. 4, 10, 11.
Nah. ii. xlv. i. 1.
f Deut. xxviii.
4, 55. Lam. iv.
3, 4.
g xlv. i. 10. Ps.
xxviii. 13. I.
x. 3. Ez. vii. 5.
7. 12. xlv. 25.
29. Hos. ix. 7.
h Luke xii. 22.
i xlv. i. 22. Is.
xxiii. Ez.
—xxviii. Joel
i. 4—8. Am. i.
9, 10. Zech. ix.

Heb. *isle*. Is. xx. 6.
 m xlvi. 37.
 20. Ez. xxv. 16.
 q xii. 12.
 iv. 17. xxi. 3—5.

† Heb. *guthar*
‡ *thuph* *thif*
* Heb. *canst*
thous. &c.
s l Sam. xv. 3.
Is. i. 6. xlii. 3.
Jer. xli. 28. xlv.
— 31. xlv. 10.
l. Ez. xiv. 17.
Am. iii. 6.
† Ez. xxv. 16.
Zeph. ii. 3.
u Mic. vi. 9.
CH. XLVIII.
a xxv. 21. xxvii.
b 1. Is. xv. xvi.
xxv. 10. Rz.
xxv. 8—11. Am.
ii. 1, 2. Zeph.
b 2. 8—11.
c 1. Ez. xlv. 1.
xxiii. 3. 37. 38.
xxiii. 47. Is.
xv. 2.
* Or, *the high*
place.
c Is. xvi. 14.
d 34. 45. Num.
xvi. 25—30. Is.
xvi. 4. xlv. 8.
e 1. Ez. xlv. 1.
xxv. 1. 2. 3. 4.
24. xlv. 28. Ps.
lxxxiii. 4—8.
† Or, *brought to*
silence. Is. xvi. 1.
xxv. 10. Marg.
Nadmadneh.
‡ Or, *go after*.
† Iv. 20. 21. Is.
xv. 2. 8. xvi. 7.
g Num. xli. 4.
h 5. 34. xxi. 27—
30.
i Is. xv. 5.
j 1. Ez. xxv. 16. *seeing*

k li. 6. Gen. xix.
17. Ps. xi. 1.
Prov. vi. 4, 5.
Matt. xxiv. 16—
Job xxx. 3—7.

ere thou be quiet? †put up thyself into thy scabbard,
rest, and be still.

7 How ^scan it be quiet, seeing ^tthe LORD hath given it a charge against Ashkelon, and against ^tthe sea-shore? there ^uhath he appointed it.

CHAP. XLVIII.

A prophecy against Moab, for presuming on her wealth, 1—10; her uninterrupted prosperity, 11—13, and her strength for war, 14, 25: and for her contempt of God and his people; and her great pride, &c. 26—46. The restoration of Moab, 47.

A GAINST ^aMoab thus saith the LORD of hosts, the God of Israel: Woe unto ^bNebo, for it is spoiled: Kiriathaim is confounded *and* taken: ^{*}Misgab is confounded and dismayed.

2 *There shall be* 'no more praise of Moab, in
 4 Heshbon they have devised evil against it; 'come,
 and let us cut it off from *being* a nation. Also thou
 shalt be 'cut down, O Madmen; the sword shall
 7 pursue thee.

3 A 'voice of crying *shall be* from 'Horonaim,
spoiling and great destruction.

4. ^hMoab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of ¹Luhith ²continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 ^kFlee, save your lives, and be like ^lthe heath in the wilderness.

-18. Luke iii. 7. xvii. 31—33. Heb. vi. 18. || Or, *a naked tree*. xvii. 6.

V. 3. (Note, viii. 16. Marg. Ref.) The terrifying circumstances of this invasion would so dismay the Philistines, that they would not dare to look back, even to see what became of their own children.

V. 4. *Every helper, &c.* The destruction of the Philistines would tend to weaken the power of their confederates, the Tyrians and Zidonians; and to prepare the way for their subjection by Nebuchadnezzar. But some understand the words to signify, that the ruin of Tyre and Zidon, the helpers of the Philistines, would leave them without resource in their abject condition.

5. This represents the total desolations of Gaza, which, with those of Ashkelon, would cause inconsolable grief to the inhabitants: this they would express, by tearing or shaving off their hair, and cutting their flesh. (*Marg. Ref.*)

V. 6. Some understand this verse as the words of the Philistines, but it is not likely, that they should consider the Chaldeans as "the sword of JEHOVAH." It is rather a most animated and pathetic lamentation of the prophet, over the miseries, which the just vengeance of God was inflicting on the nations for their sins. (*Marg. Ref.*)

V. 7. 'The prophet here returns answer to the foregoing verse, importing that the havoc made by the sword among the Philistines, was the effect of God's irreversible purpose and decree.' (*Lowth.*)—The original continues the animated apostrophe of the question, "How canst thou be quiet?" &c.—"The sea-shore," (included in this commission,) would take in Tyre and Zidon, which generally shared its fortunes; and this confirms the opinion that the prophecy was fulfilled during the siege of Tyre by Nebuchadnezzar.

PRACTICAL OBSERVATIONS.

Men often apprehend no danger from that quarter, whence evil is appointed against them.—The height of ungodly prosperity is the forerunner of destruction; and sinful pleasures terminate in outcries and howlings of misery. We should commit our children to the Lord's keeping; for we know not how soon we may be deprived of power or heart to take any care of them ourselves. When he intends to destroy the wicked, he will cut off every helper; and where he spoils, he will remove all consolation. The miseries, occasioned by war should be regretted by us; and we should desire, that this sword of the Lord might be put into the scabbard and be still: yet we should be ready to acquiesce in his appointments, who, in perfect wisdom and justice, gives it commission, and will cause it to effect his appointments, notwithstanding all the power of those who attempt to stop its progress.

NOTES.

CHAP. XLVIII. V. 1. 'The following prophecies against Moab, Ammon, Edom, and the neighbouring countries, seem to have been fulfilled, during the siege of Tyre, (*Ex.* xxv. 8, &c.) Josephus places these events five years after the destruction of Jerusalem. Jeremiah, in his prophecy, borrows several expressions from Isaiah's prophecy against the same people; though that was probably fulfilled several years before.' (*Lowth.*)—The predictions of Isaiah, it is probable, were fulfilled by Shalmaneser; but those of Jeremiah by Nebuchadnezzar. (*Notes.* *[s.* xv. xvi.]

V. 2. Moab should be no more praised as an honourable kingdom: for the invaders, having possessed themselves of Heshbon, would determine on the utter ruin of the nation. Or the passage may mean, that there should be no more glorifying in Moab, concerning Heshbon, as a strong fortress or a flourishing city: for their enemies had devised their complete destruction. (*Old Trans.*)—A confederacy of the Moabites and the neighbouring nations is

7 For 'because thou hast trusted in thy works, and in thy treasures, thou shalt also be taken : and "Chemosh shall go forth into captivity, with 'his priests and his princes together.

8 And 'the spoiler shall come upon every city, 'and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give 'wings unto Moab, that it may flee and get away: for 'the cities thereof shall be desolate, without any to dwell therein.

10 'Cursed *be* he that doeth the work of the LORD 'deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab 'hath been at ease from his youth, and 'he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: 'therefore his taste 'remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him 'wanderers that shall cause him to wander, and shall 'empty his vessels, and break their bottles.

13 And Moab shall be 'ashamed of Chemosh, 'as the house of Israel was ashamed of Bethel their confidence.

14 'How say ye, 'We are mighty and strong men for the war?

15 Moab is 'spoiled, and gone up *out of* her cities, and 'his chosen young men are 'gone down to the slaughter, 'saith the King, whose name is the LORD of hosts.

16 The calamity of Moab is 'near to come, and his affliction hasteth fast.

17 All ye that are about him, 'bemoan him; and all ye that know his name, say, 'How is the strong staff broken, *and* the beautiful rod!

18 Thou 'daughter that dost inhabit "Dibon, come down from *thy* glory, 'and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strongholds.

Rev. xviii. 11—20. k 39. Is. ix. 4. x. 5. xiv. 5. Ez. xii. 11—14. 1 xvi. 19. Is. xlvii. 1. m Num. xxi. 30. xxxiii. 3. Is. xv. 2. n Gen. xxi. 16. Ez. xvi. 6. Judg. xv. 18. Is. v. 13. Ez. xix. 13.

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1 ix. 23. xiii. 25. xlix. 4. Ps. xlix. 6, 7. lli. 7. lxi. 8—20. Is. lix. 4. —6. Ez. xxviii. 2—5. Hos. x. 13. 1 Tim. vi. 17. Rev. xviii. 17. m 13. 46. xliii. 12. Num. xxi. 29. Judg. xi. 24. 1 Kings xi. 7. 33. Is. xli. 1, 2. n xlix. 3. o 18. vi. 26. xxv. 9. p 20—25. Ez. xxv. 9. q 28. Ps. lv. 6. Is. xli. xvi. 2. r xlv. 19. Zeph. ii. 9. s 1. 25. Judg. v. 23. 1 Sam. xv. 3. 9. 13. &c. 1 Kings xx. 42. * Or, negligently. t Ps. lv. 19. lxxiii. 4—8. u Is. xxv. 6. Zeph. i. 12. v 24. Is. xvi. 6. Ez. xvi. 49, 50. + Heb. stood. y 8. 15. xxv. 9. Is. xvi. 10. Ez. xxv. 9, 10. z 38. xiv. 3. xix. 10. xxv. 34. Ps. ii. 9. Is. xxx. 14. Nah. i. 2. a 7. 39. 46. Judg. xi. 24. 1 Sam. v. 3—7. 1 Kings xviii. 26—29. 40. Is. ii. 20. xvi. 14. xlv. 16. 20. xlv. 1, 2. b 1 Kings xii. 98. 29. Hos. vii. 5. c 3. x. 5, 6. 14. 15. Am. v. 5, 6. c Is. xxxvi. 4. 5. d ix. 23. xlix. 16. Ps. xxxiii. 16. Eccl. ix. 18. Is. x. 13. 16. xvi. 6. Ez. xxx. 6. Zeph. ii. 10. e 8. 9. 18—25. f Heb. the choice of his, &c. g 4. li. 40. Is. xxxiv. 2—8. h xlv. 18. li. 57. Ps. xlv. 8—10. xlvii. 2. Dan. iv. 37. Zech. xiv. 9. Mal. i. 14. Rev. xix. 16. h 1. 12. Deut. xxxiii. 25. Is. xlii. 12. xlv. 13. 14. Ez. xii. 23. 28. 2 Pet. ii. 3. i 31—33. ix. 17. 20. Is. xvi. 8. Rev. xviii. 11—20. k 39. Is. ix. 4. x. 5. xiv. 5. Ez. xii. 11—14. 1 xvi. 19. Is. xlvii. 1. m Num. xxi. 30. xxxiii. 3. Is. xv. 2. n Gen. xxi. 16. Ez. xvi. 6. Judg. xv. 18. Is. v. 13. Ez. xix. 13.

s Heb. inhabitress. o Num. xxxii. 34. Deut. ii. 36. 1 Chr. v. 8. p 1 Sam. ix. 13. 14—16. 2 Sam. i. 3, 4. xlvii. 24, &c. q 1—5. Is. xv. 1—5. xvi. 7—11. r Num. xxv. 14. 26—28. Deut. ii. 36. Josh. xiii. 9. Judg. xi. 18. Is. xvi. 2. s 8. Ez. xxv. 9. Zeph. ii. 9. t Josh. xiii. 18. Jahaz. xxi. 36. 24. Is. xv. 4. u 1. 18. Num. xxxii. 34. 38. Almon. dibrathaim. Ez. vi. 14. Dibrath. x. 1. Gen. xiv. 5. Shaveh. Kiria. thaim. Josh. xiii. 19. Kiria. thaim. y Num. xxxii. 38. Baal-neon. Josh. xiii. 17. Beth-baal-neon. z 1. Am. ii. 2. Deut. ix. 43. Bezer. Josh. xxi. 35. Bezor. Zeph. ii. 8—10. b Ps. lxxv. 10. Lam. ii. 3. Dan. vii. 8. viii. 7—9. 21. Zech. i. 19—21. c Job xxii. 9. Ps. xlv. xxxvii. 17. Ez. xxx. 21—25. d xxv. 15—17. 27. Ps. lx. 3. lxxv. 8. 14. 15. 17. Ez. xxiii. 31. —34. Rev. xvi. 10. e 42. Job ix. 4. Is. x. 15. Ez. xxx. 15. 16. Dan. viii. 11, 12. x. 36. Zeph. ii. 8—10. 2 Thes. ii. 4. f Is. xix. 14. xxix. 7, 8. Hab. ii. 16. g 39. Ez. xxxiii. 32. h xii. 14. Prov. x. 17. 18. Lam. ii. 16, 17. iv. 21. Ez. xiv. 8. xxvi. 2, 3. xxxv. 15. xxxvi. 2. Ob. 13. 18. Mic. vii. 8—10. Matt. vii. 2. i ii. 26. j Or, movedst thyself. k 9. Judg. vi. 2. 1 Sam. xiii. 6. Is. ii. 19. Ob. 3, 4. l xlix. 16. Ps. lv. 6. 7. Cant. ii. 14. m Is. xvi. 6. Zeph. ii. 10. n Job xl. 10—12. Ps. cxxxviii. 6. Prov. xviii. 12. xxx. 13. Is. ii. 11, 12. Dan. iv. 37. Luke xiv. 11. Jan. iv. 6. o 1. Is. xvi. 6. xxxviii. 10. Prov. xxi. 30. q Is. xv. 5. xvi. 7—11. r 36. 2 Kings iii. 25. Kirharaseth. Is. xvi. 7. Kirharaseth. s Num. xxxii. 38. Shihmah. Josh. xiii. 19. Is. xvi. 8, 9. t Num. xxi. 32. Jahzer. xxxii. 1. Josh. xxi. 39. u 8. 15. 18. xl. 10.

19 O 'inhabitant of 'Aroer, stand by the way, and espy; 'ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is 'confounded; for it is broken down: howl and cry; tell ye it in 'Arnon, that Moab is spoiled.

21 And judgment is come upon 'the plain country; upon Holon, and upon 'Jahazah, and upon Mephaath,

22 And upon 'Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon 'Kiriathaim, and upon Beth-gamul, and upon 'Beth-meon,

24 And upon 'Kerioth, and upon 'Bozrah, and upon all the cities of the land of Moab, far or near.

25 The 'horn of Moab is cut off, 'and his arm is broken, saith the LORD.

26 ¶ Make 'ye him drunken: 'for he magnified *himself* against the LORD: Moab also shall 'wallow in his vomit, 'and he also shall be in derision.

27 For was not 'Israel a derision unto thee? 'was he found among thieves? for since thou spakest of him, thou 'skippedst for joy.

28 O ye that dwell in Moab, 'leave the cities, and dwell in the rock, and be 'like the dove *that* maketh her nest in the sides of the hole's mouth.

29 ¶ We have 'heard the pride of Moab, (he is exceeding proud,) 'his loftiness, and his arrogance, and his pride, and the haughtiness of his heart.

30 I 'know his wrath, saith the LORD; but *it shall* not be so; 'his lies 'shall not so effect *it*.

31 Therefore 'will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of 'Kirheres.

32 O 'vine of Sibmah, I will weep for thee with the weeping of 'Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: 'the spoiler is fallen upon thy summer-fruits and upon thy vintage.

¶ Or, movedst thyself. k 9. Judg. vi. 2. 1 Sam. xiii. 6. Is. ii. 19. Ob. 3, 4. l xlix. 16. Ps. lv. 6. 7. Cant. ii. 14. m Is. xvi. 6. Zeph. ii. 10. n Job xl. 10—12. Ps. cxxxviii. 6. Prov. xviii. 12. xxx. 13. Is. ii. 11, 12. Dan. iv. 37. Luke xiv. 11. Jan. iv. 6. o 1. Is. xvi. 6. xxxviii. 10. Prov. xxi. 30. q Is. xv. 5. xvi. 7—11. r 36. 2 Kings iii. 25. Kirharaseth. Is. xvi. 7. Kirharaseth. s Num. xxxii. 38. Shihmah. Josh. xiii. 19. Is. xvi. 8, 9. t Num. xxi. 32. Jahzer. xxxii. 1. Josh. xxi. 39. u 8. 15. 18. xl. 10.

represented, by the Psalmist, as using the same language concerning Israel which the Chaldeans are here introduced, as employing concerning Moab, (Ps. lxxxiii. 4—12.)

V. 5. The lamentations of the Moabites would be so loud and grievous, as to be heard even by their enemies at a distance; and thus they would direct them in their pursuit of the fugitives.

V. 6. 'Escape for your lives, and be content to be left poor and desolate. (Note, xvii. 5, 6;) and hide yourselves in barren places, whither the enemy will not pursue you.'

V. 7. The Moabites had confided in their fortifications or methods of defence and in the riches laid up in their treasures; or in their superstitious observances, and the treasures dedicated to their idol Chemosh. (Marg. Ref.)—'Both thy great idol and his maintainers, shall be led away captives; so that thou shalt then know how vain it is to look for help from idols.'

V. 8. 'They that live in the country, with the flocks and pastures, shall be involved in the same calamity with the inhabitants of the cities.' (Lowth.)

V. 9. 'No common speed can deliver Moab from that imminent danger that threatens him.' (Lowth.)

V. 10. The Chaldeans were commissioned to execute vengeance on Moab, and they would expose themselves to vengeance if they did it partially. This emphatically denoted, that God would effectually take care for the performance of his word; and would find instruments who would not keep back their swords from blood. (Marg. Ref.)

V. 11. The nation of Moab, though small, was very ancient, and had for many ages continued independent and prosperous. It had experienced few of those violent convulsions and revolutions, with which the surrounding nations had been harassed; and though the Moabites seem to have suffered grievous calamities some years before; yet they had not been carried out of their land by repeated captivities, as Israel and Judah had been; and they had recovered their strength and prosperity before this time. They were therefore like wine left long to refine and feed on the lees; which becomes much stronger than when frequently emptied from vessel to vessel. Having met with little disturbance, they were become proud, presumptuous, secure, and sensual; indulging in wickedness habitually, and from age to age, without any degree of reformation.

V. 12. The Chaldeans would march far from home under the secret direction of God to conquer the Moabites, and to carry them away captive into a distant country; desolating their cities, wasting their country, and destroying all that they had gloried in.

V. 13. 'As the calf of Bethel was not able to deliver the Israelites, no more shall Chemosh deliver the Moabites.'

V. 17. 'His calamities are so great, as must needs make all that have heard of his former fame bewail his misfortunes.' (Lowth.)

V. 18. *In thirst*, &c. Thirst, or the extreme want of every thing, is here opposed to that luxury and splendour, to which the Moabites had been accustomed. (Marg. Ref.)

V. 19—25. The inhabitants of Aroer, a city on the borders of Moab, are represented, as standing to enquire of the few, either men or women, that had escaped the general slaughter. What had been done? And the subsequent verses seem to contain the answer that would be returned to this enquiry. (Marg. Ref.)

V. 26. (Marg. Ref.)

V. 27. The Moabites exceedingly rejoiced at the calamities of Israel, and insulted over the sufferers, as thieves are sometimes derided when apprehended in the fact; but the sufferers had not injured them, and their joy arose from malice, envy, and enmity against the God of Israel.

V. 29, 30. Isaiah brought this same charge against Moab, but their pride grew more intolerable than ever. The several expressions here employed, denote the various ways, in which the Moabites shewed their insolence and arrogance; especially it appeared in their haughty indignation against Israel, and their slanders and ostentatious boastings of what they would do against them: but the Lord knew all their purposes and dissimulation, and would take care that they should not succeed. 'The word rendered *lies*, sometimes mean those who pretend to the arts of divination. If we take the words in this sense the meaning is, that although the soothsayers and magicians, upon whose skill Moab relies, promise him good success, and thereby increase his pride and arrogance; yet in the event it will appear, that there was nothing of truth in what they said.' (Lowth.)

V. 31—34. (Note, Isaiah, xv. 5—7. xvi. 7—10. xxiv. 8—11.)

V. 35—39. (Marg. Ref.)

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their shouting shall be no shouting.*

34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres; because the riches that he hath gotten are perished.

37 For every head shall be bald, and every beard clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.

38 There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, saying, How is it broken down! how hath Moab turned the back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold; he shall fly as an eagle, and shall spread his wings over Moab.

41 Kerioth is taken, and the strongholds are

4-6. Ez. xxvi. 16-18.
Hab. i. 8.

q iv. 13. Deut. xxviii. 49. Lam. iv. 19. Ez. xlvii. 3. Dan. vii. 4.

* Or, The cities. 24.

V. 40. 'The Chaldean shall come swiftly upon him, as an eagle on his prey, and shall spread his wings over Moab.' (Bp. Hall.)

V. 42. (Notes, 2. xlvii. 27, 28.) Moab has long since ceased to be a people—Israel to this day is kept distinct from all other nations!—The principal reason assigned for these severe judgments on Moab, a heathen nation, is this, that "he had magnified himself against JEHOVAH." (Marg. Ref.)

V. 43, 44. (Note, Isaiah, xxiv. 17, 18.)

V. 45, 46. Heshbon, a strong fenced city, would by no means prove a refuge to those who took shelter there; for, falling into the hands of the conquerors, a fire would, as it were, issue from it to destroy the rest of the country.—The prophet on this occasion adopts the language in which the Amorites, many ages before, had triumphantly exulted over Moab. (Note, Num. xxi. 26, 30.)

V. 47. 'The Moabites were afterwards restored to their country, as appears from Josephus: but these and such like promises of mercy after judgment, are chiefly to be understood, of the conversion of the gentiles to Christ, under the gospel, called the latter days by the prophets.' (Lowth.)

PRACTICAL OBSERVATIONS.

V. 1-25. Woe be to all those, against whom the Lord of hosts hath spoken! they can expect nothing but terror and confusion; all their praise and honour must expire in infamy; they who devise evil against them will succeed according to their wishes; the sword of justice will pursue them; weeping and bitter wailing will attend their great destruction; and generally their children are involved in calamities on their account.—There is indeed a Refuge provided for sinners: and the exhortation should be very pressing "to flee from the wrath to come," to seek the salvation of their souls, and to forsake all for Christ and the gospel; as men in perilous circumstances part with all their substance to save their lives. But the case of obstinate unbelievers is very dreadful; for "how shall they escape, who neglect so great salvation?"—They who trust in their own works, treasures, or superstitions, will soon be overtaken by the vengeance of God, and will go into destruction, along with their idols and deceivers, and will for ever be made ashamed of their confidences. No guilty city, village, or individual shall be able to escape the ruin, that the Lord hath spoken against them; and if any could give wings to sinners, they could not fly out of the reach of divine indignation.—Whatever the Lord enjoins us must be done heartily, and according to his word, if we would escape his curse.—We should indeed be thankful, that we are required to seek the preservation of men's lives, and the salvation of their souls, and not to shed their blood: but we shall be the more inexcusable, if we do this work deceitfully, preferring our own interest, credit, inclination, or indulgence, to the glory and will of God; and it is great insolence for man to pretend to be more merciful than his Creator.—When men continue long in peace, wealth, and prosperity, and escape the calamities which others experience: they are apt to grow insensible and secure; to contract habits of pride, impiety, iniquity, and self-indulgence; to cleave without remorse to evil practices, and to proceed from bad to worse: so that great prosperity is peculiarly dangerous to us fallen creatures. But when the Lord's time comes, he will send upon sinners, who are thus settled on their lees, such judgments, as will dash their comforts and hopes

A.M. 3121.

B.C. 563.

x xxv. 9, 10, 15.
xvi. 9, xxiv. 7.
—12. xxxii. 9—
14. Joel i. 12.
16. Rev. xviii. 22, 23.
y Is. ix. 3, xvi. 10.
z 2. Is. xv. 4-6.
a Num. xxxii. 37.
b 24. Jahazah.
c 3. Deut. xxxiv.
3. Is. xv. 5.
d Num. xxxii.
3. Nimrah. 3a.
Beth-nimrah. Is.
xv. 6.
+ Heb. desolations.
e 7. Is. xv. 2. xvi. 12.
fiv. 19. Is. xv. 5.
xvi. 11. lxiii. 15.
g 31.
h xvii. 11. Prov. xi. 4. xlii. 22.
xviii. 11. Ec. v. 13, 14. Is. xv. 7. Luke xii. 20, 21.
i xvi. 6. xli. 5.
xlvii. 5. Is. lli. 24. xv. 2, 3. Ez. vii. 18. xxvii. 31. Am. vii. 10. M.c. i. 16.
+ Heb. diminish-
ed.
k Lev. xix. 28. 1 Kings xviii. 28. Mark v. 5.
l Gen. xxxvii. 29. 34. 1 Kings xxi. 27. 2 Kings vi. 30. Is. xx. 2. xxxvii. 1. Rev. xi. 3. 13. m Is. xv. 3. xxii. 1.
n xxii. 28. Ps. ii. 9. Is. xxx. 14. Rom. ix. 22. 2 Tim. ii. 20, 21.
o 17. 42. Lam. i. 1. ii. 1. iv. 1. Rev. xviii. 9. 10. Is. 16.
s Heb. neck.
p 26, 27. Is. xx. 3. Dan. vii. 4.

s iv. 31. vi. 24. xxx. 5. xlii. 22. 1. 43. Is. xlii. 8. xxi. 3. xxvi. 17. 18. Mic. iv. 9. 10. 1 Thes. v. 3. t xxxi. 11. Esai. lli. 8-13. Ps. lxxiii. 4-8. Is. vii. 5. Matt. vii. 2.
u 26-30. Prov. xvi. 18. Is. xxxvii. 23. Dan. xi. 36. 2 Thes. ii. 4. Rev. xiii. 7.
x Deut. xxxii. 23. —25. Ps. xi. 6. Is. xxiv. 17. 18. y vi. 16. 1 Kings xix. 17. xx. 30. Am. ii. 14. 15. v. 19. ix. 1-4. z xi. 23. xvi. 21. a Num. xxi. 28. Am. ii. 2.
b Num. xxiv. 17. + Heb. children of noise.
c Num. xxi. 29. d 17. 13. Judg. xi. 24. 1 Kings xi. 7. 2 Kings xxiii. 13.
+ Heb. in cap-
sivity.
e xlvii. 26. xlix. 6. 39. Is. xlvii. 7. xix. 19—23. xxiii. 18. Ez. xvi. 63. 2. 3. f Job xix. 55. Ez. xxxviii. 8. Dan. x. 14. Hos. iii. 5.

* Or, Against.
a xxv. 9, 21. xxvi. 3. Ez. xxi. 28—32. xxv. 2-10. Am. i. 13-15. Zeph. ii. 8-11. + Or, Malcom.
b Judg. x. 7. 8. xi. 13. &c. 1 Sam. xi. 1-3.

CHAP. XLIX.

Prophecies against the Ammonites, 1-6; Edom, 7-22; Damascus, 23-27; Kedar and Hazor, 28-33; Elam, 34-39.

* Or, Against.
a xxv. 9, 21. xxvi. 3. Ez. xxi. 28—32. xxv. 2-10. Am. i. 13-15. Zeph. ii. 8-11. + Or, Malcom.
b Judg. x. 7. 8. xi. 13. &c. 1 Sam. xi. 1-3.

surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.

43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

CHAP. XLIX.

Prophecies against the Ammonites, 1-6; Edom, 7-22; Damascus, 23-27; Kedar and Hazor, 28-33; Elam, 34-39.

* CONCERNING the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth their king inherit Gad, and his people dwell in his cities?

1 Sam. xi. 1-3. 2 Kings x. 33. xxiv. 2. Neh. ii. 19. iv. 7. xlii. 1, 2.

in pieces. In vain do men say, that they are mighty and strong for the battle, when the King the Lord of hosts hath a controversy with a people, their young men go down to the slaughter, rather than to battle; and all the beauty and strength of nations, only tend to increase the astonishment of those who bemoan their ruin, and exclaim, "How is the strong staff broken, and the beautiful rod!" Every circumstance, that tended to increase their glory, now enhances their misery; and every inquiry about what is done, makes known their terror and distress. But "the Lord is righteous in all his ways, and holy in all his works:" he does not cut off the horn and break the arm of any, except such as have magnified themselves against him.

V. 26-47. When sinners grow intoxicated with pride and ungodly lusts, the Lord will make them drunken with his judgments, and expose them to shame and derision. He abhors those, who rejoice in the calamities of their neighbours, and insult over the miserable, and especially over his inoffensive worshippers. Yet this is a general effect of the envy, malice, selfishness, and impiety of the human heart. But pride, in its multiplied exercises, is the fruitful root of unnumbered crimes, and when this diabolical vice grows stronger continually, disgrace and ruin are at hand; for "a haughty spirit goes before a fall;" and the Lord knows the malice, deceit, and lies of his enemies, and will disappoint them.—It becomes us to compassionate the sufferings even of our enemies; when joy and gladness are taken away from the plentiful field; when penury and famine succeed luxury and abundance, and the riches of those who once lived in splendour are perished; we should sympathize in their sorrows, and be ready to afford them such relief as we are able. But we should also take warning to avoid their transgressions; and, amidst the changes and calamities that surround us, we should learn to "set our affections on things above, and not on things on the earth." If our sins be pardoned and our hearts renewed, the Lord will preserve us from every fear, pit, and snare, into which others fall; and whilst the vessels of wrath, in whom he hath no pleasure, and which are fitted for destruction, shall perish for ever; he will effectually take care of those vessels of mercy, whom he hath afore prepared for his glory.

NOTES.

CHAP. XLIX. V. 1. The old translation more exactly renders the first clause, "Unto the children of Ammon, thus saith the LORD." The same may be noted concerning the other nations mentioned in this chapter.—The king of Ammon had sent Ishmael to murder Gedaliah, and probably Nebuchadnezzar intended to revenge that injury, when he made war against the Ammonites; but the Lord had a controversy with them on account of their injustice to his people Israel. Being situated on the north-east border of the land, the Ammonites seized every opportunity of getting possession of their cities and lands, as if the Israelites had no heirs: and thus the subjects of the king of Ammon, or the worshippers of Melcom, the idol of Ammon, (so it may be understood,) dwelt in the lot of Gad, and in the cities which God had given to his people, and which had not belonged to their ancestors. It seems that their rapacity was attended with the most shocking barbarity. (Note, Amos i. 13-15.) Even before the Syrians and Assyrians had dispossessed the Israelites, several cities, originally given to Gad or Reuben, were possessed by the Ammonites. (Marg. Ref.)

2 Therefore, behold, the days come, saith the LORD, 'that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and 'her daughters shall be burned with fire: then 'shall Israel be heir unto them that were his heirs, saith the LORD.

3 'Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, 'gird you with sackcloth: lament, and 'run to and fro by the hedges; for 'their king 'shall go into captivity, and his priests and his princes together.

4 Wherefore 'gloriest thou in the valleys, 'thy flowing valley, 'O backsliding daughter? that 'trusted in her treasures, saying, 'Who shall come unto me?

5 Behold, 'I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee; and 'ye shall be driven out every man right forth; and 'none shall gather up him that wandereth.

6 And 'afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning 'Edom, thus saith the LORD of hosts, 'Is wisdom no more in 'Teman? is counsel perished from the prudent? is their wisdom vanished?

8 'Flee ye, 'turn back, 'dwell deep, O inhabitants of 'Dedan: 'for I will bring the calamity of Esau upon him, the time that I will visit him.

9 If 'grape-gatherers come to thee, would they not leave some gleanings? if thieves by night, they will destroy 'till they have enough.

10 But 'I have made Esau bare, I have uncovered 'his secret places, and he shall not be able to hide himself: 'his seed is spoiled, and his brethren, and his neighbours, and 'he is not.

u xviii. 18. Job v. 12-14. Is. xix. 11-13. xxix. 14. Ob. 8. Rom. i. 22, 23. x 20. Gen. xxxvi. 11-15. Job iv. 1. Ez. xiv. 13. Am. i. 12. Ob. 9. Hab. iii. 3. y 30. vi. 1. xlviii. 6. Matt. xxi. 15-18. Rev. vi. 15. ¶ Or, they are turned back. z xlviii. 28. Judg. vi. 2. 1 Sam. xiii. 6. Is. ii. 24. Am. ix. 1-3. Ob. 3, 4. a xxv. 23. b 32. xlvii. 21. xlviii. 44. Lam. i. 21. d. Is. xlvii. 6. Ob. 5, 6. * Heb. their sufficiency. e Mal. i. 3, 4. Rom. ix. 13. e xxii. 24. Is. xlv. 3. Am. ix. 3. f Ps. xxxvii. 28. Is. xiv. 20-22. Ob. 9. g Ps. xxxvii. 35, 36. Is. xvii. 14.

V. 2. Daughters. 'The lesser cities, which are reckoned as so many daughters to the mother-city.' 'The Jews made themselves masters of the Ammonites and the neighbouring countries under the Maccabees.' (1 Mac. v. 6, 7.)—'The words heir and inheritance, in the Hebrew, signify any real and lasting possession.' (Louth.)

V. 3. 'When Ai, a city of the Ammonites, is destroyed, it is time for Heshbon, the chief city of Moab, to lament her danger; for her turn comes next.' (xlviii. 2.) (Louth.)—'Howl, O Heshbon, the chief city of the Gadites, (usurped by Ammon,) for Ai, the neighbouring city, is spoiled.' (Bp. Hall.)—Heshbon, the capital of Sihon's kingdom, had originally been taken from Moab; (Num. xxi. 26-30.) and it is generally supposed, that Heshbon of Moab (xlviii. 2.) is the same city, the Moabites having again got possession of it.—But it is not certain that another city, called after the name of that which the Amorites took from Moab, might not be intended.—The kingdom of Sihon was divided between Reuben and Gad; Heshbon was at first allotted to Reuben; but it is afterwards mentioned as a city of Gad. (Num. xxxii. 34-38. Josh. xiii. 15-18. xxi. 39.) So that either Moab or Ammon had taken it from Reuben or Gad.—Heshbon is mentioned by Isaiah, as a city of Moab; as are several others, which had been given to Reuben and Gad. (Compare Num. xxxii. 34-38, and Josh. xiii. 15-28, with Is. xv. xvi.) But Heshbon, as a city of Ammon, is not elsewhere mentioned.

Run to, &c. 'Try to hide yourselves in the thickets, and remove from one place to another, for fear of being discovered.' (Louth.)

Their king, &c. Or Melcom. (Marg. Reading. xlviii. 7.)

V. 4. The Ammonites gloried either in the security of their valleys, as surrounded on every side with mountains, so that no army could penetrate into their country: or in the fruitfulness of them; one in particular was called "the flowing valley," as resembling Canaan, that flowed with milk and honey.—Ammon is called a backsliding daughter, either as having apostatized from the religion of Lot, the ancestor of the nation, or as refractory and rebellious, which the word may signify.

V. 6. (Note, xlviii. 47.) It is observable, that the Septuagint leave out these intimations of mercy in reserve for the descendants of Moab and Ammon; though that concerning Elam is not omitted. (39.—'The conversion of idolaters is expressed by returning from their captivity.' (Ez. xvi. 53.) (Louth.)

V. 7. (Marg. Ref.)—Eliphaz, the friend of Job, was a Temanite; and it is probable, that the descendants of Esau were among those children of the East, who in Solomon's days were famed for wisdom; (1 Kings, iv. 30.) but 'when God designs a people for destruction, he deprives them of that common prudence and foresight, which is requisite for the management of their affairs; and takes from their usual courage, so that a thousand flee at the rebuke of one.' (Obad. 8, 9.) (Louth.)

A. M. 3417.

B. C. 587.

c Ez. xxv. 4-6. Am. i. 13, 14. d Josh. xiii. 24. 25. Ez. xxi. 20. Rabbah. e Num. xxi. 25. Marg. Ez. xvi. 46-55. f Is. xiv. 1-3. Ob. 19. g ii. 8. Is. xlii. 6. xlv. 31. xv. 2. xvi. 7. xxiii. 1. h iv. 8. vi. 26. Is. xxxii. 11, 12. i Is. xv. 2. j Or, Melcom. 1. 1 Kings xxi. 5, 33. 2 Kings xxii. 13. Milcom. Zeph. i. 5. Malcham. k xlv. 25. xlviii. 7. Am. i. 15. l ix. 23. Is. xlviii. 1-4. xlvii. 7, 8. Rev. xviii. 7. m Or, thy valley. Joab's army. n iii. 14. vii. 24. Hos. iv. 16. o xlviii. 7. Ps. xlv. 6. lli. 7. lxii. 10. Prov. x. 15. Ez. xxxviii. 4-7. 1 Tim. vi. 17. p 16. xxi. 13. Ob. 4, 5. q 29. xv. 8. xx. 4. xlviii. 41-44. Josh. ii. 9. 2 Kings vii. 6, 7. xix. 7. Job xvi. 21. Prov. xxviii. 1. r xlv. 5. Am. iv. 3. s Is. xvi. 3. Ob. 12-14. t s. 39. xlv. 26. Is. xli. 18-23. xlviii. 18. Ez. xlv. 53. t xxv. 9, 21. Num. xxiv. 17, 18. Ps. lxxxiii. 4-10. xxxviii. 7. Is. xxxix. lxviii. 15. 6. Ez. xxv. 12. —14. Joel iii. 19. Am. i. 11, 12. Ob. i. &c. Mal. i. 3, 4.

h Deut. x. 18. Ps. x. 14-18. lxxviii. 3. Ez. xxxv. 11. xlvii. 9. Prov. xlvii. 10, 11. Hos. xiv. 3. Jonah iv. 11. Mal. iii. 5. Jam. i. 27. i 1 Tim. v. 5. k xxv. 28, 29. xxx. 11. Lam. 3. Ez. xxxv. 11. 16. 1 Pet. Ob. 17, 18. l xlv. 26. Gen. xxii. 16. Is. xlv. 23. Ez. xxxv. 11. Am. vi. 8. m 22. Gen. xxxv. 33. Is. xxxiv. 6. lxiii. 1. Am. i. 17, 18. Is. xxxiv. 9-15. Ez. xxv. 13, 14. xxxv. 2-15. Joel iii. 13. Ob. 18. Mal. i. 3, 4. o li. 46. Ob. 1. Matt. xxiv. 6, 3. xxx. 4. q 9. &c. li. 11. 27, 28. Is. xlii. 2, 3. r 1 Sam. ii. 7, 8. Ob. 2. Mic. vii. 10. Luke i. 51. s xlviii. 29. Prov. xvi. 18. xlviii. 12. xxxix. 23. Ob. 3, 4. t xlviii. 26. Job xxxix. 27, 28. Am. ix. 2. u 13. Is. xxxiv. 9-15. Ez. xxv. 13, 14. xxxv. 7, 15. x li. 37. 1 Kings ix. 8. Lam. ii. 16. Mic. vi. 16. Zeph. ii. 15. y 1. 40. Gen. xix. 24, 25. Deut. xxx. 15. Ps. xl. 6. Is. xlii. 19-22. Am. iv. 11. Zeph. ii. 9. 2 Pet. ii. 6. Jude 7. z 38. Job xlviii. 15-18. Is. xxxv. 10. Rev. xlviii. 21-23. a vi. 1, 44. Zech. xi. 3. b xli. 5. Josh. iii. 15. 1 Chr. xii. 15. c Ez. xv. 11. Ps. lxxxix. 6, 8. xlii. 5, 6. Is. xl. 25. + Or, convert me in judgment. Job ix. 19-21. xxxiii. 3-7. xl. 2-8. Ps. cxliii. 2.

11 Leave 'thy fatherless children, I will preserve them alive; and 'let thy widows trust in me.

12 For thus saith the LORD, Behold, 'they whose judgment was not to drink of the cup, have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For 'I have sworn by myself, saith the LORD, that 'Bozrah shall become 'a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have 'heard a rumour from the LORD, and 'an ambassador is sent unto the heathen, saying, 'Gather ye together, and come against her, and rise up to the battle.

15 For, lo, 'I will make thee small among the heathen, and despaired among men.

16 Thy 'terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: 'though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also 'Edom shall be a desolation: every one that goeth by it shall be astonished, and 'shall hiss at all the plagues thereof.

18 As 'in the overthrow of Sodom and Gomorrah, and the neighbour-cities thereof, saith the LORD, 'no man shall abide there, neither shall a son of man dwell in it.

19 Behold, 'he shall come up like a lion from 'the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for 'who is like me? and who will 'appoint

V. 8. Ezekiel mentions Dedan twice, in his account of those who traded with Tyre; in one place he speaks of the Dedanites, the descendants of Dedan, the son of Abraham by Keturah; in the other, as it is probable, of those who inhabited Dedan, a city in Idumea. (Gen. xxv. 3. Ez. xxvii. 15, 20.)

Dwell, &c. That is, 'Retire into your caverns and fastnesses to secure yourselves, for there will be no security in the open country, or even in the cities.'

V. 9-11. (Ob. 5, 6.) Grape-gatherers generally leave some gleanings; and nocturnal depredators take what they can, yet do not destroy every thing; but the Chaldeans, whom God employed to desolate Edom, would entirely spoil them; they would discover and plunder their secret treasures, and leave them no refuge to hide in; and they would so destroy their seed, and brethren, and neighbours, that there would be none left to say to those that were dying, 'Leave thy orphans and widows to my care, and I will provide for them.'—This seems the most natural meaning of the passage in this connection; though the latter part of it is generally quoted as a promise to the people of God, when about to leave the world; and some suppose, that it was intended for the afflicted Israelites, to remind them of the advantages which they possessed above the Edomites.—Some indeed understand it ironically, as if no orphans or widows would remain, about whom the dying Edomites need be concerned: but so entire a massacre does not often take place; and such a way of predicting so dire an event, does not accord with the general manner of the holy Scriptures.

V. 12. The people of God might have expected an exemption from the calamities which overtook his enemies; yet they had been deeply involved in them: and could the Edomites hope to escape?—Not the character, but the peculiar privileges, of the Israelites were alluded to. (1 Pet. iv. 17, 18.)

V. 13. (Marg. Ref. Notes, Is. xxxiv. lxiii. 1-6.)

V. 13. 'God's stirring up men's spirits, is described here, as if he had sent ambassadors to the Chaldeans and their confederates, to engage them in the war against the Idumeans.' (Louth.)

V. 16. The word rendered *terribleness*, is, by some, supposed to mean an idol worshipped by the Idumeans, from which they expected help, but which would disappoint their confidence.—'Jerom, who lived in the neighbourhood, tells us, in his commentary on Obadiah, that Idumea was a rocky mountainous country; and that the inhabitants dwelt in caves dug out of the rocks and hills.' (Louth.) (Marg. Ref.)

V. 17, 18. (Marg. Ref.)

V. 19, 20. Nebuchadnezzar was about to come up, (as a lion from the banks of Jordan, when driven from his den by the overflowing waters, he fiercely assaulted the sheepfolds;) and the Lord would cause him suddenly to run upon the land of Edom, though it was strongly fortified; or he would

me the time? and who is ^dthat shepherd that will stand before me?

20 Therefore hear ^ethe counsel of the LORD, that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of ^fTeman: ^gSurely the least of the flock shall draw them out, surely he shall ^hmake their habitations desolate with them.

21 The ⁱearth is moved at the noise of their fall: at the cry, the noise thereof was heard in the ^jRed Sea.

22 Behold, ^khe shall come up, and fly as the eagle, and spread his wings over ^lBozrah: and at that day shall ^mthe heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning ⁿDamascus, ^oHamath is confounded, and Arpad; for they have heard evil tidings: they are ^pfaint-hearted; ^qthere is ^rsorrow ^son the sea: ^tit cannot be quiet.

24 Damascus is ^uwaxed feeble, and turneth herself to flee, and fear hath seized on ^vher: anguish and sorrows have taken her, as a woman in travail.

25 ^wHow is the city of praise not left, the city of my joy!

26 Therefore ^xher young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And ^yI will kindle a fire in the wall of ^zDamascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning ^{aa}Kedar, and concerning the kingdoms ^{ab}of Habor, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD: ^{ac}Arise ye, go up to Kedar, and ^{ad}spoil the men of the east.

29 Their ^{ae}tents and their flocks shall they take away: they shall take to themselves their ^{af}curtains,

x Gen. xxv. 13. Cant. i. 5. Is. xxi. 16, 17. y 30. z 14. 31. 1. 14-16. a Gen. xxv. 6. Judg. vi. 3. Job i. 3. Is. xi. 14. b Ps. cxx. 5. Is. xlii. 20. lx. 7. c iv. 20. x. 20. Hab. iii. 7.

A.M. 3406.

B.C. 598.

d xxx. 21. Job xli. 10. Ps. lxxvi. 7. Nah. i. 6. e 1. 45. Ps. xxxiii. 11. Prov. xix. 21. Is. xlv. 10, 11. Eph. i. 11. f 7. g xxxvii. 10, 1. 45. Zechar. iv. 6. 1 Cor. i. 27-29. h 13, 17, 18. Mal. i. 3, 4. i 1. 46. Is. xiv. 4. -14. Ez. xxvi. 15, 18. xxxi. 16. xxxii. 10. Rev. xviii. 10. j Heb. Weedy sea. k iv. 13. xlviii. 40. Deut. xxxviii. 49. Dan. vii. 4. Hos. vii. 1. l 13. m 24. iv. 21. vi. 24. xlii. 21. xlii. 23. xxx. 6. xlviii. 31. Ps. xviii. 6. Is. xlii. 8. xli. 3. xxxvi. 17. n Is. xvii. 1-3. Am. i. 3-5. Zechar. i. 2. o Num. xlii. 21. 2 Sam. xviii. 9. 2 Sam. xviii. 24. xlii. 3. xli. 13. Is. x. 9. xli. 11. p Heb. melted. q Deut. xx. 6. Marg. Josh. ii. 11. xiv. 8. 2 Sam. xvii. 10. Is. xlii. 7. Nah. ii. 10. r Is. vii. 20. s Or, as on the sea. Ps. cvii. 26. t Luke vii. 23. 24. xxi. 25. 26. Acts xxvii. 20. u 22. v 41. Ps. xxxvii. 35, 36. Is. xlv. 4-6. Dan. iv. 30. Rev. xviii. 10. 16-19. s ix. 21. xi. 22. 1. 30. 11. 3. 4. Ez. xxvii. 17. t Am. i. 4. u 1 Kings xv. 18 -20. xx. 1. &c. 2 Kings xlii. 3. Am. i. 3-5. Is. xlii. 2-5. c iv. 20. x. 20.

d Gen. xxxvii. 25. Judg. vi. 5. vii. 12. vii. 21, 26. 1 Chr. v. 20, 21. Job i. 3. e 24. vi. 25. xx. 3, 4. marg. xlv. 5. Ps. xxxi. 13. 2 Cor. iv. 8. vii. 5. f Heb. flit great. g 8. h xxv. 9. 24, 25. xxvii. 6. Is. x. 7. Or, nation that is at ease. i h Judg. xviii. 7. -10. 27. Ps. cxi. 4. 18. xlviii. 9, 10. xlvii. 8. Ez. xxx. 9. xxxviii. 11. xxxix. 6. Zeph. ii. 15. j 1 Num. xxiii. 9. Deut. xxxiii. 28. Judg. xviii. 28. Mic. vii. 14. k 29. l Deut. xxviii. 64. Ez. v. 10. 12. xii. 14, 15. m Heb. cut off into corners, or, that have the corners of their hair polished. Is. 39. xxxv. 23. Marg. n 17, 18. ix. 11. x. 22. 1. 39. 40. 17. Is. xlii. 20-22. xiv. 23. xxxiv. 9-17. Zeph. ii. 9. 13. -15. Mal. i. 3. Rev. xviii. 2, 21, 22. o n xxv. 25. Gen. x. 22. xiv. 1. Ezra iv. 9. Is. xli. 2. Ez. xxxii. 24, 25. Dan. vii. 2. Acts ii. 9. o 1. 14. 29. 11. 56. Ps. xlv. 9. Is. xlii. 2. p Dan. vii. 2, 3. viii. 8, 22. xi. 4. Rev. vii. 1. q 32. Deut. xxxviii. 25. 44. Ez. v. 10. Am. ix. 9. 5. 22. 24. 29. xlviii. 39. 1. 36. Ps. xlviii. 4-5. Ez. xxxii. 23. Marg. s xxxiv. 20, 21. Is. ii. 16. xlviii. 2. Lev. xxvi. 33. Ez. v. 2. 12. xii. 15. t ix. 16. Ez. xxxviii. 16. Dan. ii. 28. x. 14. Hos. iii. 5. Mic. iv. 1. y 6. Job xlii. 10. Ez. xvi. 53-55. xxxix. 14. xxxix. 25. Am. ix. 14.

and all their vessels, and their ^dcamels; and they shall cry unto them, ^eFear is on every side.

30 Flee, ^fget you far off, ^gdwell deep, O ye inhabitants of Habor, saith the LORD; ^hfor Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the ⁱwealthy nation, ^jthat dwelleth without care, saith the LORD, which have neither gates nor bars, ^kwhich ^ldwell alone.

32 And ^mtheir camels shall be a booty, and the multitude of their cattle a spoil: and ⁿI will scatter into all winds them ^othat are ^pin the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Habor shall be ^qa dwelling for dragons, and a desolation for ever: there shall no man abide there, nor ^rany son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will ^sbreak the bow of Elam, the chief of their might.

36 And upon Elam will I bring ^tthe four winds from the four quarters of heaven, and will ^uscatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam ^vto be dismayed before ^wtheir enemies, and before them that seek their life: and I will bring evil upon them, ^xeven my fierce anger, saith the LORD, and ^yI will send the sword after them, till I have consumed them:

38 And I will ^zset my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass ^{aa}in the latter days, ^{ab}that ^{ac}I will bring again the captivity of Elam, saith the LORD.

V. 36. Nation, &c. That is, in all that part of the world.

V. 38. Throne, &c. The Lord would place his judgment-seat among them, whence he would give sentence against them, which the Chaldeans would execute.

V. 39. (Notes, 6. xlviii. 47.)

PRACTICAL OBSERVATIONS.

V. 1-22. The Lord notes down, and will call men to an account for, every instance of dishonesty; and especially for all their injustice to the destitute and orphans, who are not able to defend their own property. Power may for a time overcome right: but he will cause the injurious to make ample restitution for all their ill-gotten wealth, or he will distract upon them for it. The commission of iniquity, nay, the connivance at it, by those in authority, causes the alarm of war with all its desolations to be heard in the land; and it is a serious enquiry, whether an account of this kind do not stand out against this nation, in respect of several of our foreign dependencies? and whether they may not be male heirs to our wealth in those parts, who have been unjustly deprived of their inheritances?—It is vain for those who rebel against God, to glory in fruitful fields and flowing valleys, or to trust in fleets, armies, treasures, or advantageous situations. His terror can make even the stoutest to flee; and at his word, kings, princes, and priests must go into captivity together. But, however the people of God may be plundered and injured, they will inherit the earth, and “the wealth of the sinner is laid up for the just.”—Wisdom and counsel cannot be preserved from vanishing and perishing, when the time of God’s visitation comes. By a blow or a fever the finest genius may be rendered an idiot, and the gravest statesman a lunatic. Even when the faculties are preserved, their counsels may be so infatuated, that they may appear as fools and madmen to all around them; and in short, without true piety there can be no valuable or durable wisdom.—When the Lord lets loose victorious armies to spoil guilty nations, not only for the sake of plunder, but out of wanton cruelty; when the inhabitants are driven into, or hunted out of, their fastnesses, and cut off by the devouring sword; the case of widows and fatherless children appears very deplorable. But the Lord hath given gracious intimations of his special care of them; and if the dying believer have neither friend nor brother, to take charge of those whom he leaves behind; if he can make no provision for them, nor direct them to any earthly protection; he may be satisfied in hearing the Lord say to him, “Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.” This is a strong tower, into which the righteous may flee and be safe in every emergency; but no secret places can hide the sinner from the Lord. And if the children of God here drink the bitter cup of affliction, can prosperous rebels expect to escape altogether unpunished? Indeed, the Lord hath sworn

cause the Edomites suddenly to run out of the land, as despairing of success against so powerful an invader. For the Lord had, as it were, summoned all the valiant captains of the earth to appear before him, that he might appoint one to this service; and from them all, he had chosen Nebuchadnezzar. And who, like the Lord, was able to prepare instruments to his work? Who dared to appoint him a time, either to meet him in judgment, or to face him in battle? Or what ruler of Edom would dare to withstand Him, and the weapons of his indignation? What shepherd could meet this fierce lion, to defend the sheepfold against him? Let then the Edomites hear the counsel and purpose of God against them; for he meant so to enfeeble and intimidate them, that the least of Nebuchadnezzar’s soldiers would be able to draw them out of their cities, and to lead them into captivity. (1. 44, 45. Marg. Ref.)

V. 21. All the adjacent regions would be heard with astonishment of Edom’s ruin; and the outcries of the sufferers would be heard at the Red Sea, which lay at a considerable distance.

V. 22. (Note, xlviii. 40. Marg. Ref.)

V. 23. (Marg. Ref.) Damascus, the chief city of Syria, is put for the whole country, which, it is probable, Nebuchadnezzar totally subdued during the siege of Tyre.

On the, &c. Or, “as on the sea,” when the ship is sinking, and the sailors have nothing but death before their eyes.

V. 25. This may be considered as the language of the king or the inhabitants of Damascus, when they found their city, which they had so much applauded and rejoiced in, involved in the common fate of other cities that had been desolated by the Chaldeans.

V. 27. Ben-hadad. A common name of the kings of Syria. (Marg. Ref.)—The accomplishment of these prophecies on the surrounding nations, during the captivity of the Jews in Babylon, would greatly tend to encourage their hopes of that deliverance, which had been predicted by the same prophet: and to impress the spectators with a conviction, that the God of Israel was indeed the Lord of heaven and earth.

V. 28. Kedar and Habor seem to have been districts to the south-east of the land of Canaan, occupied by different tribes of the Arabians, who lived in tents, and subsisted chiefly by feeding cattle, or by rapine. (Marg. Ref.)

V. 29. “Because they used to dwell in tents, he nameth the things that pertain thereunto.”

V. 30-33. (Marg. Ref.)

V. 34. Elam was a district of the country afterwards called Persia. It was subjected and ravaged by Nebuchadnezzar; but under Cyrus it aided to destroy the Chaldean monarchy. (Marg. Ref.)—This prophecy was delivered some time before the taking of Jerusalem, and probably the others were delivered about the same time, though accomplished several years after.

CHAP. L.

Prophecies against Babylon, for all her idolatries and iniquities, but particularly for her oppression of God's people, 1-3, 9-17, 21-32, 35-46, and of many great mercies to Israel, 4-8, 18-20, 33, 34.

THE word that the LORD spake ^aagainst Babylon, *and* against the land of the Chaldeans, ^bby ^{*}Jeremiah the prophet.

2 ^cDeclare ye among the nations, and publish, and
[†]set up a standard; publish, *and* conceal not: say,
^dBabylon is taken, ^eBel is confounded, ^fMerodach is
broken in pieces; ^gher idols are confounded, her images
are broken in pieces.

3 For ^hout of the north there cometh up a nation against her, ⁱwhich shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, ^kboth man and beast.

4 ¶ In 'those days, and in that time, saith the LORD, ^mthe children of Israel shall come, they and the children of Judah together, ⁿgoing and weeping: they shall go, and ^oseek the LORD their God.

5 They shall ^gask the way to Zion with their faces
thitherward, *saying*, ^h'Come, and let us join ourselves
to the LORD ⁱin a perpetual covenant ^j*that* shall not
be forgotten.

1 20. iii. 16—18. xxxiii. 15. ii. 47, 48. Is. lxiii. 4. m 19, 20, 33, 34. iii 18. xxxii.
xxxii. 6, 7, 31. xxxiii. 7. Ez. xxxvii. 16—22. xxxix. 25. Hos. i. 11. n xxi. 9, 10. Ezra iii. 12.
Joel ii. 12. Zech. xii. 10. Jam. iv. 9. o xxix. 12—14. Ps. cv. 4. Is. xlv. 19. lv. 6. Hos. iii. 5.
p vi. 16. Ps. xxv. 8, 9. Is. xxxv. 8. John vii. 17. q Is. ii. 3—5. Mic. i. 2, 3.
xxxii. 40. Gen. xvii. 7. 2 Sam. xxii. 5. Is. lv. 3. lvi. 6, 7. s xxxii. 40. 1 Kings
viii. 6—10.

by himself, that they shall drink the cup of his vengeance to the very dregs, and wring them out; and that they shall become a reproach, and a curse, and a desolation.—The Lord will make those small among the nations, and despised among men, who exalt themselves against him and his people.—When nations grow formidable to their neighbours, and eminent in power and prosperity; their pride often deceives them; they deem themselves like the eagle, that hath made her nest in the top of the rock, and forget that the Lord can easily bring them down from thence. He is as powerful and as holy, as when he overthrew Sodom and Gomorrah: he can as easily destroy this guilty land, as he did those devoted cities; and make it an astonishment and an hissing to all that go by. It is therefore far safer to trust his promises, in the way of repentance and obedience, than to rely on our advantages, and to commit iniquity. He can choose from the whole earth the most proper person for his work; or he can form one on purpose, as he pleases. Who then is like unto the Lord? Who can stand in judgment before him? Who hath hardened his heart against him, and prospered?" He needs not the powerful of the earth to execute his vengeance: when his purposes are to be fulfilled, the feeblest instrument can prevail against the most potent of his enemies; and the earth shall be moved at the sound of their fall, whilst their hearts melt, as the heart of a woman in her pangs.

V. 23—39. Divine judgments continually go round from nation to nation : dismal tidings are heard : the earth is full of commotion, and cannot be quiet : admired and joyous cities are desolated and their splendid palaces are consumed : and those, that dwell in tents, and who have neither gates nor bars, cannot escape the rapacity of the executioners of divine vengeance. In all these events, the righteousness of God should be observed, amidst the violence and injustice of men. He sits on his throne judging right : by his judgments he shews his own holiness and the evil of sin, and gives an earnest of the day of future righteous retribution. He thus calls sinners to repentance ; he confirms the faith and hope of his people, and warneth them not to abuse his mercy ; and they learn not to fear any purposes of man against them, when they can rejoice in the assurance, that “ the LORD of hosts is with them, the God of Jacob is their Refuge ;” and to expect, that by all these convulsions and revolutions, way will be made for the more complete establishment of the Redeemer’s kingdom, in the latter days, when peace, holiness, and truth shall fill the whole earth.

NOTES.

CHAP. L. V. 1. The Chaldeans had been employed as the scourge of God against all the surrounding nations; but it was his purpose that they should be made a still more tremendous example of the power of his wrath and the truth of his word. Their crimes were more enormous than those of other nations; and they were the most grievous oppressors that Israel ever had.—‘This follows the rest of the prophecies against the neighbouring countries, according to the method of God’s judgments laid down before, (xxv;) where the prophet declares, that after Nebuchadnezzar and his successors had fulfilled God’s purposes, in being the executioners of his vengeance upon other countries, they themselves should drink of the same cup. The prophecy has a farther aspect on that mystical Babylon, mentioned in Revelation, and many of the expressions in it are applied by St. John to the downfall of Antichrist.’ (Louth.) (Notes, &c. Isaiah. xiv. xxi. xxvi. xlvii. Ren. xiv. xix.)

V. 2, 3. (*Note, Is. lvii. 1, 2. Marg. Ref.*) The ruin of Babylon was here predicted, as if it had already taken place. Notice was particularly taken of the destruction of the idols of Babylon: for that city was noted for her idols, and the immense treasures dedicated to them; and the Persians destroyed all images

A. M. 3409.

B. C. 595.

x xv. 26, 27. H.
1. &c. Ps.
xxviii. 8, 9. Is.
xiii. 13, 3. xiv. 4.
v. 1. Heb. 1. 2.
Hab. ii. 5-20.
Rev. xviii.
b 2 Sam. xxiii. 2.
2 Pet. i. 21.
c Heb. 1. 2. xxviii.
of *Jemata*.
c vii. 18. h. h. h.
xlvi. 14. Ps. lxi.
9. xvi. 8. Is.
xii. 4. xlviii. 6.
Rev. xiii. 21.
Rev. xiv. 6-8.
† Heb. lxi. *up*.
Is. xlii. 2.
d 1. 8. Is. xli. 9.
Rev. xiv. 8.
xxviii. 2.
e li. 44. Is. xlv. 1.
1.
f 11. 31. Is. xxxix.
g xliii. 12, 13.
Zeph. ii. 19.
h 8. 41. 11. 1. 27.
i 12. 35. 40.
li. 8. 9. 25, 26.
37-44. 62. Is.
xiii. 6. 10. 19-
23. xlv. 19.
j 18. 18. 21-
23.
k vii. 20. xvi. 6.
Gen. vi. 7. Ex.
xiii. 12. Ez.
vi. 12. 13.
13. 21. Zeph. 3.
6-3. xxx. 10, 11.
13. Ps. cxxvi. 4-6.
Zech. viii. 21-23.
e cxxi. 31. 36.
xix. 10. 14. Heb.

17. Ps. exxiv. 176.
 Is. liii. 6. Matt.
 ix. 36. x. 6. xv.
 24. xvi. 11—13.
 25. xvi. 14—17.
 1 Pet. ii. 12.
 u. x. 21. xxiii. 11
 —15. Is. lvi. 10.
 —12. Ez. xxviii.
 —13. Zech. xi.
 4—9.
 x. ii. 20. lvi. 6. 23.
 Ez. xxviii. 6.
 y. ii. 32. Ps. xxxiii.
 7. xc. 1. xxi. 1.
 x. i. 1. lxxx.
 15. xxii. 2.
 * Heb. place to
 he down in. Ps.
 xxiv. 14. Ez.
 xxiv. 24. 25—
 28.
 z. 17. 33. xii. 7.
 —17. Is. x. 12.
 lvi. 9.
 a. ii. 3. xl. 2. 3. 5.
 —13. Zech.
 i. 15. xi. 5.
 b. xxxi. 23. Ps. xc.
 i. xc. 1.
 c. xiv. 8. Ps. xxii.
 4. Tim. ii. 1.
 d. li. 6. 45. Num.
 xvi. 26. Is. xlviii.
 20. lii. 1. Zech.
 ii. 6. 7. 2 Cor.
 vi. 17. Rev.
 xviii. 2.
 e. Prov. xxx. 31.
 f. 3. 21. 26. 41. 42.
 11—14. 11. 27.
 28. Eccl. i. 1. 2.
 17. xxi. 2. xli. 2.
 17. xxi. 2. xli. 2.
 12. xxvii. 7.
 iv. 21. 22. Ez. x.
 lxxxiii. 1—5. Is.
 xlii. 12. Hos.

6 My 'people hath been lost sheep: "their shepherds have caused them to go astray; they have turned them away ²on the mountains; they have gone from mountain to hill; they ³have forgotten their ⁴resting place.

7 All that found them ^ahave devoured them : and their adversaries said, ^aWe offend not ; because they have sinned against the LORD, ^bthe habitation of justice, even the LORD, ^cthe hope of their fathers.

8 Remove ^dout of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the ^ehe-goats before the flocks.

9 ¶ For, lo, ^fI will raise, and cause to come up, against Babylon an assembly of great nations from the north country : and ^ethey shall set themselves in array against her : from thence she shall be taken : their arrows *shall be* as of a mighty ^eexpert man ; ^hnone shall return in vain.

10 And ¹Chaldea shall be a spoil: ²all that spoil her shall be satisfied, saith the LORD.

11 Because ¹ye were glad, because ye rejoiced,
O ^mye destroyers of mine heritage; because ⁿye are

grown ^hfat as the heifer at grass, and ^{*b}ellow as bulls ;

xlv. 1.—14. 12, 29. § Or, destroyer. h 2 Sam. i. 22. Is. xiii. 18. i xxv.
 k Is. xxxiii. 4. 23. xlv. 3. Rev. xvii. 16. i Prov. xxv. 5. Lam. i. 21. ii. 15—16.
 xxv. 3, 8. 15—17. xxvi. 2, 3. Ob. 12. m 17. li. 34, 35. Ps. lxxiv. 2—8. lxxix. 1—4.
 n x. 6, 7. lxxvii. 6. Zech. ii. 8, 9. xiii. 1—3, 12. n 27. xlvii. 2. Deut. xlviii. 15. Ps.
 x. 11. Am. iv. 1. || Heb. big, or, corpulent. v. 28. * Or, neigh as steeds. v. 8.

wherever they came, and plundered all the treasures contained in their temples : for they worshipped the sun under the emblem of fire ; or, as some think, an invisible supreme God, under the external symbols of fire and of the sun.— Chaldea lay to the north of Judea ; but the Medes and Persians came from the north of Chaldea. The Pagan Roman empire was subverted by the northern nations ; and probably the ruin of the antichristian powers will come upon them from the same quarter.—The destruction of Babylon, which was begun by the Medes and Persians, became at length so entire, that it hath for ages been uninhabited by man, and deserted by every useful animal. This prophecy was delivered when Babylon was growing greater and more prosperous continually.

V. 4.—6. The restoration of the Jews and many Israelites to their own land, was connected with the subversion of the Babylonish monarchy; and the more extensive spread of Christianity, attended with the conversion of the Jews, will be connected with the ruin of the New-Testament Babylon: but some think, that the future conversion of the Jews, and the restoration to their own land, is also predicted.—The people are represented, as convinced of their guilt, their duty, and their true interest: so that, weeping for their former sins and for joy on account of their happy deliverance, they go to seek the Lord their God: they determine to leave Babylon and return to Zion, according to the liberty given them by Cyrus. Being unacquainted with the road, they inquire about it, as travellers who have turned their faces thitherward, being already set out and determined to proceed; and they invite their brethren to go with them, and encourage each other to go forward; that on Mount Zion they may join themselves to the Lord, and renew their acceptance and confirmation of his covenant, which was perpetually in force, and obligatory; that (as persuaded he would not fail to perform it with them,) they might engage themselves not to forget to walk with him according to it.—The covenant entered into by Josiah and the people, which was speedily forgotten and violated, may be referred to.—Then the Lord mercifully considers the former sufferings of his people. Their rulers and teachers, who should have fed and tended them, as the flock of God, had occasioned their dispersion by seducing them to idolatry.—They had turned them aside from the right worship of God at Jerusalem; to sacrifice to idols on mountains and high places.' (*Lowth.*) Thus they were exposed, as lost sheep, to be devoured by their enemies, who were like wolves and lions: and they had not thought of returning to their resting-place, to God and his worship. (*Marg. Ref.*)

V. 7, 8. The Chaldeans, having heard that the Lord was punishing the Jews for their sins against him, supposed that they did not offend by destroying them. They allowed, that he had in former times been the habitation of justice, the sure protector of the righteous, and the hope of the fathers of the Jews: but they thought that he would not defend such wicked persons, or punish those who spoiled and murdered them: as if they had been free from sin, or as if *they* had sought the glory of God, or acted in obedience to his commandment and in support of his righteousness, when they fought against Israel! But as the Lord had now taken vengeance on these oppressors of his people, the Jews were ordered to leave Babylon; and the leading men to go before others, as the he-goats before the flock, without fearing any obstruction or opposition. 'Let every one strive to lead the way to others, and give them an example of speedily obeying God's call, without shewing any fondness for the place, or the idolatries there practised.' (*Louth.*)

V. 10. *Satisfied.* They shall be enriched by the plunder, and have as much as they can desire.—The treasures, accumulated at Babylon, were immensely great.

V. 11. 'The Chaldeans were the executors of God's judgments on the Jews:—but they were carried on purely by their own ambition and covetousness, though Providence directed their cruelties and oppressions to the fulfilling

12 Your "mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: "for she hath sinned against the LORD.

15 "Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel is a scattered sheep, the lions have driven him away: first the king of Assyria hath devoured him: and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall

h. i. 34, 35, 11. Kings xiv. xxv. 2 Chr. xxxv. Is. xlvii. 6. i. Is. xxxvii. 36-38. k. 4, 5, iii. 18. xxiii. 3. xxx. 10, 18. xxxi. 8-10. xxxii. 37. xxxiii. 7-12. Ez. xi. 17. xxiv. 13, 14. xxxvi. 24. xxxvii. 21, 22. xxxix. 25-29. Am. ix. 14, 15. i. Is. xxxiii. 9. xxxv. 2. Mic. vii. 14. n. xxxi. 14, 25. n. xxxi. 6. Josh. xvii. 16. o. Num. xxxii. 1. Ob. 19. p. 4. xxxiii. 15. q. xxxi. 34. Num. xxiii. 21. Is. xl. 1, 2. xlii. 25. xlv. 22. Mic. vii. 19. Acts iii. 19, 26.

its own ends and purposes.' (Louth.) They insulted over the miseries of the Jews, and in their success against the worshippers of JEHOVAH; and they were become exceedingly prosperous and insolent.

V. 12, 13. Babylon was the mother-city, or metropolis, of the Chaldean empire. This was the greatest monarchy on earth at that time; yet the prophet called the Chaldeans the hindermost of the nations, either because of their wickedness, or in the prospect of the abject state to which they would be reduced; or as drinking last of the cup of vengeance, which he had been directed to send to the nations. (xxv. 26.) The words may mean, "She shall be the hindermost of the nations, a wilderness," &c. Isaiah predicted, that "Babylon should be pools of water;" (Is. xiv. 23.) here it is foretold, that she should be "a dry land and a desert." At first, the overflowing of the Euphrates reduced the adjacent country to a fen or marsh: but there is some ground to think, that in process of ages, and by the changes thus gradually produced, Jeremiah's prediction also was literally fulfilled; as well as in the entire desolations of the city. (Note, li. 61-64.) (Marg. Ref.)

V. 14. Sinned. 'She hath been, in a remarkable manner, an enemy to God's truth and people. This may be especially applied to the mystical Babylon.' (Louth.)—'Though the Lord called the Babylonians his servants, and their work his work; yet because they did it not to glorify God, but for their own malice, and to profit themselves, it is here called sin.'

V. 15. Given, &c. Either, as entering into a confederacy with other nations to defend herself against the predicted vengeance; or rather, as surrendering to the conqueror, as captives give their hands to be bound. Though Cyrus did not destroy the walls of Babylon; yet he began to execute that vengeance of God, which continued to be inflicted, till her walls and foundations were totally destroyed. (Marg. Ref.)

V. 16. 'Babylon was more like a country walled in, than a city; her walls being sixty miles in circumference, according to Herodotus; forty-eight according to Strabo. Within this circuit, a great deal of ground was taken up in corn-fields; so that they had corn enough growing within the walls to maintain a siege, as Q. Curtius asserts.' (Louth.)—The slaughter of the husbandmen, therefore, and the consequent neglect of agriculture, would increase the miseries of the inhabitants, and hasten the ruin of the city.—The reader must recollect, that not only the taking of Babylon by Cyrus, but all the subsequent sieges and calamities of that city, terminating in her utter desolation, are here predicted.

For fear. This is spoken of the allies and hired soldiers of Babylon. (Marg. Ref.)

V. 17. (Marg. Ref.)

A. M. 3417.

D. C. 587.

o. xlix. 2. Gal. iv. 26. Rev. xvii. 5. p. xxv. 26. Is. xxiii. 13. q. 35-40. xxv. 12. ii. 25, 26. 43. 62. —64. Is. xlii. 20. —22. xiv. 22. Rev. xviii. 21-23. r. xviii. 16. xix. 8. xlix. 17. 11. 37. Job xxvii. 23. Is. xiv. 4-17. Lam. ii. 15, 16. Hab. ii. 6, &c. Zeph. ii. 15. s. x. 12. 14, 12. 27. Is. xlii. 4. t. 17, 18. u. 29, 42. xlix. 35. u. 7, 11. 29. Hab. ii. 5, 17. Rev. xviii. 17. xlix. 14. Josh. vi. 5, 20. Ez. xxi. 22. v. 1 Chr. xxix. 24. y. 1 Marg. 2 Chr. xxx. 8. Marg. Lam. v. 6. Ez. xvii. 18. z. ii. 25. 14, 58. a. 28. xlvii. 10. ii. 6. 11. 36. Deut. xxxii. 35, 41. 43. Ps. xciv. 1. cxlvi. 7. Is. li. 17. lxi. 2. Nah. i. 2. Luke xxi. 22. Rom. iii. 5. xli. 19. 2 Thes. ii. 23. Ps. cxxxviii. 8, 9. Jam. ii. 13. Rev. xvi. 6. xlvii. 6. xix. 2. c. ii. 23. Joel. i. 11. Am. v. 16. d. 1 Chr. scythe. d. xlvii. 16. ii. 9. Is. xlii. 14. e. 6. xlviii. 1. 2. Ez. xxxiv. 5, 6. 12. Joel iii. 2. Matt. ix. 36-38. 1 Pet. ii. 25. f. ii. 15, 16. xlix. 19. ii. 38. g. 2 Kings xv. 29. xlvii. 6, &c. xlvii. 9-12. 2 Chr. xxxvii. 20. xlviii. 1, &c. xxxiii. 11. Is. vii. 17-20. viii. 7, 8. x. 5-7. xxxvi. xxxvii. 10. Ez. xxxi. 3-17. h. Ez. xxxi. 3-17. i. &c. xxxiii. 11. Is. vii. 17-20. viii. 7, 8. x. 5-7. xxxvi. xxxvii. 10. Ez. xxxi. 3-17. j. 15. 10, 11. Ps. cxlix. 6-9. Dan. v. 3-5. 23. Zech. xii. 2, 8. k. 9, 14, 26. l. 15. Ps. cxxxviii. 8, 9. Rev. xvi. 6. xlviii. 6. m. 24. 32. Is. xiv. 13, 14. Dan. iv. 37. v. 23. xi. 35. 2 Thes. ii. 4. Rev. xiii. 5, 6.

r. xlv. 14. Mic. vii. 19. Rom. xi. 5, 6, 27. s. Heb. viii. 12. 3, 9, 15. t. Or, the rebels. s. Or, visitation. Ez. xlii. 23. xxxvii. 22. Num. xxxi. 14-18. 1 Sam. xv. 3. 11-24. 2 Chr. xxxvi. 23. Is. x. 6. u. iv. 19-21. ii. 54-56. Is. xxi. 2-4. x. ii. 20-24. Is. xiv. v. 6. 12-17. Rev. xviii. 16-19. y. ii. 31-39, 57. Is. xxi. 3-5. Dan. v. 20. Rev. xviii. 7. 8. v. Ex. x. 3. Job. ix. 4. Is. xlii. 11. xlv. 9. 2 Thes. ii. 4. a. 35-38. ii. 11. 20. Is. xlii. 2. 5, 17, 18. xxi. 7. b. 15. ii. 12, 25. 55. Is. xiv. 22-24. xlvii. 10, 11. xlviii. 14, 15. Am. iii. 6. Rev. xviii. 8. c. 41. ii. 27, 28. Is. v. 26. ii. Heb. the end. d. 10. ii. 44. Is. xlv. 3. * Or, tread her. Is. x. 6. xlv. 10. lxi. 3, 4. Mic. vii. 10. Rev. xiv. 19, 20. xix. 15. e. 13, 15, 23. ii. 25, 26, 64. Is. xiv. 23. Rev. xviii. 21. f. 11. xlvii. 21. Ps. xlii. 12. Is. xxxiv. 7. Ez. xxxix. 17-20. Rev. xix. 17, 18. g. 31. xxxvi. 7. xlviii. 13. Lam. i. 21. Ez. vii. 5. —7. Rev. xvi. 17-19. xlviii. 10. h. ii. 50, 51. Is. xlviii. 20. i. 15. ii. 10, 11. Ps. cxlix. 6-9. Dan. v. 3-5. 23. Zech. xii. 2, 8. k. 9, 14, 26. l. 15. Ps. cxxxviii. 8, 9. Rev. xvi. 6. xlviii. 6. m. 24. 32. Is. xiv. 13, 14. Dan. iv. 37. v. 23. xi. 35. 2 Thes. ii. 4. Rev. xiii. 5, 6.

not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

22 A sound of battle is in the land, and of great destruction.

23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her from the utmost border, open her storehouses; cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them, for their day is come, the time of their visitation.

28 The voice of them that flee, and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his LORD.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

V. 18. Either the destruction of Sennacherib's army, and his death by the hand of his sons; or the destruction of Nineveh, as foretold by Jonah, Nahum, and Zephaniah, is here referred to. (Marg. Ref.)

V. 20. The Jews never relapsed, after the captivity, into those idolatries, which had been their great national offence, and had exposed them to their sufferings. This and their other national guilt were repented of, pardoned, and blotted out, so that they could no more be found.—But the words can be applied in their full meaning to none but true believers, the spiritual Israel, whose sins are all buried in the depth of the sea, so that none can lay anything to their charge, or find any unpardoned or unfortified sin in them.—The passage implies a prediction of the future conversion of the Jews to Christ, and their full participation of all the blessings of his gospel.—In all the judgments God brings upon his people, he promises to reserve a remnant. St. Paul calls it "a remnant according to the election of grace." (Louth.) (Marg. Ref.)

V. 21. (Margin.) Merathaim signifies rebels, and Pekod, visitation. But Pekod is spoken of, as the name of a country or city belonging to Babylon, (Ez. xlii. 23.) and it is probable Merathaim was the same. The names, however, seem to have been selected, because of their signification. The time of visitation on the rebels is come.

According, &c. 'Those persons, whom God raises up to fulfil his decrees, are said to perform his commands.' (Louth.) (Marg. Ref.)

V. 23. Hammer. That oppressive empire, which smote the nations with a continual stroke. (Louth.)—Babylon had been used as a hammer to break in pieces the nations, in all that part of the earth; and was found too hard and heavy to be resisted by them; but this hammer would soon be broken in pieces by the Medes and Persians, to the astonishment of all the surrounding countries.

V. 24. Cyrus took Babylon by surprise, when neither the king nor the inhabitants had the least expectation of such an event. His stratagem was successful, because God was pleased in this manner to shew, how vain and how fatal it is to strive against him.

V. 25. 'God hath raised up enemies to subdue the Chaldeans, and hath furnished them with all necessary provision for such an undertaking.' (Louth.)

V. Heaps. 'The marginal reading is to be preferred, "Tread her as heaps;" as corn is trodden down when it is threshed.' (Louth.)

V. 27. Bullocks, &c. The princes of Babylon had been living in prosperity, and growing fat as bullocks; (11.) and they would very soon be led forth to the slaughter, continuing insensible of their danger to the last. Cyrus took Babylon when they were all engaged in feasting and riot. (Marg. Ref.)

CHAP. LI.

Further predictions of terrible judgments on Babylon, for her enormous wickedness, 1—58. Seraiah is ordered to take this prophecy to Babylon, and to read it there; and then to sink the book in the Euphrates, as a sign that Babylon should thus fall, and rise no more, 59—64.

THUS saith the LORD; Behold, ^aI will raise up against Babylon, and against them that dwell in the midst of them that ^brise up against me, ^ca destroying wind;

2 And will send unto Babylon ^dfanners, that shall fan her, and shall empty her land: for ^ein the day of trouble they shall be against her round about.

3 Against ^fhim that bendeth, ^glet the archer bend his bow, and against ^hhim that lifteth himself up in his ⁱbrigandine: and ^jspare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and ^kthey that are ^lthrust through in her streets.

5 For ^mIsrael ⁿhath not been forsaken, nor Judah of his God, of the LORD of hosts; ^othough their land was filled with sin against the Holy One of Israel.

6 Flee ^pout of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity: ^qfor this is the time of the LORD's vengeance; he will render unto her a recompence.

7 Babylon ^rhath been ^sa golden cup in the LORD's

may be joined to the Lord in the most intimate union, as his redeemed servants and worshippers. If we be reconciled to him according to the tenour of his new covenant by faith in Christ, the blessings will be perpetually, yea, eternally, secured to us: our God will never forget his own engagements; and we should continually beseech him not to leave us to forget the duties of our relation to him. Then we shall no more be as ^alost sheep, who have forgotten our resting-place, and are exposed to the great devourer of souls: but we shall find rest and safety in God, the habitation of justice, and the hope of all the generations of Israel. Nor will he leave us to those wretched shepherds, who cause their flocks to go astray by false doctrine and corrupt examples; or who leave them to wander in ignorance and error, through sloth and negligence; but he will himself feed us with knowledge and understanding.—The sins of professing Christians do not excuse the enmity, injustice, and cruelty of those, who rejoice in destroying the heritage of God. He, that will not save his people in their sins, will never countenance the wickedness of his open enemies, who upbraid them with their crimes, and then commit still viler abominations.—We should avail ourselves of opportunities given us of separating more entirely from ungodly persons, and idolatrous and corrupt professors of the gospel. Every one should be prompt in taking the lead, and setting the example, in such pious singularity: and they, whose office or rank gives them pre-eminence, should be as the he-goats before the flocks.

V. 9—46. How earnest ought we to be in choosing and securing that good part, that can never be taken from us! For worldly possessions often render men a more desirable and satisfying spoil to the sons of rapine and violence: and they that were chief soon became the hindmost, because of the wrath of the Lord. When he arises to render to sinners according as they have done, accumulated miseries come upon them from every quarter; and every comfort and helper fails and vanishes. Indeed the people of God seem to fall a defenceless prey to their foes: and one king or nation after another scatters them, as the lion doth the helpless sheep: thus they devour and torment them; they break their bones on racks, burn them in fires, immure them in dungeons, or reduce them to cruel bondage, and refuse to let them go. But persecutors of every age may read their certain doom, in what befell the Assyrians and Chaldeans of old: for ^athe Redeemer of Israel is strong, the LORD of hosts is his name, and he will thoroughly plead their cause, and give them rest and feed them in his green pastures, and satisfy them with his abundant consolations. He will pardon those whom he reserves, and for ever bury their sins in oblivion, and be propitious to his chosen remnant.—But his enemies, after having perhaps been employed as his hammer to dash in pieces their fellow-criminals, will themselves be broken in pieces; they will be taken in a snare, when they least suspect it: their treasures will be robbed, and they led away as fatted bullocks for the slaughter: for it is the work of God, against whom they have dared to contend. The vengeance of his broken law is terrible, and that of his despised or abused gospel still more so; but the vengeance of his temple, the punishment of those who have used all their power to put down his worship and extirpate his people, is most tremendous: and it will be far more tolerable for Sodom and Gomorrah in the day of judgment, than for them.—From the judgments denounced against prosperous Babylon, and the mercies promised to afflicted Israel, we should learn to choose affliction with the people of God, rather than the pleasures of sin for a season. And in the exact accomplishment, which hath taken place of these ancient predictions; we may be encouraged to expect, with realizing faith, the performance of all the promises and prophecies of the sacred Scriptures: for ^b“heaven and earth shall pass away, but the words of our Lord shall not pass away.”

A.M. 3409.

B.C. 505.

a 1. 9, 14—16. 21, &c. Is. xlii. 3—5. Am. iii. 6. ^b Heb. *heart*. 1. 24. 20. 33. Zech. ii. 8. Acts ix. 4. ^c 19. 11. xv. 7. xlix. 36. Ez. xix. 12. Hos. xiii. 15. ^d xv. 7. Is. xli. 16. Ez. v. 12. Matt. iii. 12. ^e 27. 28. 1. 14, 15. 29. 32. ^f 1. 14. 41. 42. ^g xli. 4. ^h Is. 21. 1. 27. 30. Deut. xxxii. 25. Ps. cxxxvii. 9. Is. xlii. 10—18. Jam. ii. 13. ⁱ Is. xlii. 15. xiv. 19. ^k xxxiii. 24—26. xli. 28. 1. 4. 5. 20. 1 Sam. xvi. 22. 1 Kings vi. 13. Ezra ix. 9. Ps. xciv. 14. Is. xlix. 14. 15. liv. 6—11. lxii. 12. Am. ix. 8. 9. Rom. xi. 1, 2. ^l xvi. 18. xix. 4. xxxiii. 15. 2 Kings xxi. 16. Ez. viii. 17. ix. 9. xxi. 24—31. Hos. iv. 1, 2. Zeph. iii. 1—4. ^m 9. 45. 50. 1. 8. 28. Is. xlviii. 20. Zech. ii. 6. 7. Rev. xviii. 4. ⁿ 11. xlviii. 7. xlvii. 1. 1. 15. 28. 31. Deut. Rev. xiv. 4.

p xxv. 9—14. Dan. iii. 1—7. Hab. ii. 15. 16. Rev. xiv. 8. xvi. 2. xlviii. 3. 23. xix. 2. q xxv. 16. ^r 41. 1. 2. Is. xxi. 9. xlviii. 9. Rev. xiv. 8. xlviii. 2, 8. ^s xlviii. 20. 31. Ez. xxvii. 30. —32. xxx. 2. Rev. xviii. 9. 10. 17—19. ^t viii. 22. xxx. 12. —45. xli. 11. Nah. iii. 19. ^u xvi. 16. 21. 1. 16. Is. xlii. 14. xlii. 15. ^x 2 Chr. xxxviii. 9. Dan. iv. 20—22. Rev. xviii. 5. ^y Ps. xxxviii. 6. Mic. vii. 9. 10. ^z xxxi. 6—9. 1. 28. Ps. ix. 14. cii. 19—21. cxvii. 1 —3. Is. ii. 11. iii. 9. 10. Rev. xiv. 1—3. xxi. 1—6. ^a xlv. 4. 9. 1. 9. 14. 25. 29. Is. xli. 5. ^b Heb. *pure*. ^c 27. 28. 1 Kings xi. 14. 23. 1 Chr. v. 26. Ezra i. 15. x. 25. xiii. 17. 18. xxi. 2. xli. 25. xlv. 1. 5. xlvii. 11. Rev. xvi. 16, 17. ^d Is. xli. 2. 3. 12. ^e xlv. 2. 3. 12. ^f Heb. *hiers in wait*. ^g 11. 29. 1. 17. ^h 11. 1. 1. 14. 15. ⁱ 2 Chr. xxxviii. 9. 10. xli. 2. 3. 12. ^j 11. 29. 1. 17. ^k 36. Rev. xvii. 1. 15.

hand, that made all the earth drunken; ^athe nations have drunken of her wine; therefore the nations ^bare mad.

8 Babylon is ^csuddenly fallen and destroyed: ^dhowl for her; ^etake balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: ^f“forsake her, and let us go every one into his own country: for ^gher judgment reacheth unto heaven, and is lifted up ^heven to the skies.

10 The LORD hath ⁱbrought forth our righteousness; come, and ^jlet us declare in Zion the work of the LORD our God.

11 ^kMake ^lbright the arrows; gather the shields: ^mthe LORD hath raised up the spirit of the kings of the Medes: for ⁿhis device is against Babylon, to destroy it; because it is the vengeance of the LORD, ^othe vengeance of his temple.

12 Set up ^pthe standard upon the walls of Babylon, make the watch strong; set up the watchmen, prepare the ^qambushes: for ^rthe LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that ^sdwestest upon many waters,

NOTES.

CHAP. LI. V. 1. (Note. iv. 11, 12.) (Marg. Ref.)
V. 2. ‘As the wind drives and scatters chaff in a threshing-floor; so shall the Persian armies make a perfect riddance of every thing that is valuable.’ (xv. 7.) (Lowth.)

V. 3. ‘He that bendeth his bow, shall bend it no more, nor exalt himself in his brigandine,’ &c. Thus some render the verse.

V. 5. ‘For Israel hath not been a widow,’ &c. (Old Trans.)—Though Israel and Judah had been sharply corrected for the iniquities with which they had filled the land; their enemies should find, that they were not left as a friendless widow, to be oppressed with impunity.

V. 6. The Jews were ordered to leave Babylon, (as Lot left Sodom,) lest they should be involved in her calamities, or corrupted by her idolatries. (Marg. Ref.)

V. 7. The great splendour and prosperity of Babylon are denoted by the term *golden*: as the extensive desolations occasioned by the victorious arms of Nebuchadnezzar, and the idolatries he propagated, are represented by a cup in the hand of God to intoxicate the nations and make them mad. ‘Babylon has recommended her idolatries to the world by several specious pretences, as well as by her authority and example: so that they have been like poison set off by a golden cup, which hath enticed men to drink without being aware of the danger; and all this by God’s permission, in order to the accomplishing some great ends of his providence.—The sense of this verse is applied by St. John to spiritual Babylon, which hath used the most plausible methods to disguise her idolatrous practices.’ (Lowth.) (Marg. Ref.)

V. 8. Take, &c. (Marg. Ref.) ‘This is spoken ironically, implying that her ruin is irrecoverable.’ (Lowth.)

V. 9. The allies of Babylon did what they could to prevent her ruin; but, finding it in vain, they determined to shift for themselves: for they saw the hand of God lifted up against her; and that her judgment was to be made manifest to all men, as those objects are most conspicuous that reach very high.—Some understand it of the prophets and servants of God, who had sufficiently testified against the crimes and idolatries of Babylon, and must now leave her to the most dreadful and manifest judgments of God.

V. 10. By the vengeance of God on Babylon, it was manifested that the Jewish nation had been unjustly oppressed by the Chaldeans: and that theirs was indeed the true religion, and their cause righteous as far as man was concerned. (5.)—‘Therefore we ought to give glory to him, in the assemblies of the church, and in the most public manner imaginable.’ (Lowth.)

V. 11. ‘The king of Babylon, having formed an alliance against the Medes, Cambyses sent his son Cyrus, with an army of thirty thousand Persians, to join the Medes, commanded by Cyaxares.—Cyaxares, king of Media, (called Darius the Mede in Scripture,) was Cyrus’s uncle; and it was properly his army, that made the expedition against the Babylonians; he employing Cyrus as his general.—Persia was of little account, till Cyrus made a figure in the world.’ (Lowth.)

V. 12. Let the Chaldeans make every preparation for war, and for the defence of Babylon, their efforts would be in vain; for the Lord would certainly fulfil his predictions against them.

V. 13. Upon, &c. ‘Upon the Euphrates, which encompassed Babylon, and ran through it; and by means of which it thought itself impregnable. Many waters do likewise mystically signify the many people, over which this was the reigning city.’

Measure. ‘God has put a bound to thy covetousness, which it shall not go beyond.’ (Lowth.)

B. C. 589.

h 1. 37. Is. xlv. 3.
Hab. ii. 5—9.
Rev. xviii. 11—
17.
i xvii. 11. 1. 27.
31. Gen. vi. 13.
Lam. iv. 18. Ez.
vii. 2—12. Dan.
v. 26. Am. viii.
2. 1 Pet. iv. 7.
k xvii. 11. Hab.
ii. 9—11. Luke
xii. 19—21. Rev.

g 11. 35.49. 1.15.
17, 18. 28, 29.
33, 34. Ps.
cxxxvii. 8,9. Is.
xlvii. 6—9. li.
21, 22.
h 1. 31.
i 53. 58. Gen. xi.
4. Dan. iv. 30.
Zech. iv. 7.

j 7. 20—23. xxv.
9. 18—27. Rev.
xvii. 1—6.
k viii. 8.
l 37. 43. 1. 12, 13.
Is. xiii. 19—22.
xiv. 23.
* Heb. *everlasting desolations*.
1. 40. Is. xxxiv.
8—17. Rev.
xviii. 20—24.

|| Heb. *utter*. 1. 15.
n x. 12—16. xxxii.
17. Gen. i. 1—6.
Ps. cxlvi. 5, 6.
cxlviii. 1—5. 1s.
xl. 26. Acts xiv.
15. xvii. 24.
Rom. i. 20. Col.
i. 16. 17. Heb.
i. 2, 3. Rev. iv.
11

m 12. vi. 1. 1. 2.
ls xiii. 2—5.
xviii. 3. Am. iii.
6.
n 1. 41. Gen. viii.
4.
o Gen. x. 3. *Ash-
kenaz*
p 14. xlv. 23. 1
41, 42. Judg. vi.
5. Joel ii. 2. 3.

o Ps. civ. 24.
cxxxvi. 5. Prov.
iii. 19. Rom. xi.
33.
p Job ix. 8. Ps.
civ. 2. Is. xl. 22.
xlii. 5. xlii. 24.
xlv. 12. xlviii.
13. li. 13.

Nah. iii. 15—17.
Rev. ix. 7—11.
q 11. xxv. 25.
Gen. x 2. 1 Chr.
i. 5. *Madaï*.
Esth. i. 3. x.
2. Is. xlii. 17.
xxi. 2. Dan. v.
28—30. vi. 8.

q x. 13. Job
xxxvii. 2—11.
xxxviii. 34. 35.
xl. 9. Ps. xxix.
3—10. lxxviii. 33.
Ez. x. 5.
r Job xxxvi. 26—
33. xxxvii. 13.
xxxviii. 24—38.

viii. 3, 4. 20. ix.
1.
r viii. 16. x. 10. 1
36. 43. Is. xiii.
13, 14. xiv. 16
Joel ii. 10. Am.
viii. 8.
s 11, 12. 43. 62—
64. 1. 13. 39. 40.

Ps. cxxxv. 7.
Am. ix. 6.
* Or, noise.
s Gen. viii. 1. Ex.
x. 13. 19. xiv.
21. Ps. lxxviii.
26. cxlvii. 18.
Jonah i 4 iv 8

45. Is. xlii. 19.
20. xiv. 23, 24.
xlv. 10, 11.
xlvii. Rev. xviii.
2. 21—24.
t 32. 57. xlviii. 41.
l. 36. 37. Ps.

lxxvi. 5. Is. xlii.
7, 8. xix. 16.
Nah. iii. 13.
Rev. xviii. 10.
u Ps. cvii. 16.
cxlvii. 13. Is.
xlv. 1, 2.
Lam. ii. 9. A
19, &c.
a 30. 1. 37.

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V. 28. Ki

V. 30. 'A
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V. 31, 32.
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V. 33. Babylon had crushed and trampled on the nations, and especially on the Jews, as the corn was trodden out on the threshing-floor: and she was about to endure the like miseries herself.—The riches of the nation, likewise, were collected into her, as the sheaves into the floor; but her crimes had made her ripe for Divine vengeance; the time of her harvest was at hand; the whole

Zeph. ii. 15. n ii. 15. Job. iv. 10, 11. Ps. xxxiv. 10. lviii. 6. Is. lix. 11. Nah. ii. 11.
† Or, *shake themselves*, Judg. xvi. 20. o 57. xlv. 27. Is. xxi. 4, 5. xxii. 12—14.
‡ Nah. ii. 10, iii. 11. p l. 27. Ps. xxxvii. 20. xlv. 22. Is. xxi. 6. Ez. xxi. 11.
r xlix. 25. 1. 22. Is. xlii. 19. xiv. 4. Dan. ii. 38. iv. 22, 30. Rev. xviii. 10—19.
Ez. xxvii. 35. t Ps. xxvii. 4. 16. xlii. 7. lxx. 7. Is. viii. 7, 8. Ez. xxvii. 26.
Luke xxi. 25. Rev. xvii. 15, 16. u 29, 37. 1. 39, 40. x ii. 6. Is. xlii. 20.

V. 44. Bel was the chief idol of Babylon, and the destruction of his temple and worshippers was as his punishment; and doubtless was a heavy punishment to those ambitious spirits, whom all idolaters worship. The immense treasures of his temple, which had been accumulating for ages, became the property of the conquerors. (*Note*, 1, 2, 3. *Marg. Ref.*).—The heathen ascribed the honour of all their successes to their idols; and upon any great victory, offered the best part of their spoils to their gods, and deposited them in their

■ 37. l. 46.
Dan. ix. 26.
xxix. 10, 11.

temples. T
ticularly for

53 Though Babylon should 'mount up to heaven,
and though she should fortify the height of her

V. 53. (*Note, 47.*) The builders of Babel, (or Babylon,) meant to build a tower, whose top should reach to heaven; and the walls of Babylon were of prodigious and almost incredible height and strength. It appears from the testimony of those who had been upon the spot, that the walls were three hundred and fifty feet in height, and eighty-seven in thickness, and sixty miles in circuit; with towers still higher and stronger at proper distances: and

strength, yet "from me shall spoilers come unto her, saith the LORD.

54 A "sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans :

55 Because the LORD hath spoiled Babylon, and "destroyed out of her the great voice; when "her waves do roar like great waters, a noise of their voice is uttered:

56 Because "the spoiler is come upon her, even upon Babylon, and "her mighty men are taken, "every one of their bows is broken: for "the LORD God of recompenses shall surely requite.

57 And "I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall "sleep a perpetual sleep, and not wake, saith "the King, whose name is the LORD of hosts.

58 Thus saith the LORD of hosts; "The "broad walls of Babylon shall be utterly "broken, and her "high gates shall be burned with fire; and "the people shall labour in vain, and the folk in the fire, and they shall be weary.

—17. Rev. xviii. 6, 7, 9. f Ps. lxxvi. 5, 6. Is. xxxvii. 36. g xlvii. 18. xlviii. 15. Mal. i. 4. h 44. 1. 15. i 30. Is. xlv. 1, 2. k 9. 64. Hab. ii. 13. Or, walls of broad Babylon. Or, made naked.

A.M. 3409.

B.C. 595.

u 1—4. 11. 48. 1. 9. 10. 21. 25. 31 —34. 45. Is. x. 6, 7. xlii. 2—5. 17. xli. 25. xlv. 1—5. x xlviii. 4. 5. 1. 22. 43. 46. Is. xlii. 6—9. xv. 5. Zeph. i. 10. Rev. xviii. 17—19. y 38. 39. xxv. 10. 1. 10—15. Is. xv. 1. xlvii. 5. Rev. xviii. 22, 23. z Ps. lxxv. 7. xlii. 3. 4. Is. xvii. 13. Ez. xxvi. 3. Rev. xvii. 15. a 48. 1. 10. 15. xxi. 2. Hab. ii. 8. Rev. xvii. 16. b 30. 1. 36. c xlix. 35. Gen. xlix. 24. 1 Sam. ii. 4. Ps. xxxvii. 15. xlv. 1. lxxvi. 3. Ez. xxxix. 3. 9. d 46. 21. 1. 28. 29. Deut. xxxii. 35. Ps. xciv. 1, 2. Is. xxxiv. 8. xxxv. 4. lxx. 18. 2 Thess. i. 6. Rev. xviii. 5, 6. 20. xix. 2. e 39. Is. xxi. 4. 5. Dan. v. 1—4. 20. 30. Hab. i. 10. Hab. ii. 15. 15. Mal. i. 4. i 30. Is. xlv. 1, 2.

l xxxii. 12. xxxvi. 4. xlv. 1. Or, on the be- half of. Or, prince of Menucha, or chief chamber- lain. m xxx. 2. 3. n xxx. 2—32. Is. viii. 1—4. xxx. 8. Dan. xii. 4. Hab. ii. 2, 3. Rev. i. 11, 19. n Matt. xxiv. 1, 2. Mark xiii. 1, 2. o xxix. 1, 2. Col. i. 1. 1 Thess. iv. 18. v. 27. Rev. i. 3. p 25. 26. 29. 37. 1. 3. 13. 39. 40. Is. xli. 10—32. xiv. 22, 23. Rev. xviii. 20—22. 23. q Heb. desola- tions. xxv. 9. 12. Ez. xxv. 9. r xix. 10. 11. Rev. xvii. 21. x 42. xxv. 27. Nab. i. 8, 9. Rev. xiv. 8. xviii. 2. s 38. Hab. ii. 13. t Job xxxi. 40. Ps. lxxii. 20.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of "Neriah, the son of Maaseiah, when he went "with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And this Seraiah was a "quiet prince.

60 So Jeremiah "wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, "and shalt see, and shalt "read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, "to cut it off, that none shall remain in it, neither man nor beast, but that it shall be "desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, that "thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, "Thus shall Babylon sink, and shall not arise from the evil that I will bring upon her: and "they shall be weary. "Thus far are the words of Jeremiah,

though there is some difference in the account given by different authors; yet all agree that the fortifications of Babylon were unparalleled. Depending on these and the plenty of provisions that were in the city, the inhabitants derided the besiegers. But God had sent them, and they were sure to prevail. (9.)

V. 55. The multitude, tumult, and boastings of the inhabitants of Babylon made a noise like the waves of the sea; but in process of time it was to be succeeded by entire solitude and silence; except as interrupted by the noise of doleful birds and venomous creatures.

V. 57. (Notes, 38—40. Marg. Ref.)

V. 58. The labour and expense, beyond all computation, that had been employed in erecting the stupendous walls and towers of Babylon, and forming the massy brazen gates; in which numbers had laboured as in the fire, and been wearied even unto death, would all in the event be found vain and useless. (Marg. Ref.)

V. 59. With, &c. "For," or "in behalf of, Zedekiah."

Quiet. Some interpret this word, of Seraiah's office under Zedekiah; but perhaps it refers to his character as a peaceable and pious man; who, (though employed by Zedekiah on some embassy to Babylon,) was ready to perform this service put upon him by the prophet. Seraiah was brother to Baruch. (Marg. Ref.)

V. 61—64. When Seraiah had surveyed the strength, magnificence, prosperity, luxury, pride, and wickedness of this flourishing city; he was ordered to read (probably before the captive Jews,) all the words of this prophecy concerning its entire and final ruin and desolation; and then, to give the greater solemnity to the transaction, and to shew his belief of what he had read, he was to sink the book in the Euphrates; declaring that thus Babylon would fall, and rise no more: for its inhabitants would be like men fainting with weariness, who can no more resist their assailants. Babylon was in the full height of her prosperity, when this declaration was made; and these predictions could scarcely escape the notice either of the Jews or the Chaldeans at that time; though the event rendered them more generally regarded.

Thus far. The next chapter seems to have been added by Ezra, or some other person, to illustrate the predictions of Jeremiah, (which are here terminated,) and the lamentations which follow. (Note, 46.)—It may be proper, very briefly to state, a few particulars, concerning the gradual fulfilment of this extraordinary prophecy.—'Notwithstanding these precautions,' (those used by Cyrus, to prevent a revolt of the Babylonians,) 'they rebelled against Darius; and in order to hold out to the last extremity, they took all their women, and each man choosing one of them, out of his own family, they strangled the rest, (with their children also,) that unnecessary mouths might not consume their provisions. They sustained the siege for twenty months. As soon as Darius had made himself master of the place, he ordered three thousand of the principal men to be crucified, and thereby fulfilled the prophecies of the cruelty, which the Medes and Persians should use towards the Babylonians.' B. c. 516. (Bp. Newton.)—After this, 1. 'Babylon ceased to be a royal city, the kings of Persia choosing to reside elsewhere. They delighted more in Shushan, Ecbatana, Persepolis, &c. and did themselves destroy a good part of Babylon. 2. We are informed by Strabo and Pliny, that the Macedonians, who succeeded the Persians, built Seleucia in the neighbourhood, on purpose to draw away its inhabitants, and to have it deserted. Nothing can better explain what the prophet had foretold, "It shall not be inhabited."—'Its own masters endeavoured to depopulate it!' B. c. 293. 3. 'The new kings of Persia, who afterwards became masters of Babylon, completed the ruin of it by building Ctesiphon, which carried away all the inhabitants she had left: so that from the time the anathema was denounced on that city; it seems as if those very persons, who ought to have protected her, were become her enemies; as if they had all thought it their duty to reduce her to a state of solitude, by indirect means without using any violence. 4. She was so totally forsaken, that nothing was remaining but the walls, when Pausanias wrote his remarks on Greece, (A. D. 96.) 5. The kings of Persia, finding the place deserted

made a park of it, in which they kept wild beasts for hunting, A. D. 400.—(The site of Babylon could not have been entirely a marsh, or pools of water, at this time, (Note, 1. 12, 13.) 6. At length the walls of Babylon fell down and were never repaired. The animals, which served for pleasure to the Persian kings, abandoned the place: serpents and scorpions remained. The Euphrates, having no longer a free channel took its course another way. 7. By means of all these changes Babylon became an utter desert, so that the most able geographers at this day cannot determine where it stood.' (Rollin's Ancient History.)—This prophecy, the latest of those delivered against Babylon, has been extant two thousand four hundred years; and all historians, travellers, and geographers, (the persons in all the world, the most capable of knowing,) whether Jews, infidels, or Christians, whether papists or protestants, agree that the state of those regions at this day, exactly accord with it! So certainly, also, shall the prophecies against the New-Testament Babylon be accomplished.

PRACTICAL OBSERVATIONS.

V. 1—32. When they that have prospered sink into trouble, those professed friends who were only attached to their prosperity, often set themselves against them round about: but the Lord is a friend who changes not, and is especially kind to his people in adversity.—Such, as delight in war and blood, generally perish by others as bloody as themselves; but "blessed are the peace-makers, for they shall be called the children of God." He will punish his offending worshippers; but that does not excuse their oppressors: for though the land of Canaan was filled with sin against the Holy One of Israel; yet the king and people of Babylon had no right to seize upon it, and destroy its inhabitants. The Lord will therefore bring forth the righteousness of those who have been unjustly oppressed; and will plead the cause of his people against those, who slander, enslave, or spoil them; and if we have waited for him and are helped, we should come and declare in Zion his work in our behalf. When he devises evil against sinners, he will easily raise up the spirits of his chosen instruments that he may effect it; and they, that would deliver their own souls, must separate without delay from among the workers of iniquity.—The splendid achievements of mighty conquerors, and the majesty of haughty monarchs and oppressive empires, only render them a golden cup in the Lord's hand, to make the nations mad and miserable: and too often idolatry and iniquity have spread in proportion to the enlargement of flourishing monarchies. But these have their rise, progress, continuance, and decline: some of them gradually decay; others fall, and are destroyed suddenly and irreparably; and the just judgments of God are conspicuous to all beholders, in their ruin. When riches and prosperity are depended on, and no end is put to men's desires of increasing their possessions; severe calamities may be expected to assign a measure to their insatiable covetousness, and to tear from them their idolized treasures. What idol or created arm can withstand the Creator and upholder of the world: who is also the portion of his people? He is able to save and to destroy; and whatever use he makes of ungodly men, he will execute vengeance on them at last: but they who trust, love, and serve him, shall be graciously protected and recompensed.

V. 33—64. Whilst God avenges all injustice and oppression; the violence done to the saints and martyrs of Jesus will draw down the heaviest load of vengeance; and in bringing sinners to condign punishment, he needs only leave them to their lusts, and they will make way for their own destruction.—Drunken revels and sensual mirth are awful preparations for death; and if men would not fall asleep amidst such excesses, to awake no more but in eternal ruin, they ought not to indulge in them.—The wars and desolations which pervade the earth should cause our hearts to mourn; but not to faint or fear: for though violence be in the land, and ruler against ruler, and tremendous slaughter be made; yet the Lord presides, and is preparing to execute judgment on the enemies of his cause, that heaven and earth may sing his praise. We may indeed yet complain of reproach and shame; because the sanctuaries of his house are possessed and profaned by those, who are strangers and ene-

CHAP. LII.

Zedekiah's wicked reign, and rebellion against the king of Babylon, 1-3. Jerusalem is taken; Zedekiah made prisoner; his sons and nobles are slain; his eyes are put out, and he is carried in chains to Babylon, 4-11. The temple and city are burnt, the sacred treasures, &c. are, with the people, carried to Babylon, 12-23. The nobles are slain at Riblah, 24-27. The numbers, at different times, carried captive, 28-30. Evil-merodach shews kindness to Jehoiachin, 31-34.

ZEDEKIAH was "one and twenty years old when he "began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of ^bLibnah.

2 And "he did *that which was* evil in the eyes of the LORD, "according to all that Jehoiakim had done.

3 For "through the anger of the LORD, it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that 'Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in "the ninth year of his reign, "in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and "pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in "the fourth month, in the ninth day of the month, "the famine was sore in the city, so that there was no bread for the people of the land.

7 Then "the city was broken up, and "all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about :) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, "and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then "they took the king, and carried him up unto the king of Babylon to "Riblah, in the land of 'Hamath; where he gave judgment upon him.

10 And the king of Babylon "slew the sons of Zedekiah before his eyes: "he slew also the princes of Judah in Riblah.

11 Then "he "put out the eyes of Zedekiah, and the king of Babylon bound him in "chains, and carried him to Babylon, and put him in "prison till the day of his death.

12 ¶ Now in the "fifth month, in the tenth day of the month, which was "the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, "captain of the guard, which "served the king of Babylon, into Jerusalem,

13 And "burned the house of the LORD, and "the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire.

14 And all the army of the Chaldeans, that were with the captain of the guard, "brake down all the walls of Jerusalem round about.

z vii. 14. 2 Kings xxv. 9. 2 Chr. xxxvi. 19. Ps. lxxiv. 6-8. lxxix. 1. Is. lxxv. 10. 11. Lam. ii. 7. Ez. vii. 20-22. xxiv. 21. Mic. iii. 12. a xxv. 22. xxxvii. 8-10. xxxviii. 23. xxxix. 8. Ez. xxiv. 1-14. Am. ii. 5. iii. 10, 11. vi. 11. b 2 Kings xxv. 10. Neh. i. 3.

A.M. 3416.

B.C. 588.

a 2 Kings xxiv.

18 2 Chr. xxxvi.

c Heb. reigned.

b Josh. x. 29. xv.

19.

e 2 Kings xxiv.

19, 20.

d xxvii. 20-25.

xxxvi. 21-23.

29-31. 2 Chr.

xxxvi. 12.

e 2 Sam. xxiv. 1.

1 Kings x. 9.

Prov. xxviii. 2.

Ec. x. 16. Is. iii.

4, 5 xix. 4.

f 2 Chr. xxxvi.

12. Ez. xvii. 15.

-21.

B.C. 590.

g xxxix. 1. 2 Kings

xxv. 1. Ez. xxiv.

1, 2.

h Zech. viii. 19.

i vi. 3-6. xxxii.

24. Lev. xxvii.

25. Deut. xxviii.

12-17. Is. xlii.

24, 25. Ez. iv.

1-7. xli. 22.

B.C. 588.

k xxxix. 2.

2 Kings xxv. 3.

Zech. viii. 19.

l xv. 2. xix. 9.

xxi. 9. xxv. 10.

xxxviii. 9. Lev.

xxv. 25. Deut.

xxxi. 1, 2. Ez.

xxii. 24. Is. iii.

1. Lam. iv. 4-6.

Ez. ix. 9-17.

v. 10-12. vii.

15. xiv. 21.

m xxiv. 2. 3.

2 Kings xxv. 4.

n xxxix. 4-7.

xix. 26. Lev.

xxvi. 17. 26.

Deut. xxviii. 25.

xxxii. 30. Josh.

viii. 12-19.

o xxi. 7. xxxiv. 4.

xxxv. 21.

p 2 Chr. xxxiii.

11. Ez. xxi. 25.

-27.

q xxxix. 5.

2 Kings xxiii.

33. xxv. 6.

r Num. xiii. 21.

Josh. xiii. 5.

1 Kings vii. 65.

2 Chr. viii. 3.

s xxii. 30. xxxix.

6, 7. Gen. xxi.

16. xlv. 34.

Deut. xxxiii. 34.

2 Kings xxv. 7.

t 24-27. 2 Kings

xxv. 18-21. Ez.

ix. 6. xi. 7-11.

u xxxix. 3-5. Ez.

xii. 13.

v Heb. blinded.

Or, fetters.

8 Heb. house of

the wards.

x 2 Kings xxv.

8. Zech. vii. 3-

5. viii. 19.

y 29. 2 Kings

xxv. 12. xxv. 8.

z Or, chief mar-

shal. Heb, chief

of the execution-

ers, or, slough-

termen, &c. 14.

Gen. xxxvii. 36.

Marg.

s Heb. stood be-

fore.

e xv. 1, 2.

d xxxix. 5, 10. xl.

6, 7. 2 Kings

xxv. 12. Ez.

xxxiii. 24.

e 21-23. xxvii.

19-22. 1 Kings

vii. 15-22.

2 Kings xxv. 13.

-17. 2 Chr. iv.

12, 13. xxxvi.

18. Lam. i. 10.

Dan. i. 2.

f 1 Kings vii. 23

-26. 2 Chr. iv.

14, 15.

g Ez. xxvii. 3.

xxxviii. 3.

2 Kings xxv. 13.

15. Ez. xli. 20

-24.

h Or, instru-

ments to remove

the altar, Num.

iv. 14. 1 Kings

vii. 40, 45. 2 Chr.

iv. 11, 16.

h Ez. xxxvii. 23.

2 Chr. iv. 22.

i Ez. xxv. 29.

xxxvii. 16. Num.

iv. 7, 14. 1 Kings

xxvii. 1. 2 Chr.

xxvii. 17, 2 Chr.

iv. 8. Ezra i. 10.

j Or, basins.

k Num. vii. 13.

14, 19, 20, 26, 32.

38, 44, 50, 56, 62.

84, 86. 2 Chr.

xxv. 14.

l Or, censers.

Lev. xvi. 12.

Num. xvi. 46.

Rev. viii. 3-5.

1 Ez. xxxv. 31-39.

1 Kings vii. 49.

2 Chr. iv. 7. 19

-22.

m 17.

n Heb. their

brass.

o 1 Kings vii. 47.

2 Kings xxv. 16.

2 Chr. xlii. 14.

2 Chr. iv. 18.

p 1 Kings vii. 15

-21. 2 Kings

xxv. 17. 2 Chr.

iv. 13-17.

q Heb. thread.

p Ez. xxxvii. 14-

22. 25. xxxix.

15-18. 1 Kings

vii. 17. 2 Chr.

iv. 12, 13.

q 1 Kings vii. 20.

r 2 Kings xxv.

18.

s 1 Chr. vi. 14.

Ez. vii. 1.

t Jer. xxi. 1.

xxix. 25. 29.

xxxvii. 3.

u Heb. threshold.

xxxv. 4. 1 Chr.

ix. 19-26. Ps.

lxxxiv. 10.

Marg.

v 2 Kings xxv.

19.

z Heb. saw the

face of the king.

Esth. i. 14.

Matt. xlii. 10.

Or, xxi. 10.

8 Or, xxi. 10.

x vi. 13-15.

1 Kings xxv. 20.

21. Ez. vii. 11

-18. xi. 1. 11.

y 9. Num. xxxv.

8-11. 2 Sam.

viii. 9.

z xxiv. 9, 10.

xxv. 9-11. Lev.

xxvi. 33-35.

Deut. iv. 26.

xxii. 36.

2 Kings xxv. 20.

23. xxiii. 27.

xxv. 21. Is. vi.

11, 12. xxiv. 3.

15 Then Nebuzar-adan the captain of the guard "carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left "certain of the poor of the land, for vine-dressers, and for husbandmen.

17 ¶ Also the "pillars of brass that were in the house of the LORD, and "the bases, and the brazen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The "caldrons also, and "the shovels, and "the snuffers, and the "bowls, and "the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the "firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups, *that which was* of gold in gold, and *that which was* of silver in silver, took the captain of the guard away.

20 The "two pillars, one sea, and twelve brazen bulls that were under the bases, which king Solomon had made in the house of the LORD: "the brass of all these vessels was "without weight.

21 And "concerning the pillars, the height of one pillar was eighteen cubits; and a "fillet of twelve cubits did compass it; and the thickness thereof was four fingers: *it was* hollow.

22 And a chapter of brass was upon it; and the height of one chapter was five cubits, "with net-work and pomegranates upon the chapters round about, all of brass. The second pillar also, and the pomegranates were like unto these.

23 And there were ninety and six pomegranates on "side; and "all the pomegranates upon the net-work were an hundred round about.

24 ¶ And "the captain of the guard took 'Seraiah the chief priest, and 'Zephaniah the second priest, and the three keepers of the "door:

25 He took also out of the city "an eunuch, which had the charge of the men of war; and seven men of them that were "near the king's person, which were found in the city; and the "principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And "the king of Babylon smote them, and put them to death "in Riblah, in the land of Hamath. "Thus Judah was carried away captive out of his own land.

28 ¶ This is the people whom Nebuchadrezzar

V. 17-23. (Notes, 1 Kings, vii. Marg. Ref.)

Under the bases. (20.) "Or instead of bases, to support the brazen sea." (Louth.)

V. 24-27. (Note, 2 Kings, xxv. 19-21.)—"These were eminent persons, who had concealed themselves, but were afterwards discovered." (Louth.)

V. 28, 29. (Note, 2 Kings, xxiv. 8-16.) "Archbishop Usher supposes, that this, and the two following verses, give us an account of the lesser captivities, which the Jews suffered under Nebuchadnezzar: whereas there were three others, in which many more persons were carried away; viz. in the first year of his reign, (Dan. i. 3;) in the eighth year, (2 Kings, xxiv. 12;) and in the nineteenth, when the city was destroyed." (Louth.) (Marg. Ref.)

V. 30. This event is nowhere else mentioned: but it seems that a remnant continued, dispersed in different parts of the land, after Johanan retired into Egypt; and perhaps some escaped from Egypt, and joined them: but Nebuchadnezzar at length carried them away also. On any supposition, the numbers mentioned, as carried captive, must appear small, compared with the

mies to his truth and grace: but let us still remember the Lord our God, and pray for the promised, and not far distant, peace of Jerusalem: let us use every means that he hath appointed, to promote the cause of genuine Christianity; and confidently expect, that Babylon and every Antichrist will soon sink, and rise no more for ever. We need not be dismayed at the haughtiness, prosperity, or power of the wicked; or at the prospect of mountainous difficulties in our way: for there is nothing too hard for the Lord. Let us then hope in his word, and quietly wait for his salvation; and then we shall see, but never share, the destruction of the wicked that rise up against us.

NOTES.

CHAP. LII. V. 1-3. (Notes, 2 Kings, xxiv. 17-20. 2 Chr. xxxvi. 13. Ez. xvii. 11-21. Marg. Ref.)

V. 4-16. (Notes, xxxix. 1-10. 2 Kings, xxv. 1-12. Marg. Ref.)

Fifth month. "This gave occasion to the solemn fast of the fifth month, observed in the times of the captivity." (Louth.) (Marg. Ref.)

carried away captive: ^ain the seventh year, three thousand Jews and three and twenty:

29 In ^bthe eighteenth year of Nebuchadrezzar, he carried away captive from Jerusalem eight hundred thirty and two ^cpersons.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard ^ccarried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And ^dit came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, *that* Evil-merodach ^eking of

A. M. 3416.

B. C. 588.

a 2 Kings xxiv. 2, 3. 12—16. Dan. i. 1—3.
b 12. xxxix. 9.
2 Kings xxv. 11.
2 Chr. xxxvi. 20.
¶ Heb. *souls*.
Gen. xii. 5. Ex. i. 5.

c 15. vi. 9.

d 2 Kings xxv. 27—30.

e Prov. xxi. 1.

f Gen. xl. 13, 20. Job xxii. 29. Ps. iii. 3. xxvii. 6.

* Heb. *good things with him*. Prov. xii. 25.

g Jer. xxvii. 6—11. Dan. ii. 37. v. 18, 19.

h Gen. xli. 14, 42. Ps. xxx. 11. Is. lxi. 1—3. Zech. iii. 4.

i 2 Sam. ix. 7, 13.

k 2 Sam. ix. 10. Matt. vi. 11.

† Heb. *the matter of the day in his day*. Ex. v. 13. Marg.

Babylon, in the *first* year of his reign, ^flifted up the head of Jehoiachin king of Judah, and brought him forth out of prison.

32 And spake ^{*}kindly unto him, and ^eset his throne above the throne of the kings that *were* with him in Babylon.

33 And ^hchanged his prison-garments: and ^hhe did continually eat bread before him all the days of his life.

34 And for *his* diet, ^kthere was a continual diet given him of the king of Babylon, ⁱevery day a portion, until the day of his death, all the days of his life.

immense population of the land in preceding times: but it is probable, that many more were removed into other countries, by one means or other; and the miseries and massacres of the Jews seem to have been very tremendous, previous to this catastrophe.

V. 31. *Twenty-fifth.* (Note, 2 Kings, xxv. 27—30.) ‘This advancement might be resolved upon on the twenty-fifth, but not brought to pass till the twenty-seventh.’ (Lowth.)

PRACTICAL OBSERVATIONS.

When nations provoke God to give them up to ruin, he leaves their princes to infatuated counsels, which bring deserved punishment on themselves and their subjects. Would we then have wise and successful rulers, we must pray for them, and study ourselves to walk conscientiously before God.—When

sinner follow one another in the ways of rebellion; it may be expected, that God will follow them with similar judgments. Ringleaders in impiety will have the heavier load of misery; external privileges and sacredness of character aggravate the wickedness, and will increase the punishment, of transgressors: and the ruin of churches and nations is often chargeable on the crimes of the leading ministers of religion.—But let us, with serious application to ourselves, observe, how certainly the word of God takes effect; and how fatal are the consequences of obstinate iniquity and impiety. Let us consider the manifold changes of this world: that we may mourn even under long continued afflictions without desponding, as we know not what good may be reserved for us; and rejoice in prosperity without presuming, for we know not what fatal reverse may await us. And let us set our affections on things above, where there are no changes, or death, because no more temptation or sin, for ever more.

THE LAMENTATIONS OF JEREMIAH.

‘The Jews denominate this Book *Echah*, (*How*.) from the first word of the text; or sometimes they call it *Kinnoth*, (*Tears*.) alluding to the mournful character of the work. Josephus and other writers suppose that it was written upon the occasion of Josiah’s death. The generality of commentators are, however, of a contrary opinion: and indeed Jeremiah here bewails the desolations of Jerusalem, the captivity of Judah, the miseries of famine, and the cessation of all public worship, in terms so forcible and pathetic, that they appear rather applicable to some period after the destruction of Jerusalem, when, agreeably to his own predictions, every circumstance of complicated distress overshadowed Judea.’ (*Grey’s Key*.)—It is indeed wonderful, that any man, having attentively perused the book, should doubt concerning the occasion on which it was written.—The prophet had said, that if the people “would not hear, his soul should weep in secret places for their pride:” and, though the awful catastrophe was a remarkable attestation of his character as a true prophet, and confuted all his opposers; yet his lamentations over it, constitute, beyond all comparison, the most tender and pathetic elegy, extant in any language.—This poem affords the most elegant variety of affecting images that ever probably were collected into so small a compass. The scenes of affliction, the circumstances of distress, are painted with such beautiful combination; that we contemplate every where the most affecting picture of desolation and misery. The prophet reiterates his complaints in the most pathetic style; and aggravates his sorrow with a boldness and force of description, that correspond with the magnitude and religious importance of the calamities displayed to view. In the instructive strains of an inspired writer, he reminds his countrymen of the grievous rebellions that had provoked the Lord to “abhor his sanctuary:” confesses that “it was of God’s mercies, that they were not utterly consumed;” and points out the sources of evil in the iniquities of their false prophets and priests. He then with indignant irony threatens Edom with destruction for rejoicing over the miseries of Judea; opens a consolatory prospect to Zion; and concludes with an affecting address to God, to consider the reproach of his people, and to renew their prosperity.’ (*Grey’s Key*.)—The leading design indeed of this sacred Poem seems to have been, to teach the captive Jews the due medium, betwixt obdurate insensibility and rebellious despondency, under their calamities; to lead them to consider God as the righteous author, and sin as the deserving cause, of them; to call them to the exercise of submission, repentance, faith, and prayer; to shew them the way of finding support under them and benefit from them; to inspire them with abhorrence of those crimes, which had involved them in such complicated miseries, and with hopes of promised deliverance, from the mercy of God. This view of the subject will likewise occasionally lead us to look to Him, who for our salvation became a man of sorrows and acquainted with grief, and who, in this and every other duty, hath left us a perfect example, that we should follow his steps. (Note, iii. 1.) The nature of the subject precludes the expectation of direct prophecies, as proofs of the Divine inspiration of the poem; except as it introduces and adopts the predictions of other Scriptures, and anticipates the accomplishment of them. Neither is it expressly quoted in the New Testament; unless St. Paul intended to refer to it, (*Compare* iii. 45. with 1 Cor. iv. 13:) but there never was a doubt so much as hinted by the Jews, against its being the genuine work of Jeremiah and a part of the sacred oracles; and the instructions conveyed in it remarkably coincide with those of the New Testament.—Each of the chapters consists of twenty-two stanzas; (for no doubt the work is poetical:) Each verse in the first two begins with a letter of the Hebrew alphabet, in regular order; after the manner of some of the Psalms. The third has three short verses to each stanza; each beginning with the Hebrew letters *a* before; but with one variation as to the order of them. The fourth accords to the first and second; but the fifth, though consisting of the same number of verses, is not arranged according to the initial letters.—There are many traditions extant about the death of this prophet; but no great dependence can be placed on them.

B. C. 588.

6 And ^ufrom the daughter of Zion ^aall her beauty is departed : ^vher princes are become like ^zharts *that*

a ii. 1. *iv. l. J.*
 x. 12. *l. J.*
 23. Zeph. ii. 15.
 Rev. xviii. 17.
 b ii. 10. *l. J.*
 x. 12. *l. J.*
 iii. 2. *Jer. ix. 11.*
 Ez. xxvi. 16.
 c Ps. xxii. 4.
 Zech. x. 5.
 d Ez. xlviii. 8, 9.
 liv. 4. *Rev. xlviii.*
 7.
 e 1 Kings iv. 21.
 f v. 6. *1 Kings*
 xxiii. 33. 35.
 Neh. v. 4. *ix.*
 37.
 g 16. *ii. 11. 18. 19.*
 Job vii. 3. *Ps.*
 v. 6. *xxvii. 21.*
 6. *Jer. ix. 1.*
 —19. *xiii. 17.*
 h 19. *Jer. iv.*
 xxii. 20. —32.
 xxx. 14. *Ez. xvi.*
 37. *xxiii. 22—25.*
 i 19. *xxv. 12.*
 19. *xxv. 12.*
 i 9. 16. 17. 21. *Ps.*
 ii. 18. 19.
 k Job vi. 15. *xxix.*
 1. *xxix. 1.*
 11. *Prov. xix. 7.*
 Mic. vi. 5.
 l 2 Kings xxiv.
 14. *xxv. 11.*
 14. *xxv. 11.*
 20. 21. *Jer. xxxix.*
 9. *iii. 15—28. 33.*

* Heb. *For the*
grace of the

a Job xxix. 12.
xiii. 4. lxviii.
3. 5-9. Hos. ii.
7. Luke xv. 17.
xvi. 25.
b Deut. iv. 7, 8.
34-37. viii. 7.
9. Ps. cxlviii.
9, 10. Is. v. 1-4.
f. Or, *desirable*.
i. 10. Marg.
c ii. 15, 16. Ps.
lxxix. 4. cxxviii.
3, 4. Mic. iv.
d 5, 20. 1 Kings
viii. 46, 47. Is.
7-9. Is. lix. 2.
13. Jer. vi. 28.
xxii. 13-21.
xxii. 2-5.
Heb. *became a*
removing, or
wandering. Jer.
xviii. 17.
xxiv. 17. Ez.
xxiii. 46. Marg.
e iv. 15, 16. v. 12.
vi. 16. 1 Sam. ii.
30.
f. 21. Is. xlviii.
3. Jer. xlii. 22.
26. Ez. xiii. 37.
39. Hos. ii. 18.
Hos. ii. 3, 10.
Rev. iii. 10.
g 4. 11, 21, 22. ii.
10. Jer. iv.
h 17. Jer. ii. 34.
xviii. 27. Ez.
xv. 12, 13.
i Deut. xxiii. 29.

12 *Is it* nothing to you, all ye that *pass by? behold, and see, 'if there be any sorrow like unto my

Jer. xiii. 17, 18. 1, 2, 17, 31. Ec. iv. 1. Is. xl. 2, 4. Hos.
 19. m Ex. xvi. 7, 17. iv. 31. Deut. xxv. 1. 1 Sam. i. 11. 2 Sam. xvi. 12.
 Neh. ix. 32. Ps. xxxv. 18. cxix. 1, 53. Dan. ix. 17-19. n Deut. xxii. 27.
 22, 23. et. 22, 23. 24, 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589.

V. 3. Here the scene changes, and the nation is considered as another female, dragged away to Babylon, a captive and a slave; by reason of those grievous afflictions which sin had occasioned. There she dwelt "in great servitude," among idolaters, at a distance from God's ordinances, bereft of all her comforts, and exposed to every outrage from the insulting victors, who hated her for her relation to **JEHOVAH**; nor could she there have any rest from labour, terror, and suffering. Her persecutors, who had long pursued her, at length had overtaken her in the straits, where she could not elude or avoid them; and she was entirely exposed to their merciless oppression. (*Jer.* iii. 6-11.)

V. 4—7. The poor disconsolate captive is for the present lost sight of; and the reader is presented with a view of the city after it was taken. The ways that led to Zion, had used at stated times to be thronged by persons, who from all parts of the land came up to keep the solemn feasts; but now the enemies were in possession of the city, the inhabitants were slain or carried captive, and the ways were unfrequented! The gates, through which numbers had used to pass and repass continually, were silent and desolate. The priests, deprived of employment and subsistence, spent their time in unavailing sighs; and the virgins, who formerly attended the sacred temple-service, were in the deepest distress. Zion herself or Jerusalem (1.) was in bitterness; her enemies had acquired the ascendancy, and prospered in all their attempts against her; the Lord, who had been her protector, was provoked by the multitude of her transgressions to give her up into the hands of her adversaries; and her children were torn from her and carried captive. Thus all her beauty and glory, both of external prosperity and of the temple and sacred services, were departed from her. (*Marg. Ref.*) Her princes, once courageous as lions, were now become, not only as timorous as the hunted harts or deer which dare not face the pursuers, but as feeble as the harts that find no pasture, and are not able to flee away. In these circumstances Jerusalem remembered, with bitter regret, her former prosperity and privileges, both civil and sacred; and this remembrance added to her anguish, now that her people were helplessly fallen into the hand of the enemy. Her adversaries saw and insulted over her miseries; and as they had always derided her sacred solemnities and observance of her sabbaths, they now mocked her, because those peculiarities had been apparently of no use to her.

V. 8—11. The enemies of Jerusalem, witnessing her calamities, mocked at her religion as unprofitable; but the prophet reminded them, that her miseries were the punishment of her grievous transgressions, which rendered all her forms of godliness unacceptable. She was therefore removed, and as it were turned out of doors, for her offences. The nations, that had been used to honour her, now despised her; for her crimes, by which she had disgraced herself, were as conspicuous as the punishments were, by which God had stripped her naked and exposed her to shame; and this was the cause of her sighs, groans, and confusion of face. Indeed she had been so shameless in her filthiness, that she had taken no pains to conceal it, but exposed it to every one; nor had she remembered, what Moses and the prophets had declared would be the last end of such misconduct; therefore she was brought down from her eminency in the most wonderful manner, and was reduced to the most abject and disconsolate misery. In this view of the state of Jerusalem, the prophet was extremely grieved to think, how the enemy magnified himself, and was emboldened in idolatry and blasphemy: and he therefore besought the Lord to behold and compassionate his affliction. He was deeply affected to see the adversaries of Jerusalem, not only seize on all her valuable treasures, jewels, and furniture; but spread their sacrilegious hands on the sacred vessels of the temple, which were most pleasant to every pious mind: for Jerusalem had seen the heathen, who by the law were excluded from the congregation of Israel, profaning by their presence and depredations, the sanctuary and even the holy of holies! At the same time the people sighed and lamented: for in the extremity of the famine, they not only had given all their

sorrow, which is done unto me, wherewith the Lord hath afflicted *me*, in the day of his fierce anger.

13 From ^{above} hath he sent fire into my bones,
and it prevaileth against them ; *he hath spread a
net for my feet, [†]he hath turned me back : he hath
made me [‡]desolate *and* faint all the day.

14 The ^ayoke of my transgressions is bound by his hand : they are wreathed, *and* come up upon my neck : he hath made my strength to fall, the LORD hath ^bdelivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to ^dcrush my young men: the LORD hath trodden ^tthe virgin, the daughter of Judah, ^aas in a wine-press.

16 For these *things* I weep ; mine eye, mine eye
runneth down with water, because the comforter that
should [†]relieve my soul is far from me : [‡]my children
are desolate, because the enemy prevailed.

17 Zion ^bspreadeth forth her hands, *and there is*
none to comfort her: the LORD hath ^kcommanded
concerning Jacob, *that his adversaries should be round*

valuable effects to purchase bread, to preserve their lives ; but at length were forced by hunger to give up the temple and all its pleasant things, into the hands of the idolatrous besiegers. In this sad condition, Jerusalem at length brake silence, and supplicated the compassion of God, seeing she was become so vile and despised among the enemies of true religion.

V. 12—17. Jerusalem or Zion is here introduced, (as in the close of the last verse,) sitting dejected and distressed upon the ground; and, seeing the passengers disposed to neglect or insult her sufferings, she called upon them to consider whether her example did not concern them? Doubtless they ought to consider the greatness of her miseries, that they might sympathize with her; and the cause of them, that they might take warning and receive instruction. It must be evident that her sorrows were unprecedented in greatness and variety; and that the Lord himself had done all this to her in his fierce anger. His wrath, like fire from heaven, penetrated, tortured, and consumed her bones, and enervated all her strength. His various judgments, (like a net spread for her feet,) so entangled her that she could not escape; and if she attempted it, he still turned her back again into the power of her persecutors. Thus he had made her destitute and faint with unremitted miseries. She had been sold as a slave for her transgressions; and God himself had bound the yoke, and wreathed it on her neck, so that she could not possibly shake it off. Her slavery was the evident effect of her crimes, and was embittered by the sense of his wrath; and he had deprived her of all power to withstand or escape the instruments of his righteous vengeance. He had trodden down all the mighty men, who attempted to defend her; he had collected the armies against her, who crushed her young men to pieces; he had given her up into the hands of the besiegers, to be bruised by them, as grapes are when cast into the winepress. These things extorted her ceaseless tears: for God, who alone could comfort her when thus bereaved of her children, was become her enemy, and paid no regard to her supplications, when she spread forth her hands towards him. Nay, he had given commandment, that her adversaries should surround her, and that even idolaters should treat her with loathing or neglect.—Some parts of this passage are often quoted in speaking of our Lord's sufferings; and they are capable of a striking accommodation: but it should be recollected, that this is only an accommodation, and not the real meaning of the sacred writer.—The address is so beautifully pathetic, that no comment can do justice to it.

V. 18—22. In the midst of all her sufferings, Jerusalem was constrained to acknowledge the justice of God, and to condemn herself; for she had rebelled against his commandment. It was therefore worthy of the attention of all people to observe the punishment, to which her crimes had subjected her. All confidences failed in the extremity of her trouble; even her priests and elders perished for famine: what then must have been the case with the multitude of her inhabitants? But her inward anguish was most intolerable, through the sense of guilt and of the wrath of God; whilst the sword devoured without, and the famine within the city; (for the scene seems here to be laid previous to the taking of Jerusalem.) It was in vain to look to her former friends, for they had heard of her sorrows, but attempted not to comfort her. And her enemies exulted and rejoiced over her miseries, out of hatred to her religion. She had therefore none to look to but God, and to him she made her appeal; assured that the doom of her enemies was passed, and that the Lord would deal with them, as he had done with her, because of her transgressions, which had reduced her to so deplorable a condition. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—11. We shall often be required in this evil world to weep with those that weep, and we should not be reluctant to so salutary an employment.—As we now hear the denunciations of the wrath of God against the workers of

A. M. 3416

B. C. 588.

u ii. 3, 4. De
xxxii. 21 —
Job xxx. 30.
xxii. 14. xx
10. cii. 3.
Nah. i.
Hab. iii.
2 Thes. i.
Heb. xii. 29.
x iv. 17—20.
xviii. 8. xix
Ps. lxxi. 11.
xii. 13, xvii.
xxxii. 3. H
vi. 12.
y Ps. xxxv. 4. l
2, 3. cxix.
Is. xlii. 7. 3
ix. 11.

z 22. v. 17. De
xxviii. 65.
iv. 19—29.
a Deut. xxv
48. Prov. v.
Is. xiv. 25. xi
6. Jer. xxv
—12. xxviii.

b Jer. xxv.
xxxiv. 20,
xxxvii. 17. xx.
1-9. Ez. xi.
xxi. 31. xxiii.
xxv. 4. 7.

c 2 Kings x
14—16. xxv
&c. Ps. c
118. Is. v.
xxviii. 18. D
viii. 13. Mic.
10. Mal. iv
Luke xxi. 9

of the virgin,
49. Ps. cxix.
ing back, g
i 2, 9. 16. 19.
22. Ez. vii.

19. iv. 15. L
xv. 19-27.
xxxvi. 17.
m Ex. ix.
Deut. xxxii.
Judg. i. 7. E
ix. 13. Neh.
33. Ps. cxix.
cxlv. 17. A
xii. i. Dan.
7. 14. Zeph.
5. Rom. ii
iii. 19. Rev.
3. 4. xvi. 5-
n iii. 42. 1 Sa.
xii. 14, 15.
23. Neh. i. 6.
ix. 26. Ps. c.
11. Dan. ix.

16.
§ Heb. *mo*
1 Kings xiii.
o 12. Deut. x
22—28. 1 Ki
ix. 8, 9. Jer. x
8, 9. xxv. 28.
xlix. 12. Ez.

22, 23.
p 5, 6. D.
xxviii. 32—
q 2. iv. 17.
xix. 13—19.
xxx. 14. xxx
7—9.

r 11. ii. 20. i
—9. v. 12.
xiv. 15 —
xxiii. 11 —
xxvii. 13—1
s 9. 11. Is. xxx
14.
t ii. 11. Job
12. 13.

u 18. Lev.
Luke xv. 18
y 2. 8. 11, 1
l. 11. Ez.
Ez. xxv--xx
xxxii, 41--4
Rev. xviii, 6

about him: 'Jerusalem is as a menstruous woman among them.

18 The ^mLORD is righteous; ⁿfor I have rebelled against his ^scommandment: ^ohear, I pray you, all people, and behold my sorrow: ^pmy virgins and my young men are gone into captivity.

19 I called ^afor my lovers, *but* they deceived me :
 my priests and mine elders gave up the ghost in the
 city, while they sought their meat to relieve their souls.

20 "Behold, O LORD; for I *am* in distress: 'my bowels are troubled; mine heart is turned within me: "for I have grievously rebelled: *abroad the sword bereaveth, at home *there is* death.

21 They ^{have} heard that I sigh: *there is none* to comfort me: all mine enemies have heard of my trouble; ^{they} are glad that thou hast done *it*: ^{thou} wilt bring ^{the} day *that* thou hast ^{called}, and ^{they} shall be like unto me.

22 Let ^aall their wickedness come before thee ;
and do unto them as thou hast done unto me for all
my transgressions : for my sighs *are* many, and ^emy
heart is faint.

27. Ps. xxii. 14. Is. i. 11. Jer. iv. 19. xxxi. 20. xlviii. 36. Hos. xi. 8. Hab. iii. 16.
 28. Ps. xlv. 40–42. 1 Kings vii. 47–50. Job xxxiii. 27. Prov. xxviii. 13. Jer. ii. 35. iii. 13.
 29. xlviii. 13. 14. x. iv. 9. Deut. xxvii. 25. Jer. xi. 21, 22. xiv. 18. Ez. vii. 15.
 30. 6. 22. z. ii. 15. iv. 21, 22. Ps. xxxv. 15. xxxviii. 16. cxxxvii. 7. Jer. xlviii. 25.
 31. 3. 6. 8. 15. Am. 12. Ob. 12. 13. a. Is. xlii. xlv. xlviii. Jer. xxxv. 17–29. xlvii–
 32. 1. Am. 1. 5. Ps. xxxviii. 13. Joel iii. 11. || Or, *proclaimed*. c–29. Deut.
 33. Ps. lxxv. 2. Ps. lxxviii. 1. Jer. xli. 12. 24. 45. Mic. vi. 10. Hab. ii. 16–17.
 34. Neh. iv. 4, 5. Ps. cx. 14, 15. Jer. x. 25. xlviii. 23. Rev. vi. 10. e 13. v. 17.
 35. viii. 18. Eph. iii. 13.

inquiry; so we shall soon be spectators of their accomplishment; nay, here the serious mind perceives abundant cause to meditate, with solemn awe and deep concern, on the tokens of his indignation at the sins of men.—The history of nations, churches, families, and individuals, abounds with fulfilments of the Scriptures. How is it that so many populous cities now sit solitary? That so many flourishing empires are now become tributary and enslaved? Whence are the tears, with which vast multitudes wear away their restless nights and joyless days; whilst they mourn the loss of dear relatives, the treachery of professed friends, the cruelty of enemies, the oppression of the powerful, the fury of persecutors, grievous servitude, and multiplied afflictions? Whence is it that idolaters now occupy the places where flourishing churches once were? That the ways of Zion are deserted; her ordinances interrupted or profaned; her gates desolated; her priests and people in bitterness, or cut off? How is it that the adversaries of the church are the chief, and prosper, and that her children are in captivity? However we may vary our inquiries, the same answer recurs; the fierce anger of the Lord for man's transgressions hath filled the earth with sighs and groans, with tears, sickness, and death. Sin hath slain all the former generations of men; hath murdered our ancestors, relatives, friends, or children; hath aimed many a mortal blow at us, and will certainly effect our death also. Sin hath prepared the place of torment, and filled it with fallen spirits, and with the souls of those who have died unpardoned and unchanged. Sin would as certainly have conveyed all our souls to this place of misery, as all our bodies to the grave; if the Lamb of God had not come to take away the guilt and power of it, from those who believe in him. Sin hath tarnished all the beauty and marred all the glory of our rational nature. Sin fills our consciences with remorse and our hearts with terror, deprives the soul of strength and confidence; perverts every pleasant thing and every good gift of God, and even his truths, sabbaths, and ordinances, into occasions of deeper condemnation and misery. Yet, after all, we are disposed to lodge this serpent in our bosom, yea, to entertain it in our hearts, to expect our happiness from it, and to cleave to it as our most valuable treasure!—Among the manifold evil effects of sin, the pious mind is peculiarly grieved, when, being committed by professors of true religion, it causes the enemies of God to blaspheme, and to mock and scoff at the truths and ordinances of his word and worship. Woe be to the world because of such offences; and woe be to those, by whom such offences come; except their repentance be as deep as their transgressions are aggravated. We ought to prefer any of the other temporal effects of sin to this. Should any be wonderfully brought down from the height of affluence to the depth of penury; should their honour be changed for contempt; should they have no comfort in affliction, and be constrained to part with all their pleasant things for bread to sustain life; nay, should they have the prospect of dying by famine: yet all this ought to be considered as far less afflictive than that their sins should cause the name, truths, and ordinances of God to be blasphemed; and men to stumble and fall and perish for ever, through the increasing prejudice, hardness, and impiety that they have excited. Even the profanation of sacred things, and the sacrilege of those, who in different ages have laid their rapacious hands on the substance which was dedicated to the support of religion; and the contempt with which the clerical office hath been treated by profligates and infidels, have in great measure been chargeable upon the atrocious sins of professors and preachers of the gospel, who have rendered themselves vile, and exposed themselves to shame, by their evident misconduct; and therefore the Lord hath made them vile and contemptible, even to the most abandoned of mankind.

V. 12—22. We cannot derive benefit from our sufferings, unless we look above the instruments and occasions of them, and consider the hand of God in them. He it is, who impoverishes, enfeebles, intimidates, and enslaves men

CHAP. II.

The prophet describes and mourns over the desolations of Jerusalem and the miseries of the Jews, as brought on them by the just indignation of God, 1—12. He laments over the unequalled sufferings of the people, who, by hearkening to false prophets, are exposed to the cruel insults of their enemies; and he calls on the sufferers to join with him in tears and prayers, 13—19. Zion refers her doleful case to the compassionate consideration of God, 20—22.

HOW hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong-holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces; he

lxxxix. 46. 1. 31. xlii. 25. Jer. iv. 4. vii. 20. Mat. iv. 1. Luke iii. 17. Job vi. 4. xlii. 24. Is. lxiii. 10. Jer. xxi. 5. xxx. 14. 1. 4. 2. Chr. xxxiv. 21. 25. Is. xlii. 25. 1. 17—20. lxxii. 6. Jer. iv. 4. vii. 20. xxi. 5. Ez. xxi. 13. vi. 12. xxi. 22. xxxv. 18. Nah. i. 2. 6. 2. Chr. xxxv. 16. 17. Jer. lxx. 13.

A.M. 3416.

B.C. 588.

a i. 1. iv. 1.

b iii. 43, 44. Ez.

xxx. 18. xxxii.

7, 8.

c Is. xiv. 12—15.

Ez. xxviii. 14—

16. Matt. xi. 23.

d Luke x. 15. 18.

Rev. xii. 7—9.

e 1 Sam. iv. 21.

2 Sam. i. 19. Is.

lxvii. 11. Ez. vii.

20—22. xxi. 21.

f 1 Chr. xxviii.

2. Ps. xcix. 5.

g xxxii. 7.

h iii. 43. Job ii. 3.

i Marg. Ps. xli.

9. Is. xxvii. 11.

Jer. xlii. 14. xxi.

7. Ez. v. 11. vii.

4. 9. viii. 18. ix.

10. Zech. xi. 5.

6. Matt. xviii.

33.

g 5. 17. Jer. v. 10.

Mic. v. 11. 12.

Mat. i. 4. 2 Cor.

x. 4.

* Heb. made to

touch. Is. xxv.

12. xxvi. 5.

h Ps. lxxxix. 39.

40. Is. xliii. 9.

i Marg. xlii. 28.

xlvii. 6.

j Job vi. 15.

Ps. lxxxv. 15.

10. lxxxix. 24.

k Heb. shut up.

Ez. xxii. 17. Jer.

xxviii. 25. Luke

i. 69.

l Ps. lxxxv. 11.

1. Deut. xxii. 22.

m Ps. lxxxix.

5. iii. 3. 12. 13.

n Heb. the desirable of the eye. Ez. xxi. 25.

p 1. 4. 2. Chr. xxxiv.

21. 25. Is. xlii. 25.

q 4. Jer. xv. 1. xxx. 14.

p 2. 2 Kings xxv. 5.

q Ez. ii. 10.

r Ps. lxxx. 12.

lxxxix. 40. Is.

v. 5. lxxii. 18.

lxxiv. 11.

s Or, hedge.

t Is. i. 3.

u 1. 4. Zeph. iii. 18.

u iv. 16. 20. v. 12.

Is. xliii. 28. Jer.

li. 11—27. Ez.

xii. 12. 13. xvii.

18. Mal. ii. 9.

x 1. Ps. lxxxviii.

59—61. Is. lxvii.

10. 11. Jer. vii.

12—14. xxvi. 6.

18. lxx. 1. Ez.

vii. 20—22.

xxiv. 21. Mic.

iii. 12. Matt.

xxiv. 2. Acts vi.

13. 14.

y 5. 2 Chr. xxxvi.

19. Jer. xxxii.

29. xxxiii. 3. 4.

xxxix. 8. Ez.

vii. 24. Am. ii. 5.

z Ps. lxxxix. 3—8.

Ez. vii. 21, 22.

a 17. Is. v. 5. Jer.

v. 10.

b 2 Sam. viii. 2.

2 Kings xxi. 13.

Is. xxviii. 17.

xxvii. 11. Am.

vii. 8.

c Job xlii. 21.

d Ez. xx. 22.

e Heb. swallow-

ing up. 2. 5.

f Is. iii. 26. Jer.

xii. 2.

g Neh. i. 3. Jer.

xxxix. 2. 8. 11. 30.

h 1. 3. iv. 15. 20.

i Deut. xxviii. 36.

2 Kings xxv. 12—16.

xxv. 7.

j 2 Chr. xv. 3. Ez. vii. 26.

Hos. iii. 4.

k Ps. lxxxix. 9.

Am. vii. 11. 12.

Mic. iii. 6. 7.

l iv. 5. 16. v. 12. 14.

Job ii. 13.

Is. iii. 26.

xlvi. 1. 5.

Am. vii. 14.

Am. vi. 10. viii. 3.

1 Josh. vii. 6.

2 Sam. xiii. 19.

Job ii. 12.

Rev.

xviii. 19.

hath destroyed his strong-holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest.

7 The Lord hath cast off his altar, he hath abhorred his sanctuary; he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of a solemn feast.

8 The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament: they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes are among the Gentiles: the law is no more: her prophets also find no vision from the Lord.

10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up

enquires, with mingled surprise and regret, how the Lord, the Author of her afflictions, could be induced thus to distress her? Zion had been exalted to heaven in privileges, and in the honour put on her by the temple and ordinances of God. These, with the ark of the covenant, were the beauty of Israel and the footstool of JEHovah's throne: but now she was covered with a dark cloud from his indignation; the city and temple were cast down to the ground; nor did he so remember the temple, or even the ark, as to preserve it in the day of his fierce anger. (Marg. Ref.)

V. 2. *Polluted, &c.* The whole kingdom of Judah had a relative sanctity: but the Lord polluted it, by casting it out of his protection, leaving it in the power of the heathen, and destroying it, notwithstanding the covenant of royalty made with David and his seed. (Marg. Ref.)

V. 3. 'By the horn of Israel, is meant his strength and glory, especially his kingly dignity.' (Lowth.) (Marg. Ref.)

Drawn, &c. The Lord had been wont to stretch forth his right hand, to fight against the enemies of Zion; but he had not drawn it back, and left them to prosper in their attempts: nay, his wrath burned against his people, like a consuming fire, in every place whither they fled for refuge.

V. 4. *Slew, &c.* 'Those who were in the flower of their age, the joy and delight of their parents.' (Lowth.)

V. 5. *Swallowed.* 'As a lion devoureth his prey. The verb signifies in a general sense to destroy.' (Lowth.) (Marg. Ref.)

V. 6. The temple was, with great violence, as completely destroyed by the Chaldeans, as a tent is removed; and the Lord no more regarded it, than a man does a temporary hut, erected in a garden, and pulled down when it is done with. (Marg. Ref.) The kings of David's favoured race, and the priests of Aaron's consecrated seed, were alike despised by him in his indignation at their sins.

V. 7. 'As the people were accustomed to praise God in the solemn feasts with a loud voice; so now the enemy blaspheme him with shoutings and cries.'

V. 8. *A line, &c.* (Marg. Ref.)

Lament. 'This is a figurative speech, as that was, when he said, "The ways of Zion lament," (i. 4.) meaning that this sorrow was so great, that the insensible things seemed to have their part of it.'

V. 9. The gates of Jerusalem, or of the temple, were laid on the earth and covered with ruins, as if they had sunk into the ground. The law was no more: for its ordinances could no more be observed; the temple and altar being destroyed, and the ordinances of worship suspended, as if no more to be attended on.—Jeremiah himself seems to have survived the desolations of Jerusalem, for a considerable time: yet it does not appear, that he delivered any encouraging prophecies to the Jews, after that event; and the most of Ezekiel's predictions relating to Israel, (except the obscure vision of the temple, &c. in the last chapters of his prophecy,) were delivered about the time when Jerusalem was destroyed and Judea desolated.—Daniel delivered no prophecy, immediately relating to the temporal state of his people, till the seventy years of the captivity were nearly expired. So that there seems to have been, at this period, a very peculiar suspension of that information and encouragement, which the prophets had, for many ages, been employed to communicate to the people.—Except Jeremiah, Ezekiel, and Daniel, no prophet is mentioned, from the beginning to the end of the captivity, when Haggai and Zechariah were raised up.—This chasm was an evident token of divine displeasure, and must have been a very sensible aggravation of the sufferings endured by the pious remnant.

V. 10. (Marg. Ref.)

V. 11. The prophet had wept over the calamities of his people, till he had no more power to weep, and his eyes failed to supply tears, or were almost blinded. (Marg. Ref.) His sorrows occasioned the most painful internal com-

as he sees good; and he treads down and crushes the mighty, the valiant, and the delicate, without respect of rank, of age, or sex. Wars, pestilences, and famines are his judgments: conquerors, tyrants, and oppressors are his executioners; and he is just in all the miseries, which spring from their injustice. We should therefore look to him in all our troubles, and enquire, Wherefore he contendeth with us? we should consider our ways, and confess our sins, and mingle our tears of natural grief for our sufferings, with those of godly sorrow for our sins. We should intreat the Lord to consider, and relieve our miseries, and to pardon our transgressions: we should despair of comfort and help from all others, and confidently expect them from his mercy, truth, and power: we should justify him in our sufferings, and condemn ourselves; acknowledging that we have rebelled against his commandment, and that grievously. Thus we should pour out our hearts before him, who regards the sighs and counts the tears of such as mourn for their sins: then will he support us under every stroke of his correcting rod; in due time vouchsafe us deliverance, and render the whole profitable to all our souls; he will restore our privileges and comforts, and confound all our enemies.—They, who rejoice over the calamities of the Lord's people, should remember, that their day also is coming, when, except they repent of this their wickedness, they will be rendered still more contemptible and miserable. It may therefore properly be inquired of all that pass by, whether the sufferings of the people of God be nothing to them? If they have no thought of compassionating, or attempting to alleviate their distresses, they may at least behold and be instructed; they may see in them the holiness of God, the evil of sin, the emptiness of forms, the fatal effects of hypocrisy and impiety: and they may take warning to flee from the wrath to come, by considering the temporal miseries to which sin exposes men in this world: "For if the righteous scarcely are saved, where will the ungodly and profligate appear?" If the rod of correction be so terrible, what will the sword of vengeance be?—But whatever may be learned by viewing the desolations of Jerusalem either by the Chaldeans or Romans; far more may be learned from looking unto Jesus, and his sufferings and death. Does he not, as it were from the cross, call on every heedless mortal to attend to the interesting scene? Does he not say, "Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me, in the day of his fierce anger" against the sins of those, whom I came to seek and save? Is it nothing to you, that I am here a sinless sufferer? that I, the well-beloved Son of the Father, am consumed by the fire of his wrath, and that my heart in the midst of my bowels is even as melting wax, and all my bones out of joint, and that mine enemies stand staring on, and insulting over me? Is it nothing to you, that the Father hath wreathed on my neck the yoke of man's transgressions, and laid on me the iniquity of all his people? I say, doth not our suffering Immanuel seem thus to address us? And does it not behave us to consider, who this sufferer was, what he suffered, and why he suffered at all? Here we may see the evil of sin, the honour of the law, and the justice of God, more than in all the other scenes, that we have been contemplating; here we may learn the worth of our souls, the importance of eternal things, the vanity of the world, and the misery of fallen man. Here we may see the only foundation of our hope, and the source of our comfort and happiness. Here we may learn gratitude and patience, meekness and mercy, from the brightest example, and the most endearing motives. Let then all our sorrows lead us to contemplate the cross of Christ, and to mark the way he took, through sufferings and death, to his glory; that we may be comforted under our trials, and cheerfully follow our forerunner, that where he is, there we may be also.

NOTES.

CHAP. II. V. 1. The prophet had before spoken, as full of astonishment at the deplorable condition to which Jerusalem was fallen; (i. 1.) but he here

dust upon their heads ; ^mthey have girded themselves with sackcloth ; ⁿthe virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children, and the sucklings, swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned 'as the wounded in the streets of the city, when their "soul" was poured out into their mother's bosom.

13 ¶ What thing ^xshall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? ^yfor thy breach is great like the sea: ^zwho can heal thee?

14 Thy ^aprophets have seen vain and foolish things for thee: and ^bthey have not discovered thine iniquity to turn away thy captivity: but have seen for thee ^cfalse burdens and causes of banishment.

15 All ^athat pass ^bby ^cclap *their* hands at thee;
'they hiss and ^dwag ^etheir head at the daughter of
Jerusalem, *saying*, ^f*Is this the city that men call The*
perfection of beauty, The joy of the whole earth?

16 All ¹thine enemies have opened their mouth against thee : they hiss, and ²gnash the teeth : they say, 'We have swallowed *her* up : certainly this *is* the day that we looked for : we have found, ³'we have seen *it*.

vii. 21. Jer. xviii. 16. † Heb. *by the way*. e i. 8. Job xxvii. 22, 23. Ez. xx
 f 16. Jer. xix. 8. xxi. 9, 18. xxix. 18. li. 37. Mic. vi. 16. Zeph. ii. 15.
 Ps. xxii. 7. xlii. 14, 15. Is. xxxvii. 22. Jer. xviii. 16. Matt. xxvii. 39. Mark xv. 23.
 xlviii. 2. 1. 2. Is. lxix. 11. i iii. 46. Job xvi. 9, 10. Ps. xxii. 13. xxxv. 21.
 xxxv. 16. xxxvii. 12. cxli. 10. Acts vi. 54. f Ps. lvi. 2. lvii. 3. cxviii. 3. Is. xlii.
 li. 34. Ez. xxv. 3, 6, 15. xxxvi. 3. Hos. viii. 8. Zeph. ii. 8—10. m Ps. xxxv. 21.

motion, which greatly affected and disordered his vitals. Violent grief, or other vehement affections, are known to cause excessive bilious disorders, and great evacuations from the gall, which is placed on the liver, and to which the prophet is supposed to refer. He was peculiarly affected by beholding the young children, and even the sucking infants, fainting and dying for hunger and thirst in the streets of the city, whilst none had it in their power to relieve them.—The scene is here laid just before the taking of the city.

V. 12. The case of the poor children was as desperate as that of the men who lay weltering in their blood and expiring of their wounds : for even, whilst they were in the arms of their mothers, and supplicated them for nourishment, they expired for want, dying in a lingering and most deplorable manner.

V. 13. The prophet wanted to comfort his people by some suitable topic : but he could not have recourse to those which were commonly employed on such occasions. For who could be found to testify, that he had seen a city visited with as complicated and dire miseries as Jerusalem had been? What misery could he compare and equal with her's, in order to comfort her? Indeed the breach made on her, (like those made by the irruptions of the sea,) was vast, and irreparable by any human power.

V. 14. The false prophets flattered the people with assurances of peace, and their false visions were the causes of their banishment or captivity: whereas had they charged their crimes upon their consciences, and called them to repentance, the captivity might have been prevented.—The word *burdens*, though it generally signifies prophecies of heavy judgments, here means *predictions*, in general: for the false prophets “spake peace when there was no peace.”

V. 15, 16. The idolaters took the words out of the mouth of the Jews, and derided them for glorying in their holy city, and its peculiar protection and privileges. (*Marg. Ref.*)—The combination of scorn, enmity, rage, and exultation, which the conquerors and spectators manifested, when gratified by the destruction of Jerusalem and the temple, are set before the reader with peculiar pathos and energy.—The whole scene is presented to his view, as in some exquisitely finished historical painting; and the insulting multitudes, who surrounded the Redeemer's cross, can hardly be forgotten on the occasion.

V. 17. 'He hath fulfilled those threatenings, which he denounced against us, in the law of Moses.' (*Lowth.*)—This reference to the ancient predictions, against Israel for their sins, is of great importance; both as it shews that these prophecies were then extant and well known among the Jews, and that they were understood by the pious remnant exactly as we now explain them. (*Notes, Lev. xxvi. Deut. xxviii.—xxxii.*)

V. 18, 19. In the depth of their calamities, the people cried unto the Lord, out of the anguish and distress of their hearts; and called on others to lament over the wall of the daughter of Zion, which was about to be levelled with the ground, to complete the desolations. And the prophet permitted them to give vent to their sorrows, and to weep without intermission: but he also excited them to join their nocturnal lamentations with fervent prayers, pouring out their hearts before God, and lifting up their hands towards him; beginning when the night-watches used to be set, employing the hours in ceaseless pray-

B. C. 588.

n 8. Lev. xxvi.
14, &c. Deut.
xxviii. 15, &c.
xxix. 18—28.
xxxi. 16, 17.
xxxii. 15—27.

o 1, 2. Ez. v. 11.
vii. 8, 9, viii. 18.
ix. 10.
p i. 5. Deut.
xxviii. 43, 44.
Ps. xxxviii. 16.
lxxxix. 42.
q Ps. cxix. 145.
Is. xxvi. 16, 17.
Hos. vii. 14.
r 8. Hab. ii. 11.

s i. 2, 16. iii. 48.
49. Ps. cxix. 136.
Jer. iv. 31. ix.
1. 17, 18. xiii.
17. xiv. 17.
t Ps. xlii. 8. cxix.
55. 147. 148. Is.
xxvi. 9. Mark i.
35. Luke vi. 12.
u Judg. vii. 19.
Matt. xiv. 25.

Mark xiii. 35.
 x 1 Sam. i. 15.
 vii. 6. Job iii.
 24. Ps. lxii. 8.
 cxlii. 2.
 y Ps. xxviii. 2.
 lxiii. 4. cxxxiv.
 2. cxli. 2. 1 Tim.
 ii. 8.
 z 11. 12. iv. 1. 9.
 Is. li. 20. Nah.
 iii. 10.
 a Ex. xxxii. 13.

a. Deut. xxxii. 11.
 Deut. ix. 26. Is.
 lxiii. 16 — 19.
 lxiv. 8—12. Jer.
 xiv. 20, 21.
 b iv. 10. Lev.
 xxvi. 29. Deut.
 xxviii. 53—57.
 2 Kings vi. 28.
 29. Jer. xix. 9.
 Ez. v. 10.
 † Or, *swaddled*
with their hands.

c i. 19. iv. 13. 16.
Ps. lxxviii. 64.
Is. ix. 14—17.
Josh. vi. 21. 1
Ps. lxxviii. 63.
Jer. xiii. 14. x
Is. xxiv. 17, 18.
Hos. ix. 12—16.

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V. 20—22
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V. 1—12.
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17 The LORD hath *done that* which he had devised : he hath fulfilled his word that he had commanded in the days of old : ^{he} hath thrown down, and hath not pitied : and ^{he} hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, 'O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night: in the beginning of the "watches" ^xpour out thine heart like water before the face of the Lord: ^ylift up thy hands toward him for the life of thy young children, ^zthat faint for hunger in the top of every street.

20 Behold, O LORD, and ^aconsider to whom thou hast done this. ^bShall the women eat their fruit, *and* children ^cof a span long? ^dshall the priest and the prophet be slain in the sanctuary of the LORD?

21 The ^dyoung and the old lie on the ground
in the streets; ^emy virgins and my young men
are fallen by the sword; thou hast slain *them* in
the day of thine anger; ^fthou hast killed, *and* not
pitied.

22 Thou hast called as in a solemn day ^amy terrors round about, so that in the day of the LORD's anger none escaped nor remained: ^bthose that I have swaddled and brought up, hath mine enemy consumed.

Jer. v. 31. xiv. 15-18. xxiii. 11-15. Ez. ix. 5, 6. d Deut. xxviii. 50.
Sam. xv. 3. 2 Chr. xxxvi. 17. Esth. iii. 13. Jer. li. 22. Ez. ix. 6. e i. 15. 18.
Jer. ix. 21. xi. 22. xviii. 21. Am. iv. 10. f 2. 17. iii. 43. Is. xviii. 11.
xi. 7. Ez. v. 11. vii. 4. 9. viii. 18. ix. 5, 10. Zech. xi. 6. g Ps. xxxi. 13.
Jer. vi. 25. xx. 3. xlv. 5. Am. ix. 1-4. h Deut. xxviii. 18. Jer. xvi. 2-4.
Luke xxiii. 29, 30.

ers and tears, which others spent in sleep; and pleading for the life of the young children, that they might not all perish with hunger, and the rising generation of Israel be thus entirely cut off.—'As the wall and rampart are said to lament, (8.) because their ruins are objects of lamentation; so here devout persons direct their prayers to God, as if the ruins themselves did intreat him to take compassion on the miseries of that place which he had chosen for his peculiar residence.—'Offer up thy earnest prayers with tears to the throne of grace; and send up thy very soul, and thy devoutest affections with them.' (*Louth.*) (*Marg. Ref.*)

V. 20—22. Jerusalem is here introduced as speaking. She intreated the Lord to consider, that he thus afflicted the only people, who worshipped him, and were called by his name. Could he then be unconcerned, whilst the women of Zion ate their own infants, as soon as they were born? This intimation thus given fills the mind with the utmost horror, and implies the greatest possible extreme of earthly misery, inducing desperation and barbarity; and our thoughts recoil from it, as too shocking to be dwelt upon. (*Marg. Ref.*) Hophni and Phinehas the priests were slain by the sword in the field of battle; but when Jerusalem was taken, the priests and prophets were slain in the sanctuary, and their blood mingled with that of their sacrifices; and to complete their other calamities, the enemies of their nation, at the call of Providence, flocked from all around to profane the sanctuary, and terrify the worshippers; even as the people had been used to flock together to keep their solemn feasts.

Span, &c. 'The margin reads, "swaddled with their hands," in which sense the word is used in the twenty-second verse.' (*Lowth.*) All the affectionate care and assiduous attention of a mother seems to be meant; yet extreme hunger and desperation induced the most unnatural cruelty to the same endeared object!

PRACTICAL OBSERVATIONS.

V. 1.—12. The mercy of God is perpetual and immense “towards them that fear him,” but no external relations, privileges, or profession, by which men may be exalted, as it were, to heaven, can avail those who have not the fear of God before their eyes: for they, who think to please the heart-searching God, by hypocritical services, are “a people that have no understanding; and he that made them will not have mercy on them.” For this cause, the Lord “covered the daughter of Zion with a cloud in his anger,” “cast down from heaven to earth the beauty of Israel,” swallowed up his habitations, threw down his strongholds, cut off his horn of defence, burned against him as a consuming fire, and fought against him as an enemy. And if he regarded not his temple, the ark of his covenant, or the families of Aaron and David; if he cast off his altar and abhorred his sanctuary, and let the heathen profane his most holy place, when the Jews had defiled them by their sins; what hope can there be, that he will regard any forms, where the power of godliness is wanting? These institutions were of divine authority and of great significance: whereas many of those things, in which men confide, are human inventions and traditions, unwarranted by the word of God, nay, contrary to it: yet are they persuaded that “the Lord will do them good, because they have a

CHAP. III.

The prophet bitterly bewails his complicated sufferings, 1—20. He acknowledges the mercy and truth of God, and the benefit of afflictions to be a proper ground of patient hope, 21—26. He exhorts his people to submit to the sovereignty of God, and humbly to turn unto him, 27—41. He mingles complaints with confessions of sin, 42—54. He appeals to God against his enemies, and beseeches him to execute judgment upon them, 55—66.

I AM the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and ^bbrought me into darkness, but not into light.

3 Surely ^aagainst me is he turned; he turneth his hand ^aagainst me all the day.

4 My ^aflesh and my skin hath he made old; ^ahe hath broken my bones.

5 He hath ^abuilded against me, and compassed me with ^agall and travail.

6 He hath set me ^ain dark places, as ^athey that be dead of old.

7 He hath ^ahedged me about, that I cannot get out: he hath ^amade my chain heavy.

i. 9, Job iii. 23. xix. 8. Ps. lxxxviii. 8. Jer. xxxviii. 6. Hos. ii. 6. k i. 14. v. 5. Dan. ix. 12.

Levite for their priest," an ephod, a teraphim, and a house of gods or carved idols! (Notes, Judg. xvii. 4—13.)—But even those doctrines, ordinances, and regulations, which are most exactly scriptural, when scrupulously retained by men destitute of the Spirit of God, are but a lifeless carcase of religion; and when made a cloak for iniquity, God abhors them. So that, in the day of his wrath for national wickedness, he will despise temples and palaces, kings and priests, establishments and forms of every kind.—While persons, under heavy afflictions, are allowed to vent their indignation on the injurious instruments of its anguish, conscience is soothed and pride flattered, and some transient and pernicious relief is obtained. It therefore becomes necessary but painful operation, by repeated admonitions to turn the thoughts of the afflicted to the hand of God lifted up against them, and to their sins as the source of their miseries; and to shew that greater miseries impend, except repentance and forgiveness intervene. This should always be attempted by condoling friends and the ministers of God. Indeed this requires a delicate and cautious hand: and they are most fit for the work, who actually share the sorrows of the distressed, and mingle compassionate tears with their warnings, instructions, and exhortations.

V. 13—22. It is sometimes advisable, to allow those, who are in extreme affliction, to consider their sorrows as very great; and even to expatiate on the circumstances that most oppress them; and then to give the subject a religious turn, and shew that all our sorrows are deserved, and admit of redress; and that the sources of our consolation are far greater, than our greatest griefs can be. Indeed the topics that philosophy suggests on such occasions, are very feeble and inadequate: it gives little support to the wounded and distressed heart to hear that others have suffered the same or even greater afflictions; that they are the common lot of man, and cannot be avoided; or that it is more becoming to bear up under them, than to complain and repine. But religion brings us more powerful supports; by leading us to consider the mercy of God, his readiness to pardon; his power to support and comfort; his wisdom, truth, and love, and the blessed effects of sanctified afflictions.—When mourners are brought to cry to the Lord, and pour out their hearts before him; they will not long hang down their heads unto the ground; for he can heal those breaches, which to all others are irreparable; and he will turn our earnest prayers, (though presented with sighs and tears,) into joyful praises. But whilst we contemplate the scenes here set before us, and view the children perishing by famine, slain by the sword, or even made the horrid repast of their frantic mothers, and the prophets and priests slain in the sanctuary of the Lord; whilst we view the enemies of Jerusalem clapping their hands, wagging their heads, gnashing their teeth, and saying, "Is this the city that men call the perfection of beauty, the joy of the whole earth?" and rejoicing in having at length obtained their advantage against her, and swallowed her up; and whilst on the other hand we consider, that in all this, God performed what he had devised and predicted many ages before; and remember for what and to whom he did this; let us learn to shun false teachers, who speak smooth things, and prophesy deceits; who do not detect men's iniquities, but flatter them in their sins; and who thus bring ruin on churches and nations, and on the souls of multitudes. Let us fear being deceived; let us beware of hypocrisy, and of trusting in our privileges; let us watch and pray against temptation; and learn to fear God, and walk humbly before him; and "whilst we think we stand, take heed lest we fall."

NOTES.

CHAP. III. V. 1. The construction of this chapter differs from that of those which have been considered. It consists of the same number of stanzas, according to the number of the letters in the Hebrew alphabet: but every stanza is divided into three parts, or verses, each of which begins with the same Hebrew letter; the first three verses with *Alaph*, the three next with *Beth*, &c.; and in one instance the order of the letters varies from that which is elsewhere observed. It also forms a distinct elegy, or lamentation, arranged differently from those which precede. The prophet speaks throughout the whole, lamenting his afflictions, seeking out consolatory topics, and giving counsel and encouragement to his fellow-mourners. Some indeed understand it to be the language of a chorus of Jews, speaking as one person; but so many passages evidently refer to Jeremiah's own personal trials, that this interpretation seems inadmissible. 'The subject of the chapter is penitential meditations upon the prophet's own calamities, as well as those of the public;

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a. 12—14. Job xix. 21. Ps. lxxxi. 20. lxxxviii. 7. 15, 16. Is. liii. 3. Jer. xv. 17, 18. xx. 14—18. xxxiii. 6. b 53—55, li. 1. Deut. xxviii. 29. Job xviii. 18. xxx. 26, 18. lxx. 9. Jer. xlii. 18. Am. v. 18—20. Jude 6, 13. c ii. 4—7. Deut. xxxix. 30. Job xxx. 21. Is. i. 25. lxxii. 10. d Job xvi. 8, 9. Ps. xxxi. 9, 10. xxxiii. 3. xxxviii. 2—9. cii. 3—6. e Ps. xxii. 14. li. 8. Is. lxxxviii. 13. Jer. i. 17. f 7—9. Job xix. 8. g 19. Ps. lxxi. 21. Jer. viii. 14. ix. 15. lxxii. 15. h Ps. lxxxviii. 5, 6. xliii. 3, 7. i 9, Job iii. 23. xix. 8. Ps. lxxxviii. 8. Jer. xxxviii. 6. Hos. ii. 6. k i. 14. v. 5. Dan. ix. 12.

l 44. Job xix. 7. xxx. 20. Ps. xxii. 2. lxxx. 4. Hab. i. 2. Matt. xxvii. 46. m li. Is. xxx. 28. lxxii. 17. n Job x. 16. Is. xxxviii. 13. Hos. v. 14. vi. i. xiii. 7, 8. Am. v. 18—20. o Ps. x. 9. xvii. 12. p Job xvi. 12, 13. Ps. i. 22. Jer. v. 5. ii. 20—22. Dan. ii. 40—44. vii. 23. Mic. v. 8. q i. 13. Job xvi. 7. Is. lii. 26. Jer. vi. 8. ix. 10. 11. xix. 8. xxxii. 43. Matt. xxiii. 38. Rev. xviii. 19. r Job vi. 4. vii. 20. xvi. 12, 13. Ps. vii. 12, 13. xxxviii. 2. s Heb. sons. s 63. Neh. iv. 2—4. Job xxx. 1—9. Ps. xxii. 6, 7. xxxv. 15, 16. xlv. 13. lxxix. 4. cxxiii. 3. 4. cxxviii. 3. Jer. xx. 7. xlviii. 27. Matt. xxvii. 39—44. 1 Cor. iv. 9—13. 1 10. Ruth i. 20. Job ix. 18. Ps. ix. 3. Is. li. 20—22. Jer. ix. 15. xxiii. 15. xxv. 15—18. 27. + Heb. bitterness.

8 Also 'when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone; he hath ^amade my paths crooked.

10 He was ^aunto me as a bear lying in wait, and as a lion ^ain secret places.

11 He hath turned aside my ways, and ^apulled me in pieces: ^ahe hath made me desolate.

12 He hath ^abent his bow, and set me as a mark for the arrow.

13 He hath caused the ^aarrows of his quiver to enter into my reins.

14 I was ^aa derision to all my people; and their song all the day.

15 He hath ^afilled me with ^abitterness, he hath made me drunken with wormwood.

together with pious reflections upon the end which God proposes in sending afflictions, and the good use which men ought to make of such chastisements.' (Louth).—I am the man that has seen this great affliction, which the Lord hath in just anger brought upon his people.' (Bp. Hall.) Probably he spake in his own person, as one who, besides his peculiar afflictions, shared largely in those of his nation, and sympathized with them in those from which he was most exempted. He spake of himself as a public character, for the common benefit; being one of many, who thus shared and mourned over the calamities of Israel.—We before met with some passages in the writings of Jeremiah, like the bitter complaints of Job; (Marg. Ref.) and we here find various expressions similar to those used by that afflicted and tempted servant of God; and this favours the supposition, that he related the more gloomy and discouraging part of his own experience, and the way in which he found support and relief, as the best method of instructing and comforting his fellow-sufferers. In this view of the chapter, we consider the prophet addressing the afflicted Jews, in order to counsel and encourage them; and speaking as one, who knew the heart of a mourner, and could sympathize with them. He was the man, who had been peculiarly conversant with affliction, having experienced the effects of God's anger, both for his own sins, and as sharing the punishment inflicted on his people. (Notes, Heb. ii. 17. iv. 15, 16.)—'It is worthy to be observed, that Jeremiah, in endeavouring to promote resignation in his countrymen, represents his own deportment under afflictions, in terms which have a prophetic cast; so strikingly are they descriptive of the patience and conduct of our Saviour under his sufferings. The prophet indeed, in the meek endurance of unmerited persecution, was an illustrious type of Christ.' (Gray's Key.) (Ps. xxii. xxxviii. lxxix. lxxxviii. Marg. Ref.)

V. 2—9. The Lord had not sent his word to the Jews by a man accustomed to ease and indulgence: but by one whom he had led into great darkness and distress, both in his outward circumstances and his inward experience. He had scarcely known prosperity or comfort all his days, but had always been acquainted with grief and sorrow. The Lord had so crossed him in every thing, that he surely thought, (in the hour of temptation,) that he was turned to be his enemy, and continually employed his power to afflict and punish him. By a succession of sorrows his body was emaciated, and he was put to great pain and anguish, as if his bones were broken. God had builded against him, (as the Chaldeans had done against the city,) to exclude all relief from being brought to him, and to prevent his escape. Thus he reduced him to extremities, and surrounded him with the most distressing troubles; which caused him to sink into such despondency, that he was like one cast into a dark dungeon or sepulchre, confined among the remains of the dead, and secluded from the comforts of the living. The entrance of this dismal cave was so barricaded, that he could not get out; he was loaded with a heavy and galling chain, to increase his misery: and when in this situation he cried to God for help, he shut out his prayer, and would neither hear him for his own deliverance, nor for that of his people. Thus his path was closed up as by stone-walls, and he was lost in a labyrinth from which he could not extricate himself.—All this seems to refer to the case of the prophet, when in the dungeon and the stocks; and to his inward experience during those trials: but the language is extremely figurative; and might also be intended to represent the state of the Jewish church, during the most afflictive period. (Marg. Ref.)

Shutteth, &c. 'It is a great temptation to the godly, when they see not the fruit of their prayers, and causeth them to think that they are not heard; which thing God useth to do, that they might pray more earnestly, and the oftener.'

V. 10—13. The prophet seems to have enlarged on his discouragements, preparatory to the account he intended to give of his supports and comforts.—In the season of his trouble and temptation, the Lord became terrible to him, as a bear or a lion, that suddenly rushes from its covert upon the traveller turns him out of his way, or tears him in pieces: for he had made him desolate, destroyed all his comforts, set him as a mark for his arrows, and wounded him by them in his vitals.—In speaking of his own sufferings, he also referred to those of the Jews, in which he was so deeply interested; and some expressions may best suit his case, and others that of the people. (Marg. Ref.)

V. 14—16. In the midst of his other troubles, the prophet was derided and insulted by the people, over whose approaching calamities he so pathetically mourned; and they made him the subject of their profane songs, for which they were at length made a derision and a song to their enemies. Thus the Lord filled him with bitterness, and intoxicated him with the nauseous cup,

27 *It is good for a man that he 'bear the yoke in his youth.*

V. 26—30. The wisest, best, and most comfortable way that the afflicted

again to the LORD.

11. xii. 20. Is. xiv. 17. xlix. 9. Zech. ix. 11, 12. e Ps. xli. 5. xli. 12. xli. 22. xli. 23. Joel. i. 11. Zech. i. 15, 16. § Or, a superior. f 2 Sam. xi. 27. i. 13. || Heb. *seeth not*. k Ps. xxxiii. 9-11. Prov. xvi. 9. xxi. 21. xxi. 30. xxi. 33. Job. ix. 15. Eph. i. 11. Jam. i. 13-15. || Heb. *seeth not*. n 2 Sam. xvi. 26. Is. xlv. 4. Job. xli. 11. Prov. xli. 11. Prov. xli. 13. Is. xxxviii. 9. *inmurmur*. k Gen. iv. 5-7. 13, 14. Lev. xxvi. 41. 43. Num. xvi. 41. xvii. 12. 13. 2 Sam. vi. 7, 8. 2 Kings iii. 13. vi. 32, 33. Ezra ix. 13. Job. xli. 11. 2 Cor. x. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764

V. 37, 38. 'The king of Babylon, and such haughty tyrants may boast of their power, as if it were equal to omnipotence; but still it is God's prerogative to bring to pass whatever he pleases.—Nothing is brought to pass, but according to his determinate counsel and foreknowledge:—as he makes men the instruments of his vengeance; so he can restrain their cruelty when he sees fit.—Calamities come from his will and disposal as well as prosperity.'

41 Let us "lift up our heart "with our hands unto God in the heavens.

42 We have "transgressed, and have rebelled: "thou hast not pardoned.

43 Thou hast "covered with anger, and "persecuted us: "thou hast slain, thou hast not pitied.

44 Thou hast "covered thyself with a cloud, "that our prayer should not pass through.

45 Thou hast made us "as the offscouring and refuse in the midst of the people.

46 All our enemies "have opened their mouths against us.

47 "Fear and a snare is come upon us, "desolation and destruction.

48 Mine "eye runneth down with rivers of water, for the destruction of the daughter of my people.

49 Mine eye trickleth down, "and ceaseth not, without any intermission,

50 Till "the LORD look down, and behold from heaven.

51 Mine "eye affecteth mine "heart, "because of all "the daughters of my city.

52 ¶ Mine enemies "chased me sore like a bird, "without cause.

53 They have "cut off my life in the dungeon, "and cast a stone upon me.

ix. 1. 3. d. i. 16. Ps. lxxvii. 2. Jer. xiv. 17. e. ii. 20. v. 1. Ps. lxxx. 14-16. cii. 19. 20. Is. lxi. 6. 7. lxxii. 15. lxxv. 1. Dan. ix. 16-19. f. Gen. xlv. 34. 1 Sam. xiv. 3. 4. Jer. vi. 21. xxi. 18. Luke xiv. 41-44. + Heb. my soul. - Or, more than all. g. i. 18. ii. 21. v. 11. Jer. xl. 22. xiv. 16. xix. 9. h. Jer. xxxviii. 15. 16. xxxviii. 1-6. i. 1 Sam. xiv. 10-15. xxv. 28, 29. xxvi. 18-20. Ps. xxxv. 7. 19. lxxix. 4. cix. 3. cxix. 161. Jer. xxxviii. 18. John xv. 25. k. Jer. xxxvii. 20. xxxviii. 9, 10. 1 Dan. vi. 17. Matt. xxvii. 69. 66.

(Lowth.) When therefore the calamities of the Jews had produced the proper effect; the purposes of their oppressors would be frustrated, and they would no longer be able to enslave, or afflict them.

V. 39-41. As all sinners deserve death and destruction, and are exposed to be crushed every moment: so none, whose life is prolonged, who is out of hell and may hope for heaven, hath either right or reason to complain, whilst suffering the temporal punishment of his sins, which is far less than he deserves.—The prophet therefore checked his own complaints, and those of his people, and called them to join with him in self-examination and a serious trial of all their ways; that they might discover and repent of all their sins, and return to the Lord, trusting in his mercy and worshipping his name. He reminded them also, not to rest in formally lifting up their hands to God, but to lift up their hearts also, considering the greatness and holiness of him whose glory filled their heavens, though he condescended to notice their worship on earth.

V. 42-47. Some connect these verses with the preceding, by the word, saying:—"Let us lift up," &c. saying, "We have transgressed," &c. The prophet however, proceeds to direct the confessions of his people, and to put words into their mouths. He humbly acknowledged that they had transgressed and rebelled against God; and as he had not pardoned, it was plain they had not repented: this was the cause of all their miseries, of which he led them humbly and submissively to complain to the Lord. He had covered them with his anger, pursued them by his judgments, and destroyed them without pity; and he had so covered himself with a thick cloud, that their prayers could find no admission. The hypocritical prayers of the people for deliverance were rejected; and even the fervent prayers of the prophet in that behalf were discouraged. Thus the Lord made them as the offscouring and refuse of the nations, who insulted and trampled upon them; and opened their mouths in reproaches, menaces, boasts, and blasphemies against them and their holy religion; and they were overwhelmed with terrors, entangled in snares, and given up to desolation and ruin.

Offscouring. 'St. Paul plainly alludes to this text, 1 Cor. iv. 13.—The apostles, in quoting the Scriptures, do not always follow the Septuagint, but now and then make a new translation from the Hebrew.' (Lowth.)—If the apostle referred to this text, as it is highly probable, this must have been the case; for there is nothing in the Septuagint like his words, which yet accord entirely with the Hebrew.

V. 48-51. The prophet here again spake in his own person, and of his share in the public calamities. He wept incessantly for the destruction of his people, and of Jerusalem; and must do so, till the Lord should look down from heaven to regard and redress their calamities. Every object that he saw affected his heart, and renewed his sorrows; but especially when he saw the daughters of Jerusalem fallen into the hands of the brutal conquerors, and exposed to every kind of violence without any protection. (Marg. Ref.)

V. 52-66. Jeremiah seems here more immediately to speak of his own trials; with reference to the case of his people, and the public calamities of the church. He had given no cause to his enemies to hate him: and yet they eagerly chased him as a bird, in order to destroy him. They thought they had cut him off, when they had let him down into the dungeon, and covered him over with a great stone, as if buried alive: and he seemed to himself as certainly cut off, as if the waters had flowed over his head. Yet out of this low dungeon he had called upon the Lord; he had pleaded with him that he had heretofore heard his voice; and intreated him, that he would not now hide his ear from his sighs, and the breathings of his soul in prayer. God had been used to draw

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n. Ps. xxv. 1. lxxxvi. 4. cxliii. 6-8.

o. Ps. xxviii. 2. lxxii. 4. cxli. 2. 1 Tim. ii. 8.

p. i. 18. v. 16. Neh. ix. 26. Job xxxiii. 27, 28. Jer. lxx. 13.

q. 2 Kings xxiv. 4. Jer. v. 7. 9. Ez. xxiv. 15. 14. Zech. i. 5. 6.

r. ii. 1. Ps. xlv. 19. s. 66. Ps. lxxxiii. 15.

t. ii. 21. 2 Chr. xxxvi. 16, 17. Ez. vii. 9. viii. 18. ix. 10.

u. Ps. xxvii. 2. x. 8. Ps. lxxx. 1. Jer. xiv. 11, 12. xv. 1. Zech. vii. 13.

v. 14. ii. 15. iv. 14. 15. Deut. xxviii. 13. 37. 44. 1 Cor. iv. 13.

w. ii. 16. Ex. xi. 7. Job xix. 9-11. Ps. xxii. 6-8.

x. lxxiv. 13. 14. lxxix. 4. 10. a. Is. xxiv. 17, 18. ii. 19. Jer. xlviii. 43. 44. Luke xxi. 35.

b. i. 4. 13. ii. 1. &c. c. i. 11. 18. Ps. cxix. 136. Jer. iv. 19. ix. 1. 18.

d. xlii. 17. Rom. ix. 20. Is. lxxi. 13. 20. Is. lxxi. 13. 20. Is. lxxi. 13. 20.

e. i. 18. ii. 21. v. 11. Jer. xl. 22. xiv. 16. xix. 9. h. Jer. xxxviii. 15. 16. xxxviii. 1-6.

f. Gen. xlv. 34. 1 Sam. xiv. 3. 4. Jer. vi. 21. xxi. 18. Luke xiv. 41-44. + Heb. my soul. - Or, more than all.

g. i. 18. ii. 21. v. 11. Jer. xl. 22. xiv. 16. xix. 9. h. Jer. xxxviii. 15. 16. xxxviii. 1-6.

i. 1 Sam. xiv. 10-15. xxv. 28, 29. xxvi. 18-20. Ps. xxxv. 7. 19. lxxix. 4. cix. 3. cxix. 161.

j. Jer. xxxviii. 18. John xv. 25. k. Jer. xxxvii. 20. xxxviii. 9, 10.

l. Ps. xxv. 1. lxxxvi. 4. cxliii. 6-8.

m. Ps. xxviii. 2. lxxii. 4. cxli. 2. 1 Tim. ii. 8.

n. Ps. xxv. 1. lxxxvi. 4. cxliii. 6-8.

o. Ps. xxviii. 2. lxxii. 4. cxli. 2. 1 Tim. ii. 8.

p. i. 18. v. 16. Neh. ix. 26. Job xxxiii. 27, 28.

q. 2 Kings xxiv. 4. Jer. v. 7. 9. Ez. xxiv. 15. 14. Zech. i. 5. 6.

r. ii. 1. Ps. xlv. 19. s. 66. Ps. lxxxiii. 15.

t. ii. 21. 2 Chr. xxxvi. 16, 17. Ez. vii. 9. viii. 18. ix. 10.

u. Ps. xxvii. 2. x. 8. Ps. lxxx. 1. Jer. xiv. 11, 12. xv. 1. Zech. vii. 13.

v. 14. ii. 15. iv. 14. 15. Deut. xxviii. 13. 37. 44. 1 Cor. iv. 13.

w. ii. 16. Ex. xi. 7. Job xix. 9-11. Ps. xxii. 6-8.

x. lxxiv. 13. 14. lxxix. 4. 10. a. Is. xxiv. 17, 18. ii. 19. Jer. xlviii. 43. 44. Luke xxi. 35.

b. i. 4. 13. ii. 1. &c. c. i. 11. 18. Ps. cxix. 136. Jer. iv. 19. ix. 1. 18.

m. Ps. xviii. 4. lxxix. 1. 2. 15. cxxiv. 4, 5. Jon. ii. 3-5.

n. Ps. xviii. 4. lxxix. 1. 2. 15. cxxiv. 4, 5. Jon. ii. 3-5.

o. Ps. xviii. 4. lxxix. 1. 2. 15. cxxiv. 4, 5. Jon. ii. 3-5.

p. i. 18. v. 16. Neh. ix. 26. Job xxxiii. 27, 28.

q. 2 Kings xxiv. 4. Jer. v. 7. 9. Ez. xxiv. 15. 14. Zech. i. 5. 6.

r. ii. 1. Ps. xlv. 19. s. 66. Ps. lxxxiii. 15.

t. ii. 21. 2 Chr. xxxvi. 16, 17. Ez. vii. 9. viii. 18. ix. 10.

u. Ps. xxvii. 2. x. 8. Ps. lxxx. 1. Jer. xiv. 11, 12. xv. 1. Zech. vii. 13.

v. 14. ii. 15. iv. 14. 15. Deut. xxviii. 13. 37. 44. 1 Cor. iv. 13.

w. ii. 16. Ex. xi. 7. Job xix. 9-11. Ps. xxii. 6-8.

x. lxxiv. 13. 14. lxxix. 4. 10. a. Is. xxiv. 17, 18. ii. 19. Jer. xlviii. 43. 44. Luke xxi. 35.

b. i. 4. 13. ii. 1. &c. c. i. 11. 18. Ps. cxix. 136. Jer. iv. 19. ix. 1. 18.

d. xlii. 17. Rom. ix. 20. Is. lxxi. 13. 20. Is. lxxi. 13. 20.

e. i. 18. ii. 21. v. 11. Jer. xl. 22. xiv. 16. xix. 9. h. Jer. xxxviii. 15. 16. xxxviii. 1-6.

f. Gen. xlv. 34. 1 Sam. xiv. 3. 4. Jer. vi. 21. xxi. 18. Luke xiv. 41-44. + Heb. my soul. - Or, more than all.

g. i. 18. ii. 21. v. 11. Jer. xl. 22. xiv. 16. xix. 9. h. Jer. xxxviii. 15. 16. xxxviii. 1-6.

i. 1 Sam. xiv. 10-15. xxv. 28, 29. xxvi. 18-20. Ps. xxxv. 7. 19. lxxix. 4. cix. 3. cxix. 161.

j. Jer. xxxviii. 18. John xv. 25. k. Jer. xxxvii. 20. xxxviii. 9, 10.

l. Ps. xxv. 1. lxxxvi. 4. cxliii. 6-8.

m. Ps. xxviii. 2. lxxii. 4. cxli. 2. 1 Tim. ii. 8.

n. Ps. xxv. 1. lxxxvi. 4. cxliii. 6-8.

o. Ps. xxviii. 2. lxxii. 4. cxli. 2. 1 Tim. ii. 8.

p. i. 18. v. 16. Neh. ix. 26. Job xxxiii. 27, 28.

q. 2 Kings xxiv. 4. Jer. v. 7. 9. Ez. xxiv. 15. 14. Zech. i. 5. 6.

r. ii. 1. Ps. xlv. 19. s. 66. Ps. lxxxiii. 15.

t. ii. 21. 2 Chr. xxxvi. 16, 17. Ez. vii. 9. viii. 18. ix. 10.

u. Ps. xxvii. 2. x. 8. Ps. lxxx. 1. Jer. xiv. 11, 12. xv. 1. Zech. vii. 13.

v. 14. ii. 15. iv. 14. 15. Deut. xxviii. 13. 37. 44. 1 Cor. iv. 13.

w. ii. 16. Ex. xi. 7. Job xix. 9-11. Ps. xxii. 6-8.

x. lxxiv. 13. 14. lxxix. 4. 10. a. Is. xxiv. 17, 18. ii. 19. Jer. xlviii. 43. 44. Luke xxi. 35.

54 "Waters flowed over mine head; then "I said, I am cut off.

55 I "called upon thy name, O LORD, out of the low dungeon.

56 Thou "hast heard my voice: "hide not thine ear at my breathing, at my cry.

57 Thou "drewest near in the day that I called upon thee: "thou saidst, Fear not.

58 O LORD, "thou hast pleaded the causes of my soul; "thou hast redeemed my life.

59 O LORD, "thou hast seen my wrong; "judge thou my cause.

60 Thou hast "seen all their vengeance, and all their imaginations against me.

61 Thou hast "heard their reproach, O LORD, and all their imaginations against me;

62 The "lips of those that rose up against me, "and their device against me all the day.

63 Behold "their sitting down, and their rising up; "I am their music.

64 "Render unto them a recompense, O LORD, according to the work of their hands.

65 Give them "sorrow of heart, "thy curse unto them.

66 "Persecute and destroy them in anger from "under the "heavens of the LORD.

ix. 1. 3. d. i. 16. Ps. lxxvii. 2. Jer. xiv. 17. e. ii. 20. v. 1. Ps. lxxx. 14-16. cii. 19. 20. Is. lxxi. 6. 7. lxxii. 15. lxxv. 1. Dan. ix. 16-19. f. Gen. xlv. 34. 1 Sam. xiv. 3. 4. Jer. vi. 21. xxi. 18. Luke xiv. 41-44. + Heb. my soul. - Or, more than all. g. i. 18. ii. 21. v. 11. Jer. xl. 22. xiv. 16. xix. 9. h. Jer. xxxviii. 15. 16. xxxviii. 1-6. i. 1 Sam. xiv. 10-15. xxv. 28, 29. xxvi. 18-20. Ps. xxxv. 7. 19. lxxix. 4. cix. 3. cxix. 161. Jer. xxxviii. 18. John xv. 25. k. Jer. xxxvii. 20. xxxviii. 9, 10. 1 Dan. vi. 17. Matt. xxvii. 69. 66.

near to him, when he prayed; to silence his fears, to plead his cause, and rescue his life: and to him he had appealed in that emergency. He had seen the wrong done to his servant, and knew the vengeance, the devices, and imaginations of his persecutors, with all their calumnies and reproaches; and that he, was their constant derision and contempt. He had therefore besought the righteous Judge to plead his cause; which he thus unreservedly committed to him. The verbs in the concluding verses are all future, not imperative; a prophecy, and not an imprecation; what Jeremiah foresaw and foretold, without so much as a hint that he desired or prayed for it. "Thou wilt render them a recompense," &c. "Thou wilt give them a sorrow," or *obstinacy*, "of heart, thy curse upon them. Thou wilt persecute and destroy them," &c. Even the Septuagint renders the passage in this manner; and it is hard to say, what has induced modern translators in general to give it the form of a most tremendous imprecation.—The event had fully proved, that the Lord had heard and answered Jeremiah's prayer from the dungeon: and this might well encourage the church, in her deep distress and misery, (when she was as it were cast into the pit, overwhelmed, and ready to perish, amidst the insults and contempt of her enemies,) to expect deliverance from the power and mercy of God, in answer to the prayers of her afflicted sons, and attended with the predicted vengeance on her persecutors. This seems to be the intention of the prophet. For if God had not disregarded the cries of one afflicted servant, could it be supposed, that he would leave his whole church to sink for ever in her trouble, and not answer the prayers of all his people, and avenge them on their oppressors?

PRACTICAL OBSERVATIONS.

They are best qualified to administer counsel and consolation to the afflicted, who have themselves experienced the smart and terror of the rod of divine wrath; and therefore ministers often pass through trials, that they may learn to speak seasonably to the afflicted; (2 Cor. i. 4-6.)—It is very profitable, in speaking to the distressed and wounded in conscience, to shew them what troubles and temptations we have been delivered out of; and in what way we have been led to peace and confidence in God.—The suffering and tempted believer has very different views of the Lord's dealing with him, whilst in the midst of his conflicts, than at other times: the struggle betwixt unbelief and faith, flesh and spirit, is often very sore; and outward troubles concur with inward discouragement. Indeed the Lord sometimes leads his most eminent servants into darkness, and not into light; and they are apt to conclude, that he is punishing them as an enemy, and not correcting them as a father; his hand seems turned against them all the day; the body is affected with the disquietude of the mind; God himself seems to exclude their souls from comfort, to put them to pain, to hedge up their way, to shut out their prayers and earnest cries, to plunge them into perplexity, to envelope them in darkness, and to appear in every way formidable to them. But whether our God frown, or our enemies deride and insult; or whether our comforts be turned into gall and wormwood, or our souls forget prosperity; we may be assured, that it is our infirmity and temptation, if we think, "that our strength and hope are perished from the Lord." Indeed, if we only consider our affliction and misery, or the power, justice, and holiness of God, compared with our guilt and pollution; and do not view him on a mercy-seat and ready to forgive: instead of being properly humbled before him, we shall sink into despondency. Thus conscious guilt may even swallow us up in over-much sorrow, and give Satan an advantage against us; and it is of great importance to be aware of his devices. But if we properly recall to mind the Lord's goodness, we shall

CHAP. IV.

The prophet deplores the ruin of the city and temple: and the extreme misery of the people, especially by famine, 1—12. He ascribes these calamities to the sins of the prophets and priests; and shews how their allies disappointed, and their enemies pursued them, 13—20. He predicts the termination of Zion's calamities, and judgments upon insulting Edom, 21, 22.

HOW is the gold become dim! *how* is the most fine gold changed! ^bthe stones of the sanctuary are poured out in the top of every street.

2 The precious ^csons of Zion, comparable to fine gold, ^dhow are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ^esea-monsters draw out the breast, they give suck to their young ones: ^fthe daughter of my people *is become* cruel, ^glike the ostriches in the wilderness.

4 The ^htongue of the sucking child cleaveth to the roof of his mouth for thirst: ⁱthe young children ask bread, *and* no man breaketh *it* unto them.

5 They ^jthat did feed delicately are desolate in the

Am. vi. 3—7. Luke vii. 25. 1 Tim. v. 6. Marg. Rev. xviii. 7—9.

yet have hope in our darkest hours: and we should consider how others have found comfort in similar circumstances; that when we too have found relief, we may point it out to our brethren also.

V. 21—41. The due consideration of the evil of sin and our own sinfulness will convince us that, "it is of the Lord's mercies that we are not consumed." If they had not been more abundant even than our provocations, we should not now be in the land of hope, of pardon, of prayer. And how much worse might it have been with us, than now it is! How many have been cut off and perished in their sins! How many on earth are suffering more severe pains than we are! How many sufferers have no acquaintance with their guilt and danger! and what severe and long-continued self-denial hath God often required of his most honoured servants, which they found it their wisdom and duty, and eventually their happiness, to submit to in humble patience! How much then is it our's to bear our lighter cross, and exercise that moderate self-denial to which he calls us! And how shameful if we repine, despond, or seek relief by sin! These and similar reflections will suggest reasons even for gratitude in our afflictions, and for hope in our dejections. He who hath hitherto spared us, and whose compassions are new to us every morning, yet waiteth to be gracious: great is his sincerity in his invitations, and faithfulness to his promises; and he hath promised to teach and help all who *desire* to come, as well as to receive all that do come to him. If we cannot then say, with unwavering voice, "The Lord is my portion:" may we not say, "I desire to have him for my portion and salvation, and in his word do I hope?" We may wait on and seek him, assured of success. Let us then watch against despondency, as well as presumption; and count it "good to hope and quietly to wait for the salvation of the Lord." We should also remember, that many have found the galling yoke of affliction, salutary and useful; and in the severe school of adversity have learned repentance, patience, and godliness. As that is always best for us which most tends to the salvation of our souls; we cannot too soon be initiated in this profitable discipline. Happy then is it, when disappointments and troubles teach young persons to retire, to sit alone, to keep silence from vain words, and to give themselves to meditation and prayer; whilst others of their age, are running the round of folly and vice, and making work for future anguish and misery. And happy shall we all be, if we so learn to receive affliction, considering that it is laid upon us by the hand of God, as to extract good out of it. In order to this, we must abase ourselves before him, in the deepest humiliation; and then, whatever reproach or injurious treatment we receive, we shall be conscious that we have no cause to complain, whilst we have the hope of his favour, and are thus made partakers of his holiness. This submission, and dependence on God, must be safe and advantageous; for he will not cast off for ever any who trust in him. Though he cause grief, he delighteth in mercy, and not in afflicting the children of men: and when he hath humbled and proved us, he will have compassion, according to the multitude of his mercies, and do us good at the latter end. Indeed, he often permits the instruments of his correction, or his vengeance, to crush their subjects or prisoners under their feet; but he cannot approve of injustice or oppression. Nor can they exceed their commission, or do mischief according to their own will; for, good and evil are dispensed at the mouth of God. When therefore his wise and righteous ends are answered, he terminates the power of oppressors, and rescues the oppressed. Our troubles are all from him: and when our peace is made with him, all things will certainly work together for our good. Instead then of fretting and complaining, when we suffer a small part of the punishment due to our sins; whilst the continuance of life gives ground for hope and time for prayer; we should employ ourselves in searching and trying our ways, in repenting of our sins, and returning unto the Lord; and in lifting up our hearts and prayers unto our heavenly Father. We should complain to him, and not of him, and the representation of our sorrows should be always accompanied with humble confession of our transgressions.

V. 42—66. If the Lord has not pardoned our sins, we may be sure, that it is because we have not repented and believed his gospel: yet we may be forgiven, even though we have not the comfort of it. If we be covered with his anger, and our prayers be not answered; it may be, because we ask amiss, or have not patiently waited his time. If we be made the filth of the world, treated as the refuse of mankind, and insulted by our neighbours; we should more earnestly look to our God, and expect him to plead our cause and deliver us. But indeed

A. M. 3416.

B. C. 588.

a Is. i. 21, 22.
xiv. 12. Ez. vii.
19—22.
b Jer. lii. 13.
Matt. xxiv. 2.
Mark xii. 2.
Luke xxi. 5, 6.
c Is. li. 18—20.
Zech. ix. 23.
d ii. 21. v. 12. Is.
xxx. 14. Jer.
xix. 11. xxii. 28.
Rom. ix. 21.
e 2 Cor. iv.
27.
f Or, sea-calves.
g 4. 10. ii. 20.
h Lev. xxvi. 20.
Deut. xxviii. 52
—57. 2 Kings vi.
26—29. Is. xlix.
15. Jer. xix. 9.
Ez. v. 10. Luke
xxiii. 28, 29.
i Job xxxix. 13—
16. Rom. i. 31.
g Ps. xxii. 15.
xxxvii. 6.
h i. 11. ii. 11, 12.
Matt. vii. 9—11.
i Deut. xxviii. 54
—56. Is. lii. 10.
—26. xxiv. 6—
12. xxii. 9—14.
Jer. vi. 2, 3.

k 2 Sam. i. 24.
Ps. xli. 21.
Luke xvi. 19.
l Job xxiv. 8.
Jer. ix. 21, 22.
Luke xv. 16.
m Or, iniquity
of the daughter;
&c. Is. i. 9, 10.
Ez. xiv. 48—50.
Matt. xi. 23, 24.
Luke x. 12. xii.
11, 12.
n 9. Gen. xix.
25. Dan. ix. 12.
Matt. xxiv. 21.
o Num. vi. 2, &c.
Judg. xiii. 5, 7.
xvi. 17. Am. ii.
11, 12. Luke i.
15.
p 1 Sam. xvi. 12.
Ps. li. 7. xlii.
12. Cant. v. 10.
Dan. i. 15.
q v. 10. Job xxx.
17—19. 30. Joel
ii. 6.
r Heb. darker
than blackness.
q 1. 2. Ruth i.
19, 20. Job ii.
12. Is. lii. 14.
s Job xix. 20.
xxxiii. 21. Ps.
xxxii. 4. xxxviii.
3. cii. 3—5. 11. cxix.
58. t 3. ii. 20. 2 Kings
vi. 26—29.

streets: *they that were* ^kbrought up in scarlet
embrace dunghills.

6 For the ^lpunishment of the iniquity of the daughter of my people is greater than ^mthe punishment of the sin of Sodom, *that was* overthrown as in a moment, and no hands stayed on her.

7 Her ⁿNazarites were ^opurer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire.

8 Their ^pvisage is ^qblacker than a coal; ^rthey are not known in the streets: ^stheir skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be slain with the sword are better than they that be slain with hunger:* ^tfor these ^upine away, stricken through for *want* of the fruits of the field.

10 The ^vhands of the ^wpitiful women have sodden their own children, they were their meat ^xin the destruction of the daughter of my people.

s Lev. xxvi. 39. Ez. xxiv. 23. xxxiii. 10.
u Is. xlix. 15. x iii. 48.

our own troubles, and those of the church and world around us, continually suggest causes of sorrow; and wherever we look, our eyes may affect our hearts, and cause our tears to flow afresh. Yet we may still hope and rejoice in the Lord; no dark dungeon, or deep pit, can exclude us from his throne of grace. If we cannot speak, he will hear our breathings and our sighs. He will draw near to encourage, to defend, and to plead the cause of, his afflicted servants, and to redeem their souls.—But at last what are all our sorrows compared with those of the Redeemer? "He," indeed was the man, who "saw affliction, by the rod of the Lord's wrath" against our sins; and exclaimed, "My God, my God, why hast thou forsaken me?" He gave his cheek to the smiters, and was filled with reproach: he was cut off, and laid in the grave, and the stone covered him; yet his prayer was answered, his cause was pleaded, he rose triumphant, and his enemies have, many of them, perished miserably from under the heavens of the Lord. Thus will he deliver his people out of every trouble, and revive his church from every overwhelming persecution: thus will he raise our bodies from the grave, and save us with an everlasting salvation; whilst all his enemies will perish with an eternal destruction from his presence.

NOTES.

CHAP. IV. 1, 2. The nation of Israel, being devoted to and beloved of God, and Jerusalem, the holy city where he was worshipped at his temple, had excelled other nations and cities, as the most fine gold doth the baser metals; which was intimated by the gold that overlaid the walls and formed the vessels of the sanctuary. But they were now both polluted by their sins, and disgraced by their sufferings; they had lost all their distinguished splendour and excellency, and were become base and contemptible. The temple also was totally destroyed, and its stones were thrown among the common rubbish, and mixed with the ruins of other buildings. Nay, the sons of Zion, even the most honourable and eminent of them, who ought to have been, and had been, precious as fine gold, were disregarded and dashed in pieces like the meanest earthen vessel.

V. 3—5. Through urgent famine, the women of Jerusalem seemed to be deprived of all natural affection, and were become more unfeeling to their offspring than the sea-monsters or other savage creatures. In endeavouring to preserve their own lives, they neglected to tend on their infants; and thus left them to perish, as the ostrich doth her eggs, which she leaves on the sand, and looks no more after; and some of them were even far more cruel, (10.) Thus the sucking child was parched to death by thirst; the lisping children begging for bread were left to perish by hunger; and such, as had been brought up most delicately and with every indulgence, lay neglected in the streets or upon dunghills, without other lodging, or other food than they could rake out of them.

V. 6. Sodom was destroyed at once by fire from heaven, and its inhabitants did not suffer so much in this world, as those of Jerusalem did, when they died in a lingering manner by famine, like criminals who are kept long in torture. And, considering the superior advantages and privileges of Jerusalem, there can be no doubt, but their guilt was more aggravated than that of Sodom.—This indeed is the more obvious sense of the original; (*Marg.*) The punishment of Jerusalem was heavier than that of Sodom; because her guilt was more aggravated. (*Marg. Ref.*)

V. 7, 8. (*Notes, Num. vi.*) The Nazarites during the time of their separation, were considered as very distinguished persons; and probably they used to wear white clothing. Perhaps God had been pleased to give a peculiar blessing to their diet, to render them more healthy than their brethren who did not abstain from wine, so that their appearance was more vigorous and comely; and they were considered as the ornament and honour of the city. (*Notes, Dan. i. 8—15. Am. ii. 11.*) But now the wrath of God had made such a change in their circumstances; that by famine, disease, and neglect, they were become base and sordid in their persons and apparel, not to be distinguished from the other wretched objects, with whom they were surrounded; and they were emaciated and enfeebled, so that their very neighbours scarcely knew them.

V. 9. *Stricken, &c.* 'Their vitals are pierced through, as if—with a sword; but with this difference, that it is by famine, the most cruel, because the most lingering, death.' (*Louth.*)

V. 10. In themselves the women were disposed to compassion; but their anguish

CHAP. V.

The Jews complain to God, of the grievous calamities which they endured for their sins; and of the desolations of Zion, 1-18. They earnestly pray him to return unto them in mercy, 19-22.

REMEMBER, O LORD, what is come upon us :
consider, ^band, behold, our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are ^dorphans and fatherless; our mothers *are*
as widows.

4 We have drunken our water for money; our wood *is sold unto us.

5 †Our †necks *are* under persecution: we labour,
and have no rest.

6 We have ^ggiven the hand ^hto the Egyptians,
and to the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, ^kand *are* not : and we have borne their iniquities.

8 'Servants have ruled over *us*: ^m*there is none*
that doth deliver *us* out of their hand.

9 We "gat our bread with *the peril of* our lives,
because of the sword of the wilderness.

10 Our °skin was black like an oven, because of the °terrible famine.

11 They ¹ravished the women in Zion, *and* the
maids in the cities of Judah.

i Ex. xx. 5. Jer. xvi. 12. xxxi. 29. Ez. xviii. 2. Matt. xxiii. 32-36. k Gen. vii. 8. 21. Jer. xxxi. 15. Zech. i. 5. l Gen. ix. 25. Deut. xxviii. 43. Neh. ii. xxx. 22. m Job v. 4. x. 7. Ps. vii. 2. 1. 92. Is. xlii. 13. Hos. ii. 10. Zech. xi. 6. 2 Sam. xxiii. 17. Jer. xl. 9-12. xli. 1-10. 18. xlii. 14. 16. Ez. iv. 16. 17. xii. 18. 19 Job xxx. 30. Ps. cxix. 83. † Or, *terrors*, or, *storms*. p Deut. xxviii. Zech. xiv. 2.

A. M. 3416.

B. C. 588.

i. 20. ii. 20. iii.
 19. Neh. i. 5.
 Job vii. 7. x. 9.
 Jer. xv. 19.
 Hab. ii. 2. Luke
 xiii. 12.
 b. ii. 15. iii. 6.
 Neh. i. 3. iv. 4.
 Ps. xlv. 13-14.
 lxxv. 10. 11.
 lxxvi. 12. 13.
 lxxviii. 50. 51.
 cxliii. 3. 4.
 c. Deut. xxxviii.
 xxx. &c. Ps.
 lxxxv. 1. 2.
 i. 7. v. 17. lxiii.
 18. Jer. vi. 12.
 Ez. vii. 21. 24.
 Zeph. 1. 3.
 d. Jer. lxxiii. 24.
 e. Hos. xiv. 3.
 f. Deut. xxviii.
 48. 15. 17.
 Heb. cometh
 for price.
 † Heb. *On our
 necks are we*
 † 14. iv. 19.
 Deut. xxviii. 48.
 65. 68. Jer. xxvii.
 2. 8. 11. 13.
 xi. 28. Acts xv.
 10. 28. Acts xv.
 10. 28.
 g. 2 Kings x. 15.
 Jer. i. 15. Ez.
 xlv. 1.
 h. i. xxx. 1-6.
 xxxi. 1-3. lvii.
 9. Jer. ii. 18. 36.
 xlv. 1.
 i. v. 13. vi. 1.
 ii. ix. 3. xii. 1.
 xiii. 13. 36. Job
 19. v. 15. Prov.
 1. 1. v. 1. vi. 1.
 20. 13. xiii. 16.

q ii. 10, 20, iv. 16.
s. xlviii. 8. Jer.
xxxix. 6. 7. lii.
10, 11, 25—27.
T Ex. i. 5. Judg.
xviii. 1. Jer.
xxxi. 10. Is.
xlvii. 2.
s Ex. i. 11. ii. 1.
xxiii. 5. Nehiv.
viii. 1. Jer.
xviii. 1. Matt.
xxiii. 4.
t i. 4. 19. ii. 10.
Deut. xvi. 18.
Job xxxix. 17.
xxv. 1. Is. iii. 2.
3.
u Job xxx. 31. Is.
xxxv—lii. Jer.
vii. 34. xvi. 9.
xxviii. 1. Jer.
xxvi. 13. Rev.
xviii. 22.
x Ps. xxx. 10.
Am. vi. 4—7.
Jer. x. 10. Jam.
v. 9, 10.
y i. 1. Job xix. 9.
Ps. lxxxix. 39.
Jer. xli. 18. Ez.
xviii. 1. Rev. ii.
10. iii. 11.
s Heb. of *our*
head *is fallen*.
z i. 8. 18. Rev.
ii. 13. Prov. xiv.
34. Is. iii. 19—21.
Jer. ii. 19. iv. 19.
Is. vi. 17. vii. 18.
18. Ez. vi. 12.
2 Pet. ii. 4—6.
i. a. 13. 22. Lxx.
xxviii. 65. Job
xxv. 1. Ez. 3.
c Deut. xxi. 1.
12. xiii. 8.
i. 8, 9. 9. Ps.
ix. 12—12. Jer.
x. 4. Jer. x.
23—25. Jer. x.
xlv. 9. lx. 1, 2.

12 ^aPrinces are hanged up by their hand: the faces of elders were not honoured.

13 They took ^rthe young men to grind, and the children ^sfell under the wood.

14 The 'elders have ceased from the gate, "the young men from their music.

15 The joy of our heart is ceased; ²our dance is turned into mourning.

16 ^sThe crown ^sis fallen *from* our head: ^zwoe
unto us that we have sinned!

17 For this ^aour heart is faint; for these *things*
^bour eyes are dim.

18 Because ^cof the mountain of Zion, which is desolate, ^dthe foxes walk upon it.

19 Thou, O LORD, ^eremainest for ever; ^fthy throne
from generation to generation.

20 Wherefore ^gdost thou forget us for ever, *and*
forsake us ^hso long time?

21 ^hTurn thou us unto thee, O LORD, and we shall be turned; ⁱrenew our days as of old.

22 *But ^kthou hast utterly rejected us; thou art
very wroth against us.

ev. xxvi. 36. Is. i. 5. Jer. viii. 18. xlv. 5. Ez. xxi. 7. 15. b ii. 11. Deut.
xvii. 7. Ps. vi. 7. xxxi. 9. lxi. 3. Is. xxxviii. 14. c ii. 8, 9. 1 Kings ix. 7, 8.
Jer. vii. 3. xxxi. 9. lii. 12. Mic. iii. 12. d Is. xxxii. 13. 14. Jer. ix. 11.

27. Ps. ix. 7. x. 16. xc. 2. cii. 12. 24—27. Hab. i. 12. 1 Tim i. 17. vi. 15, 16. Heb. i. Rev. i. 4. 8. 17, 18. f Ps. xlv. 6. cxlv. 13. cxlvi. 10. Dan. ii. 44. vii. 14. 27. Heb. x. xlii. i. xliiv. 24. lxxiv. 1. lxxvii. 7—10. lxxxv. 5. lxxxv. 5. lxxxix. 46. xciv. 3, 4. Is. xiv. 19—21. || Heb. for length of days. b 1 Kings xv. 37. Ps. lxxx. 3. 7. 19.

xxxi. 18. xxxii. 39, 40. Ez. xi. 19, 20, xxxvi. 25—27. 37. Hab. iii. 2. i Jer. xxxi. 4.
10, 13. Zech. viii. 3—6. Mal. iii. 4. * Or, *For wilt thou utterly reject us?* k Ps.
i Jer. xv. 1—4. Ez. xxxvii. 11. Hos. i. 6.

NOTES.

CHAP. V. V. 1—6. The title of this chapter in the Vulgate, is *The prayer of Jeremiah*. It is an address to God, respecting the calamities of his people, as the improvement of the preceding representation of them. It consists of the same number of stanzas, as the preceding chapters ; but they are much shorter, and the alphabetical order is not observed. A chorus of the Jews, or the collective body of the nation, are represented as calling on God to remember their miseries, and the reproach to which they were exposed. The inheritance, which he had given to their fathers, and the houses which they had builded on it, were possessed by the Chaldeans, and other aliens from the nation of Israel : they were bereaved of their fathers, and their mothers were left destitute widows, amidst the oppressions of their enemies ; they were forced, in the land of their captivity, to pay dear even for water and fuel, which they formerly had for fetching ; they were grievously oppressed and persecuted, and laboured for their tyrants, without respite for refreshment ; they had repeatedly been obliged to submit to the Egyptians and Assyrians. through their urgent necessities ; and at last some of them were destitute strangers in Egypt, and others were captive in the regions formerly governed by the Assyrians. (*Marg. Ref.*)

7. (*Marg. R.*) The whole load of national guilt, which had been accumulating for ages, lay with incumbent weight on that generation of Israel: thus they bore the iniquities of their fathers, who were no more on earth to suffer the temporal effects of their own transgressions. Of this they were at length made sensible, and that it was the cause of their extreme miseries, which they could not escape, but by a national repentance, and conversion to God. It does not seem to have been spoken in a murmuring spirit; but in a humble acknowledgment of the justice of God, in his dealings with the nation.

V. 8.—10. Even the servants of the Chaldeans domineered over the captive worshippers of God; and there was none to rescue them from their insolence and cruelty. Whilst the invasion of the land and siege of Jerusalem continued, and immediately after the city was taken, the people got their bread by hazzarding their lives; as they were every where met with by their enemies, who destroyed them without mercy; and their skins were parched and turned black by the extremity of the famine that they had endured.

V. 11—16. After the city was taken, these outrages were there committed, as they had before been in the cities of Judah. Their princes were disgraced or put to death, in the most cruel manner, as slaves and malefactors : their elders, (either the members of the national council, or the aged and most venerable citizens, were treated with indignity ; their chosen strong men were enslaved, and employed in the hardest drudgery ; and even the youths were loaded with wood till they fell under their burdens. So that the elders no more appeared in the gate of the city, to administer justice, or to give counsel ; the young men no more entertained themselves and others with music. All their mirth was ceased and turned into mourning ; all their honour was gone ; their crown was fallen from their heads, and their miseries were come upon them because of their sins.

Young men from, &c.—"The chosen ones have ceased from their psalms." The termination of the sacred psalmody at the temple seems especially intended.

Crown. 'All our glory is at an end, together with the advantages of being thy people, and enjoying thy presence among us, by which we have been distinguished from the rest of the world.' (*Lowth.*)

V. 17, 18. The most distressful circumstance of all to the pious remnant, was the desolation of Zion, which was become the resort of foxes, preying upon the dead bodies that were there left unburied ; as it was without temple, altar, or sacrifice ; without priest or worshipper to drive them away.

V. 19—22. In this deplorable case, the people of God could apply to none; but their everlasting and unchangeable King, whose throne remained from age to age. They therefore anxiously enquired of him, wherefore he had so long forsaken, and seemed to forget them? They besought him to convert them unto himself, by his renewing grace; that he might return to them in mercy, and renew those prosperous days, which their nation had anciently enjoyed: and they complained, that he had utterly rejected them in his anger; or rather they enquired whether he meant thus to deal with them?—‘Our only hope is in the eternity and unchangeableness of thy nature; and that thou still governest the world; whereby thou always art able to help us, and art never forgetful of the promises, which thou hast made to thy people.’—‘Do thou give us the grace of conversion and amendment.’ (*Lowth.*) (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

In all troubles prayer is our great duty, and the best means of relief; and all our sorrows should lead us to beseech the Lord to remember and help us. Though our sins and his just displeasure have caused our sufferings; yet we may hope in his pardoning mercy, his sanctifying grace, and his kind providence. — As wasting wars, terrible famines, and heavy oppressions or persecutions come upon nations for the sins of former and present generations when their appointed measure of iniquity is filled up; so the accumulating sins of a man's whole life will be punished with tremendous vengeance at last; except he obtain an interest in him, “who bare our sins in his own body on the tree.” — The wrath of God turns the sinner's mirth into mourning, is liberty into bondage, and his honour into disgrace: for this the crown is fallen from our heads, and we unto us that we have sinned! This first reduced the race of men to its present wretched condition; and the desolations of the church originate from the same source. — But though we should mourn over the miseries of the world and the low estate of the church; yet the true Zion, to which believers are come, cannot be desolated, but remaineth for ever, even as the throne of our God in heaven. This inheritance cannot be forfeited or alienated; nor can our mansions be possessed by strangers; or our relation to God, as espoused and adopted into his family, abrogated; or the liberty, wherewith Christ hath made us free, taken from us; the freeness of our salvation disannulled; or our joy and glorifying in Christ made void. Various tribulations may make our hearts faint and our eyes dim: but our way to the mercy-seat of our reconciled God still is open; and we may beseech him not to forsake or forget us; and plead with him to turn, and renew us more and more by his grace; that our hopes may revive and our consolations abound, as in the days of old. For the eternal and unchangeable God will not utterly reject his church, or any true believer, whatever our trials, fears, or lamentations may be. Let us then, in all our troubles, put our whole trust and confidence in his mercy; let us confess our sins, and pour out our hearts before him; and let us watch against repinings or despondency, whatever we suffer, or witness of the troubles of our brethren; for this we surely know, that it shall be well in the event with all who trust, fear, love, and serve the Lord.

THE BOOK OF THE P R O P H E T E Z E K I E L.

Ezekiel, (like Jeremiah,) was a priest as well as a prophet. He executed his office among the captives in Chaldea, during the latter part of the time that Jeremiah was employed at Jerusalem, and till some time after the destruction of that city.—He seems to have been carried into captivity with Jeconiah, and he dates his prophecies from that event: though he was not called to the prophetic office, till the fifth year after; and probably, in the thirtieth year of his age (i. 1:) though some reckon this thirtieth year, from Josiah's reformation, when he and Judah solemnly covenanted with God to be his people. The scope of his predictions was very similar to that of Jeremiah: but his manner was exceedingly different; for he delivered his messages with a vehemency, energy, and even terror and severity, peculiar to himself, but very suitable to the character of those to whom he prophesied; yet he seems to have been especially raised up, to animate and encourage the pious remnant among the captives, with the hope of returning prosperity; and to satisfy them that their condition was vastly preferable to that of their brethren in Judah, against whom he predicted still more tremendous judgments, terminating in the desolations of the temple of Jerusalem and Judah, and almost the extermination of the inhabitants.—Some frivolous objections, grounded on gross mistakes, have been started to the authenticity, or divine inspiration, of this book: but the prophecies contained in it, which have been most surprisingly fulfilled, and are fulfilling at this day, constitute a full demonstration, that Ezekiel "spoke as he was moved by the Holy Spirit;" especially his prophecies concerning Tyre and Egypt. (*Notes*, xxvi.—xxxii.) It contains also many predictions, which are not yet fulfilled, relating to the restoration of Israel, and the triumphs of the church over all her enemies; which, on careful investigation, will be found entirely to coincide with many parts of Isaiah's and Daniel's prophecies; and those contained in the Revelation of St. John (*Notes*, xxxvi.—xxxix.)—There are also several evident references to it, in the New Testament; though it is not expressly quoted. (*Compare* i. x. with *Rev.* iv. v.—ix. 4. with *Rev.* vii. 2, 3:—and ix. 6. with 1 *Pet.* iv. 18.) Nor is there any doubt, but its prophecy formed a part of the sacred canon, in the days of our Lord and his Apostles.—Some have observed, that the prophet's name was happily expressive of his character; as it may signify, *the strength, or courage, of God*. Many parts of the book, however, are very figurative and obscure; and some, of which no solution entirely satisfactory seems to have been hitherto given.—It opens with an account of an emblematic vision of the Lord, by which Ezekiel was called to the prophetic office. It then contains several visions, representing the calamities coming on the Jewish nation, and the Lord's departure from his temple; connected with severe reproofs of the enormous wickedness both of the Jews at Jerusalem, of the captives, and the whole nation, with their kings, princes, priests, and prophets, and awful predictions against them. Having then predicted the judgments of God against the surrounding nations; the prophet changes his style, gives both Judah and Israel intimations of great mercies in reserve; and foretells the destruction of the enemies of the church in the latter ages: and he concludes with a remarkable vision of the temple, city, and holy land; which it is probable is an emblematical description of the prosperity of the church in the Millennium.—The whole prophecy is suited to fill the mind with awe of God's purity and justice, and hope in his mercy, and with dread and hatred of sin; and to lead the thoughts to Christ and his kingdom; and to encourage our hopes of glorious success to the cause of God on earth.

CHAP. I.

The time, place, and manner, in which Ezekiel was called to the prophetic office, 1—3. The vision of four living creatures, and four wheels, 4—25; and of the glory of God above them, 26—28.

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, (as I was among the captives by the river of Chebar,) that the heavens were opened, and I saw visions of God.

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the LORD came expressly unto Hos. xii. 10. Joel ii. 28. Matt. xvii. 9. Acts ix. 10—12. x. 3. 2 Cor. xii. 1. xxi. 1. l. xxxi. i. xl. 1. 2 Kings xxiv. 12—15. Jer. i. 2. 4. Hos. i. 1. Joel i. 1. Tim. iv. 1.

A. M. 3406.

B. C. 598.

a Num. iv. 3. Luke iii. 23. b Ec. ix. 1. 2. Jer. xxiv. 5—7. c Heb. captivity. e 3. iii. 15. 23. x. 15. 20. 22. xliii. 3. d Matt. iii. 16. Luke iii. 21. John i. 51. Acts vii. 566. x. 11. Rev. iv. l. xix. 11. e viii. 3. xi. 24. Gen. xv. 1. xli. 2. Num. xii. 6. Is. i. 1. Dan. viii. 1. 2. f viii. 1. xx. 1.

+ Heb. Jehzekeel. h iii. 14. 22. viii. 1. xxi. 22. xxxviii. i. xl. 1. i Kings xviii. 46. 2 Kings xviii. 15. i Is. xxi. 1. Jer. i. 13. 14. iv. 6. vi. 1. xxiii. 19. xxv. 9. 32. Hab. i. 8, 9. k x. 2—4. Ez. xix. 16—18. xxi. 16. 17. Deut. iv. 11. 12. 2 Chr. v. 13. 14. vi. 1. vii. 1. —3. Ps. xviii. 11. —13. 1. 3. xcvi. 2, 3. civ. 3, 4. Is. xix. 1. Nah. i. 3—6. Hab. iii. 3—5. Heb. xii. 29. 1. 27. viii. 2. x. 9. Rev. i. 15. m Rev. iv. 6. vi. 6. Greek.

*Ezekiel the priest, the son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the LORD was there upon him.

4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance, they had the likeness of a man.

NOTES.

CHAP. I. V. 1—3. Some interpreters compute this "thirtieth year," from the reformation in the reign of Josiah; when a new era commenced, and another trial was made of the kingdom of Judah. Others compute them from the accession of Nabopolassar to the throne of Babylon, which formed a new era to the Chaldeans, coincident with that of Josiah's reformation: but others think that the prophet only meant that he was thirty years of age, before he was called to his important office. This was in the fifth year of Jehoiachin's captivity, with whom Ezekiel seems to have been carried away; and consequently it was in the fifth year of Zedekiah's reign, about six years before the final desolations of Jerusalem. The captive Jews seem to have been left some time without prophets, or visions from God, that might supply the want of the more ordinary means of instruction; (*Jer.* xxix. :) but at length

the Lord raised them up a prophet in their captivity.—Ezekiel was among the other captives by the river Chebar, (which probably was some river that ran into the Euphrates;) where they might be stationed by the victors to cultivate waste lands, or to carry on some manufacture for their benefit. Here he saw the heavens opened; and the extraordinary appearance of the firmament made way for the visions of the God of Israel. Thus the word of the Lord came to him expressly, with clearness and conviction; so that he could neither doubt of its divine authority, mistake its import, or question his appointment to the prophetic office. Some suppose, that the personal Word, or Son, of God, came and spake to him, in a distinct and audible voice, as doubtless he afterwards did; (26. ii. 1.)—This revelation was accompanied with "the hand of the LORD upon him." This may denote a divine power overcoming his reluctance to the arduous work, encouraging him to enter on it, and

6 And ^{every} one had four faces, and ^{every} one had four wings.

7 And their feet ^{were} ^{straight} feet; the sole of their feet ^{was} ^{like} the sole of a calf's foot: and they sparkled like ^{the} colour of burnished brass.

8 And they had ^{the} hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings ^{were} ^{joined} one to another; they turned not when they went; they went every one straight forward.

10 As ^{for} the likeness of their faces, they four had ^{the} face of a man, and ^{the} face of a lion, on the right side; and they four had ^{the} face of an ox on the left side; they four also had ^{the} face of an eagle.

11 Thus ^{were} their faces: ^{and} their wings ^{were} ^{stretched} upward; two wings of every one were joined one to another, ^{and} two covered their bodies.

12 And ^{they} went every one straight forward: ^{whither} the spirit was to go, they went; ^{and} they turned not when they went.

13 As for the likeness of the living creatures, ^{their} appearance ^{was} like burning coals of fire, ^{and} like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ^{ran}, and returned, as the appearance of a flash of lightning.

15 Now, as I beheld the living creatures, behold,

qualifying him for it. Or, that he was so impressed by the power of God, as to have his senses closed to external objects, and his mind prepared to contemplate the heavenly visions.

V. 4. The prophet having fixed his attention on the objects presented to his view, first "saw a whirlwind come out of the north:" this might denote the impetuous destruction, which from Babylon was about to overwhelm Jerusalem and Judah. (*Marg. Ref.*) This whirlwind brought with it a great cloud; an emblem of the darkness of the Lord's dispensations, and of the heavy judgments that impended over the Jewish nation. Along with this was a fire infolding itself, or kindling itself, or burning incessantly: this might represent the justice and holiness of God, and the awful vengeance he was about to execute, for the glory of his perfections, and from motives taken from and centring in himself. The whirlwind, cloud, and fire were similar to the tremendous appearances from mount Sinai, at the giving of the law; and intimated that the same glorious God was about to come, and inflict condign punishment on the transgressors of it. This fire diffused a brightness round about it; and from the midst of it was seen as the colour of amber, or, as some explain it, of a polished mixed metal; which might signify, that there is light enough afforded to discern something of the Divine counsels and operations; and that as far as we can understand them, they appear very splendid and glorious.—Out of the midst of the fiery splendour, there was, as it were, a shining colour of amber, to signify the presence of God's powerful grace and mercy, in the midst of the fiery trials of his church. (*Bp. Hall.*) (*Marg. Ref.*)

V. 5—14. Out of the midst of the glorious vision, the prophet saw the likeness of four living creatures. These seem to have been emblems, or an hieroglyphical representation, of the holy angels, the attendants on the King of glory, and the ministers of his providence. They were four, probably to denote that they were employed in all the four quarters of the world, or to the four winds of heaven. Their appearance in the likeness of a man denoted that they were intelligent and rational creatures, of which that form is to us the token. But each of them had four faces, which seem to be emblematic of their endowments and characters. The face of a man implied that they possessed knowledge, foresight, prudence, compassion, and philanthropy; that of a lion intimated their boldness and force, in executing the will of God; that of an ox denoted strength, unwearied diligence, and perseverance; and that of an eagle, spiritual sagacity and heavenly affections, by which they soared aloft above all created objects, to the uncreated source of holiness and felicity.—

Compare Revelation iv. 6, where our translation renders the word *Zōa*, *beasts*, whereas it should be rendered *living creatures*; the better to distinguish them from the anti-christian beast, always expressed in that book by *Θύριον*.—In that text the four living creatures denote some part of the christian church, as appears by comparing the place with Rev. v. 8, 9. (*Lowth.*) Indeed it seems capable of full proof that the ministers of the gospel are hieroglyphically described by the apostle; (*Notes, Rev. iv. v.*) and this being evident, some learned men have concluded, probably on insufficient grounds, that Ezekiel's vision had a similar meaning, (*Note, x. 1, 2.*) But the four faces, which each of these living creatures had, are divided, one to each, among the living creatures which the apostle saw: and this difference may imply, that the endowments, which are divided in various proportions among the holiest men

A.M. 3409.

B.C. 595.

n 10. 15. x. 10.
14. 21. 22. Rev.
iv. 7. 8.
o 8—11. Ex. xxv.
20. 1 Kings vi.
24—27. Is. vi.
2.
§ Heb. a straight
foot.
p Lev. xi. 3. 47.
q 13. Ps. civ. 4.
Dan x. 6. Rev.
i. 15.
r viii. 3. x. 2, 7.
8. 21. Is. vi. 6.
s 11. 12. 1 Cor. iii.
10.
t 12. x. 11. 22.
Prov. iv. 23—
25. Luke ix. 51.
69.
u x. 14. Rev. iv.
7.
x Is. xlv. 8.
Luke xv. 10.
1 Cor. xiv. 20.
y Judg. xiv. 18.
1 Chr. xii. 8.
Rev. v. 5.
z x. 14. Cherub.
Prov. xiv. 4.
1 Cor. ix. 9, 10.
a Deut. xxviii.
49. Job xxxix.
27. Is. xl. 31.
Dan. vii. 4.
b x. 16. 19.
* Or, divided
above.
c 23. Is. vi. 2.
d 9. 17. x. 22.
e 20. 21. Heb. i.
14.
f 7. Ps. civ. 2.
Dan. x. 5, 6.
Matt. xxviii. 3.
Rev. iv. 5. x. 1.
xviii. 1.
g Dan. ix. 21.
Zech. ii. 3, 4.
iv. 10. Matt.
xxiv. 27. 31.
Mark xiii. 27.

h 19—21. Dan.
vii. 9. x. 9—13.
17.
i 6. Rev. iv. 7.
k x. 9. Dan. x.
6.
l x. 10. Job ix.
10. Ps. xxxvi.
6. xl. 5. Rom.
xi. 33. Eph. iii.
10.
m 9. 12. x. 11. Is.
lv. 11.
n Job xxxvii. 29.
24. Ps. lxxvii.
16—19. xlvii. 2.
—5.
+ Or, strokes.
o x. 12. Zech. iv.
10. Rev. iv. 6.
8.
p x. 16, 17. Ps.
ciii. 20.
q 12.
r x. 17. Zech. vi.
1—8.
s 25. x. 1. Ex.
xxiv. 10. Rev.
iv. 36. xxi. 11.
t 12. 24.
u 11. Job iv. 18.
Ps. lxxxix. 7.
Luke xvii. 10.

one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work ^{was} like unto ^{the} colour of a beryl: and they four had one likeness: and their appearance and their work ^{was} as it were ^a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: ^{and} they turned not when they went.

18 As for their rings, ^{they} were so high that they were dreadful; and their rings ^{were} ^{full} of eyes round about them four.

19 And ^{when} the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever ^{the} spirit was to go, they went, thither ^{were} their spirit to go; and the wheels were lifted up over against them: ^{for} the spirit of the living creature ^{was} in the wheels.

21 When those went, ^{these} went; and when those stood, ^{these} stood; and when those were lifted up from the earth, the wheels were lifted up over against them: ^{for} the spirit ^{of} the living creature ^{was} in the wheels.

22 And ^{the} likeness of the firmament, upon the heads of the living creature, ^{was} as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament ^{were} ^{their} wings straight, the one toward the other: every one had two, ^{which} covered on this side, and every one had two, ^{which} covered on that side, their bodies.

on earth, are all conjoined in the holy angels.—These living creatures were also represented with four wings each; being emblematical of the activity and celerity, with which they executed the Divine mandates; as their hands *under their wings* were of their skilfulness or dexterity in all their services, of which at the same time they made no ostentation. 'The hand being peculiar to mankind, among all living creatures, and the chief instrument of all artificial operations.' (*Lowth.*) Their wings being joined together, might denote the perfect unanimity which prevails among them; and their going straight forward without turning, their steadiness and constancy in obedience.—They needed not to turn their bodies, that their faces might stand the way they were to go; for, go which way they would, they had a face that looked that way. This signifies that nothing ever diverted them from fulfilling God's commands.' (*Lowth.*)—Their wings, "stretched upward," represented their promptitude to execute their Maker's orders; as those, with which they covered their bodies, did their conscious imperfection and meanness in his glorious presence. Their straight feet might be emblematical of simplicity and uprightness; as the sole of their feet, divided like that of the calf or other clean animals, might be of their perfect purity and holiness; and their "sparkling like the colour of burnished brass" seems to represent their superior excellency and dignity. They were also represented as going whither the Spirit was to go: which might signify the subserviency of their ministrations in the providential government of the world, to the great concerns of religion and the prosperity of the church. Their appearance was like burning coals of fire and the appearance of lamps: which might denote their ardent zeal and love, connected with equal knowledge and wisdom. The lamps, or light, going up and down among the living creatures might intimate, that the Fountain of light communicated to them severally, as he pleased: and the bright fire issuing forth, as lightning, might be an emblem of the terrible effects of their ministry on the objects of the Divine vengeance; or it might signify the same, as their running and returning as a flash of lightning, with inexpressible velocity. (*Marg. Ref.*)—Each of the seraphim in Isaiah, (vi.) had six wings; and so had the living creatures seen by the apostle; but those seen by Ezekiel had but four.—In those texts, the seraphim and the living creatures, 'use two of their wings to cover their faces, out of reverence to the Divine presence, before which they stand; whereas here the living creatures are supposed to stand under the throne, as supporting it.' (*Grotius in Lowth.*)

V. 15—25. As the living creatures seem to be emblems of the hosts of angels, ministering to the God of Israel; so these wheels denote the mysterious dispensations of his providence. These are as the wheels of a chariot, in which *JEHOVAH* rideth, to execute the purposes of his own will; and by them in presence and power are manifested in every place. The shape of wheels and their aptitude for continual motion, represent the constant revolutions of human affairs, under the conduct of Providence. Those persons or communities, which to-day are at the top of the wheel, may to-morrow be at the bottom, beyond all human expectation or prevention: yet in the midst of apparent confusion, and whilst every thing seems hurried on by blind chance or fatal necessity; the most perfect regularity is observed, and the changes are directed by as fixed laws, as those which regulate the motion of wheels. Whilst the prophet was contemplating the living creatures, he saw, "upon the earth," (to denote that the vision related to the affairs of this lower world,) one wheel by

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of an host: when they stood they let down, their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 And above the firmament, that was over their heads, was the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

Is. liv. 11. f Gen. xxxiii. 24—30. Josh. v. 13—15. vi. 1, 2. Is. ix. 6, 7. Jer. xxiii. 18. Rev. i. 13, iii. 21. xiv. 14.

A.M. 3409.

B.C. 585.

x xliii. 2. Rev. i. 15. xix. 6. y. x. 5. Job xxxvii. 4, 5. Ps. xviii. 13. xxix. 3—9. lxxviii. 33. z Dan. x. 6. a 24. b 22. x. 1. c Matt. xxviii. 18. Eph. i. 21. 22. Phil. ii. 9. 10. 1 Pet. ii. 22. d Ps. xlv. 6. Is. vi. 1. Dan. vii. 9, 10. 14. Zech. xvi. 13. Matt. xxi. 31. Heb. i. 3. Rev. iv. 2, 3. v. 13. xx. 11. e Ex. xxiv. 10. 5, 6. Dan. x. 18.

g 4. viii. 2. h Deut. iv. 24. Ps. l. 3. xcvi. 2, 3. 2 Thes. i. 8. Heb. xii. 29. Rev. i. 14—16. i Gen. ix. 13—16. Is. liv. 8—10. Rev. iv. 3. x. 1. k viii. 4. x. 19. Ps. l. 3. xcvi. 2, 3. 2 Thes. i. 8. Heb. xii. 29. Rev. i. 14—16. l Cor. xiii. 12. m vii. 23. Gen. xiv. 24. Dan. vii. 17. x. 7—9, 16. 17. Matt. xvii. 5, 6. Acts ix. 4. Rev. i. 17.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow, that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

PRACTICAL OBSERVATIONS.

V. 1—14. When the ministers and ordinances of God have been despised and abused, he will sometimes render them precious by scarcity: but he will never leave his people entirely destitute of instruction or encouragement. They are as dear to him in captivity, in poverty, and under severe oppression, as when more prosperous. Outward circumstances cannot preclude them from his gracious manifestations: and his providence and grace will concur in qualifying them for the services for which they are intended, and in calling them forth to them.—We are reminded of the incomprehensible majesty of JEHOVAH and of his infinite perfections, in all the discoveries that he hath made of himself. The humble and attentive believer may understand enough, to impress his mind with solemn awe, and to inspire filial confidence: but he must perceive such depths in every subject relative to the Divine being and perfections, as serve to teach him humility and adoration. Thus we may learn profitable lessons even from those representations which we cannot fully understand: for we may be reminded, that clouds and darkness are round about our God; whilst judgment and justice are the basis of his throne. “A consuming fire goeth before him, and it is very tempestuous round about him,” not only when he speaks from mount Sinai, but even when he shews his glory from mount Zion, as the God and Father of his people. Light enough is afforded us to discover that he doeth all in wisdom, truth, justice, and goodness: but who can declare the depths of his counsels and operations? Let us then attend to those things, which relate to our peace and duty; and leave secret things to the Lord, to whom alone they belong. By faith we may behold him surrounded with an innumerable company of angels who excel in wisdom and strength, and in all created and communicable perfections; and whilst we contemplate the discoveries of their character and services; we should pray to be made like them here, as we hope hereafter to be equal to them. We should study and copy the wisdom, zeal, alacrity, and diligence, by which they are constantly actuated and directed; and though we cannot reach the exalted strains of their worship, or the perfection of their services; though we have not their wings, but are clogged by these vile bodies, and unable to mount with their rapid flight, or obey with their celerity: yet we may labour with patience and constancy; we may fill up our stations with intelligence and skill; we may go about our work with boldness, and not fear the frown or wrath of man; we may set our affections on heavenly things, and cultivate harmony and love with our brethren and fellow-servants; we may go straight forward, undiverted from our path by the smiles or frowns of the world; we may be clothed with humility, and serve the Lord with gladness; we may exercise ourselves to have a conscience void of offence towards God and man; and simply give up ourselves to be disposed of, employed, and guided by his Spirit, according to his revealed will, without preferring our own inclinations, secular interests, or honour, to his glory. These things, by the grace of God, may be attained in some good measure here on earth; and then a blessed change may be expected; when sin shall be done away for ever, when our bodies will be made spiritual, and we may emulate with success the worship and services of these blessed spirits before the throne, who run and return like a flash of lightning. At present we would consider them as the ministers of providence, doth in justice and mercy; especially as sent forth to minister unto the heirs of salvation, who owe numberless deliverances to their condescending and watchful care. Whilst this should instruct us to imitate their conduct, in our attention to our poor and afflicted brethren; it should endear them to us, though unseen, and make us long for that time when we shall join their blissful society.

V. 15—28. While we aim to know and fill up our proper place in the church and in the world, and to serve our generation with cheerful diligence; let us be satisfied with being informed in general, that the Lord guides the wheels of providence as well as of nature; amidst all the apparent intricacies and unnumbered vicissitudes, the whole is directed with an unerring hand: and whether at the top or at the bottom of the wheel, our place is assigned by Him; and for our good, if we be indeed his people. Nor need we despond in the lowest scenes of adversity; for the wheels keep turning round, and will raise us again in due time from our depression: whilst they, who presume upon prosperity, know not how soon they may be cast down.—The dispensations of providence are ordered under the influence of that Spirit, which sanctifies the church, and dwells in the heart of every believer: if then the vast designs of omnipotent wisdom dismay and perplex us; if the view of the Lord's awful power and justice alarm us; let us look to Him, who filled the mediatorial throne, and ruleth over all worlds, and who shall soon appear on the judgment-seat. And, considering that he dwells in our nature, and is our brother and our friend; and that he administers all things in subservience to that everlasting covenant, the blessings of which he purchased with his blood: we may resume our confidence, and possess a cheerful hope, tempering our reverence and godly fear. That covenant is ordered in all things and sure, and, like its great surety, is “the same yesterday, to-day, and for ever:” and though the voice of the Almighty be in itself terrible to us sinful creatures; yet it is most encouraging from the gracious lips of his

each of them, like the four wheels of a chariot. The appearance and work of the wheels was like unto the colour of a beryl: the wisdom, justice, truth, and goodness of God's providential government, might be denoted by the exquisite workmanship and beautiful colour of the wheels. The colour here intended is supposed to have been the green of the sea-water; which some think an emblem of the perpetual vicissitudes of human affairs; as the ocean is sometimes agitated by furious storms, and then sinks into a calm. The four wheels were all formed alike; for there is a consistency and even uniformity, in the dispensations of Providence. But there was also, “as it were a wheel in the middle of a wheel; perhaps a smaller wheel connected with, and put in motion by, the larger; an emblem of the connection of causes and effects, with great apparent intricacy and almost endless variety, which are governed by the sovereign will of God. Or, by one wheel passing through another of the same size at right angles, provision was made, that nothing could interrupt or retard their progress.—So that when the wheels moved, they went on their four sides; or moved steadily in their proper places, without deviating or being diverted from their course by any impediments. The rings of the wheels were so high, and their circumference was so immense, that they were dreadful to look upon: an emblem of the vast designs of Providence, full of incomprehensible mysteries to be humbly adored by us, and involving many terrible judgments on the workers of wickedness. But these rings were full of eyes all round about; which signified, that infinite knowledge and wisdom ordered every dispensation, and that the purposes of God could not be disappointed by any unforeseen conjuncture. As the living creatures went where the spirit was to go, so the wheels followed the living creatures; for the same spirit actuated both the living creatures and the wheels; and though the wheels were first seen on the earth, they often were lifted up above it: all which might signify, that the dispensations of God on earth are connected with heavenly things, and are all appointed in subordination to the concerns of his church.—The firmament, over the heads of the living creatures, was as the colour of the terrible crystal, (or, as some render the word, ice;) at once clear, splendid, and magnificent; and suited to impress the mind with solemn awe and terror. This might also denote that the ministry of the angels was entirely subordinate and infinitely inferior, to the majesty and power of God.—Whilst under this firmament the living creatures executed their commissions, the noise of their motion resembled that of the rushing of mighty waters, or of tremendous thunders, (called here the voice of the Almighty,) or of the shout of an army; which may give us an idea of the number and power of these ministering spirits. But when they had executed their commissions, and let down their wings, a voice was heard from the firmament; perhaps denoting the divine approbation of their services, or the communication of further orders.

V. 26—28. The emblems of the attendants and providential appointments of Israel's God, having been shewn, some glimpses of his divine glory are here given: but they are even more abstruse, than what hath been already considered. Probably the Lord intentionally left these emblematic or hieroglyphical discoveries of himself and his works so obscure and intricate, in order that whilst they suggested the intended instruction, they might not be capable of being delineated by the painter, or tempt the statuary to form a similitude of them, (though some have absurdly tried to do it.) There appeared to the prophet, (not a real throne, but) “the likeness of a throne;” an emblem of the sovereign authority of JEHOVAH over all creatures, over both the world and the church: and it was as the appearance of a sapphire-stone: that is, it was exquisite in beauty and splendour. Upon this likeness of a throne, was the likeness as the appearance of a man, or Adam; which evidently denoted the eternal Son, the second person in the sacred Trinity, who afterwards assumed human nature, “the second Adam, the Lord from heaven,” who before in the form of God was Israel's king. The appearance of amber and of fire round about the throne, and within it, and in every part of his manifested presence; being connected with the rainbow, (a well-known emblem of the covenant of grace,) represented his mercy and covenant love to his people, as harmonizing with his awful justice and holiness; and shewed that he administered all the affairs of his kingdom with reference to his new covenant.—“We may certainly conclude, that this was the appearance of the second person in the blessed Trinity; because he appears under the resemblance of a man.”—The light reflected from this vision had the appearance of a rainbow, a token of God's covenant of mercy; to denote that God, in the midst of judgment, would remember mercy.—Especially this vision, being an evident representation of the Word that was to be made flesh, whose incarnation is the foundation of God's covenant of mercy with mankind; a rainbow, the symbol and token of mercy, was a very fit attendant. (Louth.)—When the prophet saw this likeness of the glory of the Lord, he fell prostrate before it in adoration, and humble consciousness of his unworthiness.—The whole of this introductory vision, when reported to the people, was suited to impress their minds also with solemn awe and fear of the divine displeasure; and yet to raise their expectations of blessings from their glorious Lord and King. (Marg. Ref.)

CHAP. II.

Ezekiel's commission and instructions, as a prophet to rebellious Israel, 1-5. He is warned neither to fear them, nor to imitate their rebellion, 6-8. He receives a roll, full of lamentations, mourning, and woe, 9, 10.

AND he said unto me, "Son of man, ^bstand upon thy feet, and I will speak unto thee,

2 And "the Spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, "I send thee to the children of Israel, to "a rebellious nation that hath "rebelled against me, they and their fathers have transgressed against me, *even* unto this very day.

4 For "they are "impudent children, and stiff-hearted: I do send thee unto them, and thou shalt say unto them, "Thus saith the Lord God.

5 And they, "whether they will hear, or whether they will forbear, (for they are a rebellious house,) "yet shall know that there hath been a prophet among them.

6 And thou, son of man, "be not afraid of them, neither be afraid of their words, though "briers and

thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, "though they be a rebellious house.

7 And "thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are "most rebellious.

8 But thou, son of man, hear what I say unto thee; "Be not thou rebellious like that rebellious house; "open thy mouth, and eat that I give thee.

9 And when I looked, behold, "an hand was sent unto me; and, lo, "a roll of a book was therein;

10 And he "spread it before me: and it was written within and without: and there was written therein "lamentations, and mourning, and woe.

CHAP. III.

Ezekiel, being made to eat the roll, finds it very sweet, 1-3. God encourages him for the work, and warns him to be faithful, 4-11. He is carried by the Spirit, in great bitterness, to the captive Jews, and remains with them seven days, 12-15. He is shown his duty, as a watchman to Israel, 16-21. He is ordered to shut himself up; and further instructed concerning the hardships which awaited him, and the shutting and opening of his mouth, 22-27.

MOREOVER, he said unto me, Son of man, "eat that thou findest; eat this roll, and "go speak unto the house of Israel.

2 So "I opened my mouth, and he caused me to eat that roll.

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A.M. 3409.

B.C. 595.

a. 3. 6. 8. iii. 1. 4.
10. 17. iv. 1. v.
10. 17. xii. 3.
xiii. 2. xiv. 3.
13. xv. 2. xvi. 2.
xvii. 2. xx. 3.
xxvii. 3. Ps.
viii. 4. Dan. viii.
17. Matt. xvi. 13.
—16. John iii.
13. 16.
b. 1. 19. Matt.
xvii. 7. Acts ix.
6. xxvi. 16.
c. iii. 12. 14. 24.
xxvi. 27. Num.
xi. 25. 26. Judg.
xiii. 25. 1 Sam.
xvi. 13. Neh. ix.
30. Joel ii. 28.
29. Rev. xi. 1.
d. iii. 4-8. 2 Chr.
xxxvi. 15. 16.
Is. vi. 8-10.
Jer. i. 7. vii. 2.
xxv. 16-17. xxvi.
2-6. xxxvi. 2.
Mark xii. 2-5.
Luke xxiv. 47.
48. John xx. 21.
xxi. 19. 22. xxvii.
48. Heb. rebellious
nations. xvi. xx.
xxiii.
e. Num. xx. 10.
xxiii. 13. 14.
Deut. ix. 24.
1 Sam. vii. 7. 8.
2 Kings xvii. 17.
—20. Ezra ix. 7.
xxv. 2-7. xxvi.
2-6. xxxvi. 2.
1 Kings xiii. 14.
xxv. 2-7. xxvi.
2-6. xxxvi. 2.
k. iii. 8. 9.
Acts iv. 13. 19. 29.

1 Luke x. 19.
Rev. ix. 3-6.
m. iii. 9. Prov.
xxx. 13. 14. Is.
li. 7. Jer. xviii.
18. Am. vii. 10.
—17. Heb. xi.
27. 1 Pet. iii.
14.
n. iii. 10. 17. Jer.
i. 7. 17. xxiii.
28. xvi. 2. Jon.
iii. 2. Matt.
xxvii. 20.
s. Heb. rebellion.
o. Lev. x. 3.
Num. xx. 10-
13. 24. 1 Kings
xiii. 21. 22.
1 Pet. v. 3.
p. iii. 1-3. 10.
Jer. xv. 16.
1 Tim. iv. 14-
16.
q. viii. 3. Jer. i.
1. Dan. v. 2. x.
10. 16-18.
r. iii. 1. Heb. x.
7. Rev. v. 1-5.
x. 8-11.
s. Is. xxx. 8-11.
t. Is. iii. 11. Jer.
xxvii. 29-32.
Rev. vii. 13. ix.
12. xi. 14.

CHAP. III.

a. 10. ii. 8. 9.
1 Tim. iv. 15.
Rev. x. 9. 10.
b. 11. 15. 17-21.
il. 3. Jer. xxiv.
1-7.
c. Jer. xxv. 17.
Acts xxvi. 19.

fearing any man's person, or standing in awe of any man's greatness. Such a presence of mind is expressed by *παρρησία* (boldness) in the New Testament.—And they had need of great presence of mind, who are to reprove men hardened in sin, who are always impatient of reproof, and become enemies of those, who tell them such truths as they have no mind to hear. (Louth.)

V. 8. The prophet would be especially tempted to decline his work, or to shun to declare the whole counsel of God, before such obstinate rebels and furious opposers. Probably, at this very time he was unwilling to undertake a service which appeared so perilous and discouraging. But the Lord shewed him, that his refusal or unfaithfulness would rank him also among the rebels, and warned him not to imitate their vile conduct. He was therefore ordered to open his mouth, and eat the roll which would be given him: that is, he must receive, study, and digest it in his mind; that he might be prepared to speak the contents of it to the people, without fear or hesitation. (Marg. Ref.)

V. 9, 10. Whilst these words were speaking, the prophet saw a hand sent unto him, which had in it a roll of parchment, or of such other materials as were then used to write upon. This roll being opened before him, he saw it every where written with "Lamentations, and mourning, and woe." This shewed the heavy judgments, that he would have to denounce against his rebellious people; the performance of which would cause them to lament and mourn, and would render them most miserable.

PRACTICAL OBSERVATIONS.

We should attend to the word of God, with a disposition to yield a prompt obedience to it. When he calls upon the sinner to awake, arise, and attend to the concerns of his soul, to repent and be converted, and believe the gospel; the Spirit of life and grace accompanies the call, and as it were sets him on his feet, and enables him to do what indeed before was his duty, but which he had neither will nor power to perform. The same blessed influence must be depended on by ministers and Christians, in every service to which they are called.—Human depravity never appears so great, as in the impudent, daring, obstinate, and atrocious wickedness of those, who have been most favoured with the means of grace. Yet the Lord will not forsake his church, though multitudes of such base characters have in every age infested it. He knows how to discriminate between the precious and the vile, and to estimate the degree of men's rebellion: and he often sends his ministers to those, who he foresees will not regard their word. But whilst they rebuke and warn with all authority in his name; he will be glorified and they will be accepted, whether men will hear or whether they will forbear: and they, who have most despised the word of God when faithfully preached, will know, when condemned for neglecting so great salvation, that a prophet hath been among them. The more outrageous and insolent sinners are in wickedness; the more bold and faithful must ministers be in addressing them: they cannot please men and serve Christ; they must be armed with that mind which was in him, that they may be prepared to endure hardship, and to bear the cross: they must expect to be harassed by briers and thorns, if not to dwell with scorpions; and it would be vain to look for ease, comfort, or safety, in such a situation, except from the Lord. They must not then fear the proud looks or blustering words, the mockings, revilings, or menaces, of powerful rebels; but must trust in God's protection, speak his words, and fear nothing but being numbered by him among the rebellious, or being seduced or terrified to copy, or countenance their ungodliness: and they must diligently hear the words of God, and meditate on them continually, that they may be earnest in their work, and well qualified for it. They who are most acquainted with the Scripture, will most clearly perceive, that it is every where filled with lamentations, mourning, and woe to impenitent sinners, whether infidels, profligates, pharisees, or hypocrites; and that all the grace and precious promises of the gospel will eventually be confined to the penitent, believing, and obedient servants of God.

NOTES.

CHAP. II. V. 1, 2. Daniel is once called "son of man," (Dan. viii. 17;) but Ezekiel is the only prophet that is generally thus addressed. He had been admitted, as it were, to the society of the spirits before the throne; but this must not cause him to forget, that he was a son of man, a child of Adam, sinful, frail, and dying creature; though the Lord was pleased to send him to his people, rather than any of the holy angels that ministered before him.—As Christ commonly called himself, and was often called by others, "the Son of man," the title may also be considered as an honourable distinction. It was indeed the Redeemer's lowest style, as he is also "the Son of God:" yet it was a peculiar honour to him to be the chief of all the sons of Adam, and the only one who was free from sin, and well-pleasing to God on his own account. And, though this was not the case with Ezekiel; yet he was highly favoured, in being admitted to these visions of God, and employed in the prophetic office, while the nation and the priestly family were in so great affliction and disgrace.—When he lay prostrate in an adoring posture upon the earth, he was not so well prepared to receive and execute the Divine mandates; and therefore he was ordered to arise and stand on his feet; and the Spirit of prophecy, communicated to him, encouraged and enabled him so to do.

V. 3-5. The Lord, appearing in vision in the likeness of a man, (i. 26,) commissioned the prophet to go in his name to the house of Israel. His personal ministry was confined to the captives in Chaldea: but the Jews in their own land, and the dispersed Israelites, were included in his commission; many of his predictions and reproofs related to them, and his writings would reach them: and though he delivered prophecies concerning other nations, yet they all had reference to the nations of Israel and Judah; (the original is *rebellious nations*.) For thus God described them; as from generation to generation they had continued to rebel against him, and were still disposed to do the same. They were a shameless, daring, and hardened race of obstinate transgressors: "impudent in their countenances and hardened in their hearts:" yet they must not be wholly given up, being favoured for their fathers' sake, and because of the Messiah that was to be raised up amongst them. A few might be better disposed; others especially of the rising generation might be reclaimed, and the rest would be left without excuse. The prophet was therefore to go to them, and to preface his message, with, "Thus saith the Lord God." And whether they would or would not regard his message; (for they were so rebellious, that he might expect many of them to treat it with contempt;) yet they would know by the event, that a prophet had been sent to them: for his predictions would assuredly be verified.

V. 6. The prophet was here warned to arm himself with courage and patience: for he must expect ill treatment from the rebels, if he faithfully stood up for the authority, law, truth, and glory of God. They were in themselves as worthless and noxious as thorns and briers; yea, as venomous and malignant as scorpions; and their company would be as uneasy to him, as the thorns and briers, which tear the flesh of those who fall down among them, or endeavour to pass through them: nay, they would attempt to destroy him as scorpions. And even their menacing words and looks would intimidate and silence him, except he were upheld by faith and the fear of God.—The prophets and messengers of God are often exhorted to take courage, without

Acts vii. 51—56. Heb. xi. 27. 32—37. m Zech. vii. 12. n ii. 6. Is. xli. 10.
xvii. 18. o 1—3. ii. 8. Job xxii. 22. Ps. cxix. 11. Prov. viii. 10. xix. 20.
1 Thes. ii. 13. iv. 1. p 15. xi. 24, 25. Dan. vi. 13. q xxxiii. 2. 12. 17.
Ex. xxxii. 7. Deut. ix. 12. Dan. xii. 1. r 27. ii. 5. 7. Zech. ix. 26. 27.

20. Mic. iii, 8.
14. Jer. i, 8, 17.
Luke viii, 15.
7. 30. xxxvii, 18.

Col. i. 28. 1 T.
2 Kings i. 4. 1
1 Tim. iv. 16.
Gen. ix. 5, 6.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life: ¹⁹the same wicked *man* shall die in his iniquity; ²⁰but his blood will I require at thine hand.

Is. lviii. 1. Jer. vi. 10. Hab. ii. 1. Matt. iii. 7. 1 Cor. iv. 14. 2 Cor. v. 11. 20.
hes. v. 14. h xviii. 4. 13. 20. xxxiii. 8. Gen. ii. 17. iii. 4. Num. xxvi. 65.
sc. iii. 11. Luke xlii. 3. 5. Eph. v. 5, 6. i xviii. 30—32. Acts ii. 40. iii. 19.
Jam. v. 19, 20. k xxxiii. 6, 9, 10. Prov. xiv. 32, John vii. 24. 1 xxxiv. 10.
xlii. 22. 2 Sam. iv. 11. Luke xi. 50, 51. Acts xx. 26, 27. 1 Tim. v. 22.

V. 12-15. As the prophet seems still to have shewn a reluctance to his work, he was supernaturally apprehended by the Spirit of prophecy, and

conveyed to the persons to whom he was to deliver his message; (*Marg. Ref.*) and the vision still continuing, he heard, as he was departing, the voice of a great rushing. This some suppose to have been an emblem of the great commotions, which he was about to predict. It, however, proceeded from the living creatures, the hosts of angels; who at the same time, "blessed the glory of the Lord from his place;" or adored the displays of his glory, in all these dispensations and appointments.—'The words imply, that though God should forsake his temple (ix. 3), and destroy the place that is called by his name: yet his presence will make a temple of every place, and multitudes of the heavenly host will always be ready to do him service.' (*Louth.*)—The noise of the wings of the living creatures, which touched each other, and the noise of the wheels, intimated that the unanimous ministrations of angels, and the dispensations of providence would concur with the predictions of the prophet.—Thus he was lifted up and taken away: but he went in great bitterness and heat of his spirit. The joy which he first experienced, in receiving the divine message, was quickly turned into anguish and dismay, at the prospect of those calamities which were coming on his people; and probably, because of the opposition which he had to encounter. But he was unable to withstand the Divine power which constrained him to proceed. Then he came to the captives at Tel-abib, &c.—'These seem to have been a distinct colony from those that are mentioned i. 3.' (*Louth.*) Here he continued seven days among the captives, without delivering his message, either making observations on their conduct, or as some think, waiting for the sabbath, as the best time to speak to them. But he was filled with terror and astonishment at what he had seen and heard. (*Marg. Ref.*)

V. 17—19. (*Marg. Ref.*) For the admonition, as well as instruction, of the prophet; that he might understand the nature of his office, and the indispensable necessity of faithfully performing it; the Lord expressly declared that he had appointed him a *watchman* to the house of Israel.—The watchmen were stationed to keep a constant look out, that they might discern the enemy of danger at a distance, and warn the people to avoid or repel them: but if they neglected to watch or to give warning, they would be chargeable with the murder of such as perished through their negligence. In like manner, a centinel in the army, though often exposed to danger from the enemy, is in greater danger from his commander, if he desert his post, or do not attend to his duty. But if the watchman gave notice of the approaching danger, and the people neglected to profit by the warning; they might indeed be cut off, but he would be guiltless. Thus the Lord had appointed the prophet to observe and to report to his people, the dangers to which their sins exposed them: this he was required to do, by hearing the word of the Lord, and warning them from him. And if he did not fairly report to the wicked the sentence of death and destruction, which the Lord had passed upon them; warning them to repent and turn from their wicked ways, that they might save their lives; they would then be cut off by divine judgments in their sins, and the prophet would be condemned as their murderer. But if he gave the wicked fair warning, and they still went on in their sins and perished; he would be free from guilt, and not be considered as accessory to their ruin. So that there were sufficient reasons, why he should be very faithful, though exposed to much contempt and persecution, and apparently unsuccessful; as this would be the only way, in which he could avoid being involved in the guilt and ruin of his people.

19 Yet ¹if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, ²he shall die in his iniquity; ³but thou hast delivered thy soul.

20 Again, ¹when a righteous man doth turn from his righteousness, and commit iniquity, ²and I lay a stumbling-block before him, he shall die; ³because thou hast not given him warning, he shall die in his sin, ⁴and his righteousness which he hath done shall not be remembered: ⁵but his blood will I require at thine hand.

21 Nevertheless, ¹if thou warn the righteous man, that the righteous sin not, and he doth not sin, ²he shall surely live, because he is warned; ³also thou hast delivered thy soul.

22 ¶ And ¹the hand of the Lord was there upon

21. Heb. x. 38. 2 Pet. ii. 18-22. 1 John ii. 19. * Heb. righteousness, 1s. lxxiv. 6. Dan. ix. 18. q vii. 19. xiv. 3. 7-9. Deut. xlii. 3. Ps. cxix. 165. *Marg.* 1s. viii. 14. Jer. vi. 21. Luke ii. 34. Rom. ix. 32. xi. 9. 1 Cor. i. 23. 2 Thes. ii. 9-12. 1 Pet. ii. 8. r 15. Lev. xix. 17. 2 Sam. xii. 7-13. 2 Chr. xix. 2-4. xxv. 15. 16. Prov. xxv. 12. Matt. xviii. 15. s xviii. 24. 26. xxiii. 12. 13. Matt. xii. 43-45. Luke viii. 15. Rom. ii. 7. 8. Heb. x. 38. 2 Pet. ii. 21. t 18. xxiii. 6. 12. Heb. xiii. 17. u Matt. xxiv. 24. 25. Acts xx. 31. 1 Cor. iv. 14. x. 12. Gal. i. 6-10. iv. 2-7. Eph. iv. 17-21. v. 5. 6. Col. i. 23. iii. 6-8. 1 Thes. iv. 6-8. v. 14. Tit. ii. 15. 1 John iii. 6-9. Rev. iii. 19. x. 20. Prov. ix. x. xvii. 10. Gal. ii. 11-13. Jam. v. 20. y 19. 1 Tim. iv. 16. z 14. i. 3. xxviii. 1.

‘The wicked man shall die in a state of sin, and be condemned to those punishments, to which death translates sinners. (John viii. 24.) Thou shalt be justly accountable for the loss of his soul, just as a man’s blood is laid to the charge of him, that is in any ways accessory to his death.’ (*Louth.*) (*Marg. Ref.*)

V. 20, 21. ‘If he that hath been instructed in the right way, turn back.’—‘His righteous deeds seemed to be done in faith and were not.’ (*Marg. Ref.*)—‘When a man who carries himself as righteous, and is in his whole course inoffensive, doth turn away from that his holy profession, and give himself over to a trade of wickedness; and I meet with him in that sinful course, and surprise him with my judgments, he shall die, &c. Those good actions, which he had formerly done, and his forepast holy carriage, shall not be so respected as to keep him from just condemnation.’ (*Bp. Hall.*) If one of the few righteous should turn aside from his religion and righteousness, to the commission of iniquity: if the heart-searching God should be pleased to lead him into such circumstances, as tended to make trial of him, and to call forth his concealed lusts, and thus to prove a stumbling-block in his way: and if the prophet should neglect to warn him of his danger, and through his neglect the man should fall and perish in his sins, notwithstanding all the righteousness that he had done, (which could not atone for his sins, and indeed could only be external;) in that case the prophet would be condemned as accessory to his destruction. But if he faithfully warned the righteous, and put them upon their guard against apostasy and iniquity; the Lord would bless his warnings to preserve them from sin, and to promote their salvation; and the prophet would also be accepted, and be pure from the blood even of such as perished notwithstanding.—The Scriptures speak of persons and characters, as they appear to men. Many, who have been *thought* true believers, have apostatized and died in sin, as far as man can see; and if indeed a real Christian should thus apostatize and die impenitent, his righteousness would not be remembered, and he would perish in his sins. But the security of the covenant of grace is this, “God will put his fear into the hearts of his people, that they shall not thus depart from him.” And the holy Scriptures are every where written in a popular style; and not with that studied regard to exact consistency, which appears in the works of very systematical divines.

V. 22-27. The prophet being powerfully impelled to follow the Divine directions, was led forth into the plain, that the Lord might further commune with him. There he had the same vision of the glory of God, with the same effects, as before. And he was ordered to go and shut himself up in his house: there to wait for more particular instructions, in solitude, prayer, and meditation. He was also informed, that they would put bands upon him; either his friends, as supposing him besides himself, or his enemies, as enraged by his predictions. Some, however, explain this of the transactions recorded in the next chapter.—His confinement and bands were emblems of the Jews, when shut up in Jerusalem by the Chaldeans; and of their bondage after the city was taken. Thus he was prevented from going among the people: nay, the Lord declared that he would cause him to be dumb, that he might not be a reprover to them because of their rebellion. Probably these restraints were meant as a rebuke to the prophet, for his unbelieving fears and reluctance to his work; and to teach him submission to the Divine will: but they were also intended to correct or punish the people, who were not disposed to welcome a faithful reprover; and probably they had shewn some tokens of contempt and enmity, whilst he sat amongst them at Tel-abib. However, the prophet would not always continue thus silent: but it was not intended that he should speak when he pleased, or when the people required him; but when the Lord spake to him. Then he would open his mouth, and enable him to deliver his message with boldness and authority; and placing life and death, the blessing and the curse, before the people, to leave them to their choice, and the effects of it, whether they would hear or forbear.

PRACTICAL OBSERVATIONS.

V. 1-15. We should readily receive the whole word of God; for every part of it is salutary and beneficial. Its doctrines, promises, precepts, warnings, examples, and denunciations, may all be turned into wholesome nourishment by faith and prayer: nay, the believer may deduce sweetness and comfort from those passages which speak terror to the ungodly, whilst he thinks

me; and he said unto me, ¹Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, ¹the glory of the Lord stood there, as the glory which I saw by the ²river of Chebar: ³and I fell on my face.

24 Then ¹the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, ²Go, shut thyself within thine house.

25 But thou, O son of man, behold, ¹they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And ¹I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, ²and shalt not be to them ³a reprover: ⁴for they are a rebellious house.

27 But when I speak with thee, ¹I will open thy mouth, and thou shalt say unto them, ²Thus saith the Lord God: He that heareth, let him hear; and he that forbeareth, let him forbear: ³for they are a rebellious house.

of Him, who hath “delivered him from the wrath to come.” The word of Christ should therefore dwell richly in us; but especially in those, who are to speak it to others; for if they are not well acquainted with it, and experienced in it, they will not be able rightly to divide it, and apply it to their hearers.—The Lord is always ready to communicate divine instruction to those, whose minds are open to receive it; and to assist their endeavours to understand the Scriptures. But, however sweet retirement, meditation, and communion with God may be; yet we must prepare also for active service. We may say upon the mount, It is good to be here: but we must descend to struggle with temptations, to endure hardships, to face opposition, to bear our cross, and to follow our suffering Lord.—The work of the ministry generally appears very pleasant in the prospect, and whilst pious men are studying and preparing for it; and doubtless it is a good and most desirable work: yet they, who mean as ministers to be valiant for the truth in this rebellious world, must prepare for severe trials and conflicts. However, we need not hesitate to speak the words of God unto the people: for if we act by his commission, and according to his instructions, we may be sure that he will bear us out. But faithful ministers will often meet with more difficulties among false brethren, than among profligates: and they, who are sent to poor Indians and pagans, have frequently found them more open to instruction and conviction, than men in christian countries. So that their hard language, not to be understood without an interpreter, has not so much impeded their success; as the daring and hardened impiety of persons, brought up under the sound of the gospel, would have done.—When sinners are very bold in the service of Satan, we should not be cowardly in the cause of God: when impiety and infidelity wax insolent and impudent; we should grow more strenuous and zealous in opposing them: and if our enemies set their faces as a flint, and make their brow as brass; the Lord can make ours as the adamant, and enable us to withstand deceivers and opposers to the face, without fearing their frowns, threatenings, or rage. But we should remember that his promises are intended to encourage us to attend on our duty. Having therefore such assurances of strength and support in the hour of trial; we can have no just cause to fear any enemy: and if we receive in our hearts, as well as hear with our ears, all the words of God; and then speak to the people, as we have opportunity, whether they will hear, or whether they will forbear; it should not greatly disquiet us, if they, who despise the commandments of God, will not hearken to our words. But though these things be our evident duty; and though there be a disposition to attend to them; yet nature will object to, and struggle against, such difficult and perilous services. And though the Spirit of God powerfully operate on our fears, affections, and consciences, and we cannot but go whither he sends us, and speak what he bids us; yet we may often feel great impatience and uneasiness, and go in the bitterness and heat of our spirit. So that, whilst angels are adoring the condescension of our God, in employing such sinful worms in his honourable work, and blessing him for the displays of his glory in his gracious dealings with us; and all are unanimously concurring in the execution of his purposes: we poor sinners, though specially favoured and honoured, may be discontented and repining at the services allotted us! Indeed it must be allowed to be very discouraging, when we are sent where there is little hope of being useful; and especially, when the more our hearers are observed, the more desperate their wickedness appears to be. It may also astonish, and almost stupify, any considerate man, to compare the awful denunciations of God’s word, with the lives of most who profess to believe it. We must not, however, spend much time, in associating with sinners, merely to make our observations; except in order to discover the best time and manner of addressing them; and even here timidity and carnal prudence will be apt to insinuate, and dispose us to conceal or soften our message. Yet if the Lord indeed intend us to preach his word, he will renew his calls, and constrain our obedience, by his strong hand upon us.

V. 16-27. What an awful, important, and arduous work, is the ministry of the gospel! If we are unfaithful, we expose ourselves to the severest indignation of God, and become guilty of the murder of the souls which perish by our default: and if we are faithful, we must expect to excite the indignation of all who do not profit by our solemn warnings. These considerations should render every one cautious, from what motives, and in

CHAP. IV.

The prophet is directed to portray Jerusalem on a tile; and by an iron pan, and lying on his side before it for a number of days, to represent the siege and taking of that city, 1—8: and to represent the famine, to which the inhabitants of Jerusalem and the captives would be reduced, by his own coarse, scanty, and ill-dressed diet during those days, 9—17.

THOU also, son of man, ^atake thee a tile, and lay it before thee, and portray upon it the city, ^beven Jerusalem:

2 And ^clay siege against it, and build a fort against it, and cast a mount against it: set the camp also against it, and set ^dbattering rams against it round about.

3 Moreover, take thou unto thee ^ean iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ^fThis shall be a sign to the house of Israel.

4 Lie thou also ^gupon thy left side, ^hand lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, ⁱthou shalt bear their iniquity.

5 For ^jI have laid upon thee the years of their iniquity, according to the number of the days, ^kthree hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

A. M. 3409.

B. C. 595.

a v. 1, &c. xii. 3, &c. 1 Sam. xv. 27, 28. 1 Kings xi. 30, 31. 1s. xx. 2—4. Jer. xiii. 1—14. xviii. 2, &c. xix. 1, &c. xxv. 10, &c. xxvii. 2, &c. Hos. 1. 2, &c. iii. xii. 10. b Jer. vi. 6. xxxii. 31. Am. iii. 2. c Jer. xxxix. 1, 2. iii. 4. Luke xix. 42—44. * Or, chief leaders. xxi. 22.

+ Or, a flat plate, or, slice.

d xii. 6, 11. xxiv. 24—27. 1s. viii. 18. xz. 3. Luke ii. 34. Heb. ii. 4. e 5, 8. f 2 Kings xvii. 21—23. g Lev. x. 17. xvi. 22. Num. xiv. 31. xviii. 1. Is. liii. 11, 12. Mat. viii. 17. Heb. ii. 18. 1 Pet. ii. 24. h Is. liii. 6. i Beginning. 1 Kings xii. 23. Ending B. C. 584. Jer. lii. 30.

s Beginning. 2 Kings xxiii. 3. 23. Ending Jer. lii. 30. || Heb. a day for a year, a day for a year. Num. xiv. 34. Dan ix. 24—26. xii. 11. 12. Rev. ix. 10. xi. 2, 3. xii. 14. xiii. 5. k 1s. vi. 2. l 1s. lii. 10. m 1s. 25. * Heb. from thy side to thy side. m 13. 16.

+ Or, spell.

n o

o 16. xiv. 13. Lev. xvi. 25. Deut. xxviii. 51, &c. 1s. iii. 1.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah ^lforty days: I have appointed thee ^meach day for a year.

7 Therefore thou shalt ⁿset thy face toward the siege of Jerusalem, ^oand thine arm shall be uncovered, and thou shalt prophesy against it.

8 And, behold, ^pI will lay bands upon thee, and thou shalt not turn thee ^qfrom one side to another, till thou hast ended the days of thy siege.

9 Take thou also unto thee ^rwheat, and barley, and beans, and lentiles, and millet, and ^sfitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side: ^tthree hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat shall be ^uby weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it as barley-cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

what manner, he engages; that he may be sure the Lord hath made him a watchman: they should teach us all to "take heed to ourselves, and to the ministry that we have received of the Lord, that we may fulfil it;" and to guard against ambition, avarice, and every thing that may tempt us to unfaithfulness: they should excite us to continual prayer for the increase of faith, spiritual knowledge, and that sufficiency which the Lord alone can bestow; and to keep before our minds the awful account that must be rendered if sinners perish by our fault; that "the fear of him, who is able to destroy both body and soul in hell," may subordinate all our fears of those, "who can only kill the body, and after that have no more that they can do." We cannot indeed prevail with men to attend to the truths and will of God; but we may hear his word, and declare it unto them, shewing them plainly both their danger and their remedy: and if we do this fully and faithfully, we shall deliver our own souls, even though they perish in their sins. We should also remember, that we are required, not only to encourage and comfort those, who appear to us to be righteous: they too must be warned; for it is by such warnings, that the Lord puts the upright upon their guard, and thus they are preserved from sin unto salvation; and the minister is also exempted from guilt, as to those who deceive themselves, or turn back and perish in their evil ways. For many, of whom men have been most confident, have grown high-minded and secure; have met with stumbling-blocks in their way, and have fallen and died in their iniquity. So that nothing, except actual perseverance, absolutely evinces the reality of grace and soundness of heart; and the unfaithful preacher, who does not warn men of these dangers, becomes guilty of their ruin, and their blood will be required at his hands. Surely then we should study to be very explicit and particular in our ministry; and seek to profit, rather than to please or be commended by our hearers! And surely the hearers of the gospel should not expect from those, who watch for their souls and have such an account to give of their ministry, smooth and soothing discourses; but very alarming and distinguishing warnings, exhortations, and reproofs. Gentleness and caution are not the most requisite qualifications for a watchman, when the house is on fire, or the assassin about to murder those who are asleep. They do not accuse him of impertinence or rudeness, if he awake them even with noise and violence; but in such a case prefer earnestness to courtesy: and should they not judge in like manner, when their souls are in danger? And ought not the feelings of the minister, who fears lest the blood of the people should be required at his hands, be consulted, as well as those of the auditors, who cannot endure to hear of the terror of the Lord?—But even where the minister does not allowedly temporize, but is obedient in many things to the word of God; he may in others expose himself to rebuke and chastisement, by timidity and procrastination; and the Lord sometimes lays aside for a season such as have sinfully declined opportunities of usefulness. Where, however, the heart is upright, they will profit even by such rebukes and suspensions.—The Lord's condescension in shewing us his glory, and communing with us sinful worms, notwithstanding our peevishness, is very wonderful: but he will convince us of our insufficiency for any good thing, if he intend to use us as his instruments.—Meditation, study, and prayer are proper preparations for service; yet after all, we should be dumb, when called to speak in the Lord's name, if he did not open our mouths, give us our message, and supply us with utterance and boldness.—By painful experiences his servants are taught humble submission, and dependence on him; and if they adhere to their instructions, they will be a sweet savour unto God, both in those who hear, and in those who rebelliously reject or abuse their word; and whoever attempts to silence them, takes the readiest way of bringing the heaviest judgments on himself and on the community to which he belongs.

NOTES.

CHAP. IV. V. 1—8. The captives in Chaldea, as well as the Jews in their own land, vainly hoped that Jerusalem would be preserved, and that they

should be delivered from the power of the king of Babylon: but Ezekiel by this sign was ordered to shew them the contrary. It is probable that this occurred, whilst he was shut up in his own house, and unable to speak to the people: for by signs he might instruct such as came to him; and when his extraordinary conduct came to be known, many would go to see him from different motives. Thus the affair would become generally known amongst the captives; and in due time be published and explained to the whole nation. It seems to have been a real transaction, and not a vision; and all objections to this construction, taken from the uneasiness of the prophet in the situation here described, arise from forgetfulness of the power of God, who can render his servants easy in any situation.—He was ordered to draw a picture of Jerusalem on a tile, (an emblem of the meanness to which sin had reduced that holy city, and the speedy destruction that awaited it;) that so by a general likeness every spectator might know what city was intended. He was then directed to place around it the similitude of those engines and works, that were used in sieges; and to take an iron pan, or a circular piece of iron, to place round the city as a wall; denoting the fortifications of Jerusalem, and the obstinate defence that would be made by its inhabitants. He himself represented the besiegers, by setting his face against the picture of the city. For three hundred and ninety days he was ordered to lie on his left side: these days denoted so many years; and may be calculated from the establishment of idolatry by Jeroboam in the kingdom of Israel, to the final desolations of the whole land by Nebuzaradan, in the twenty-third year of Nebuchadnezzar, which the best chronologers compute to have been exactly three hundred and ninety years. (Jer. lii. 30.) In the siege of Jerusalem, and the ruin of the nation, they bare the punishment of their iniquity committed during those years; and Ezekiel, by lying so long on his left side, as a sign to them, typically bore it for them.—When he had accomplished those days, he was ordered to lie forty more, on his right side; which represented the forty years, that intervened betwixt Josiah's reformation, and the same final desolations of the land, and were the more immediate cause of that catastrophe.—Some think that these four hundred and thirty days relate also to the days of the siege, deducting some time for the departure of the besiegers, when they went to fight with the Egyptians: but this is uncertain.—The prophet was thus required to set himself against Jerusalem, and to make bare, or stretch out, his arm, to represent the force and fury, with which the Chaldeans would conduct the siege. By this sign he prophesied against it; and the Lord would lay bands on him; that is, he would powerfully enable, and even constrain, him, to lie quietly in the posture appointed him, till the days were accomplished. (Note, viii. 1.)

V. 9—17. The prophet was moreover ordered to represent the famine, that would prevail during the siege and among the captives, by the food which he used whilst thus made a sign to them. His bread, which was his chief or only support, was to be made of different sorts of grain and pulse mixed together, several of which were seldom used for bread, except in times of urgent scarcity. This he was ordered to prepare beforehand for the three hundred and ninety days, during which he lay on his left side; for he might afterwards prepare for the other forty days. Of this coarse and unpalatable bread he was allowed not much more than ten ounces a day, as small a quantity as life could well be supported with; nor was he to drink more than about a pint and half of water a day, without any other liquor. This denoted, that the besieged Jews, and afterwards the captives, would be reduced to very scanty allowance of the coarsest food; and that they would suffer as much by thirst as by famine.—This bread was to be eaten as barley-cakes, as ordinary food, dressed in the meanest and hastiest manner: and to shew how the Jews would be reduced to feed on such things, as at other times they would have nauseated, and that they would be constrained to disregard the distinction betwixt clean and unclean meats; he was ordered to use human dung, as fuel in baking the cakes, and to do it in the

13 And the LORD said, ^aEven thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, ^aAh Lord GOD, behold, ^amy soul hath not been polluted: for from my youth up, even till now, ^ahave I not eaten of that which dieth of itself, or is torn in pieces; neither came there ^aabominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, ^aI will break the staff of bread in Jerusalem, and they shall ^aeat bread by weight, and with care; and they shall drink water by measure, and with astonishment.

17 That they may want bread and water, and be astonished one with another, ^aand consume away for their iniquity.

CHAP. V.

The prophet is ordered to shave off his hair; and to divide, burn, cut, and scatter it, as an emblem of the dealings of God with the Jews, 1-4. The sign applied to Jerusalem and its inhabitants: their enormous crimes exposed, and dreadful judgments denounced, 5-17.

AND thou, son of man, take thee a sharp knife, ^atake thee a barber's razor, and cause it to pass upon thine head, and upon thy beard: ^bthen take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of ^athe city, ^cwhen the days of the siege are

sight of the people that they might know it.—The prophet seems not to have objected to any other part of the Lord's injunctions, except this. He did not urge, that the representation of the siege would expose him to contempt; that it would subject him to reproach, thus to appear as the enemy of Jerusalem; that the allotted provisions were so coarse and scanty, that his health would be ruined by living so long on them; or that the posture, in which he was to lie would be very painful and distressing. In all these respects he unreservedly acquiesced: but supposing, that by this last appointment he should contract ceremonial defilement; he objected that he had never been used to pollute his soul by eating any thing unclean, from his youth up to that day. (*Marg. Ref.*) And though his scruple was groundless, yet the Lord condescended to allow him to use cow's dung for fuel, instead of human dung. By the subsequent explanation it appears, that though the hardships to be endured by the captives might be included; yet that the famine, which raged in Jerusalem during the siege, was principally intended. Then the Lord would break the staff of bread, which is the chief support of life: and their bread and water being measured to them in very small quantities, they must eat and drink with astonishment; perceiving how fast their scanty stock of provisions wasted, and how soon they were likely to perish miserably by hunger.

PRACTICAL OBSERVATIONS.

All our powers and capacities should be used, in receiving instruction from God, and in promoting his glory, as far as they are capable of it. In various ways he preaches to our senses: his word addresses our ears as the avenues to the heart; the sacramental signs and pledges of spiritual blessings preach to our eyes, that by them we may be instructed and affected. These external representations often appear mean and despicable to the proud, carnal, and ignorant, who look no further than the outward sign: but to the humble, enlightened, and spiritual mind, they are replete with instruction, caution, and encouragement. For such persons will enquire into the meaning of every external observance, especially those which are of divine appointment; and search out their use and intention, that they may profit by them.—The Lord often calls his most favoured servants to the sharpest sufferings and the hardest services; which would be very distressing to them, were they not assured of proportionable supports. But no self-denial, labour, scanty unsavoury fare, hard lodging, or uneasy posture, can render those uncomfortable, to whom the Lord manifests his gracious presence, and communicates his abundant consolations.—When we consider what severe and long-continued self-denial our gracious God of old required of his servants; and recollect that it was their wisdom and happiness as well as duty to render it; we shall be the better reconciled to the exercise of that moderate self-denial to which he calls us; and shall be shamed out of our reluctance to it, and impatience under it.—They, who love the souls of men, would be ready to endure any temporal inconvenience or suffering, to bring them to a sense of their guilt and danger, and to take them off from presumptuous confidences: and as example is more convincing than words; it behoves all, who desire to be useful ministers, to habituate themselves to a holy indifference about worldly pleasures and interests; that they may exemplify the duties which they inculcate, and, by their obedience to apparently hard commands, put those to shame, who refuse obedience in the most favourable circumstances.—Indeed, when we consider with what evils sin hath filled the earth, we should all prepare for the worst: we know not how soon we may be forced to eat our refuse food by measure, and to drink our short allowance of water with astonishment; and be glad of the meaneast sustenance which we now loathe and throw away. But if Jesus have delivered us from the wrath to come, and we have long been habituated to the practice

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p Dan. i. 8. Hos. ix. 3, 4.
q ix. 8. xx. 49.
r Acts x. 14.

s Ex. xxii. 31.
Lev. xi. 39, 40.
xvii. 15.
t Lev. xix. 7.
Deut. xiv. 3. Is. lxvi. 17.

u v. 16. xiv. 13.
Ps. cv. 16. Is. iii. 1.
x. 11. xii. 18.
19. Lev. xvi.
26. Ps. lx. 3.
Lam. i. 11. iv. 9, 10. v. 9.
y xxiv. 23. Lev. xxvi. 53.

CHAP. V.

a xlv. 20. Lev. xxi. 5. Is. vii. 20.
b Dan. v. 27.

c 12. Jer. ix. 21.
22. xv. 2. xxiv. 10. xxviii. 2.
d iv. 1, 2.
e iv. 3-5.

f 12. xii. 14. Lev. xxvi. 33. Jer. ix. 16. Am. ix. 2, 3.
g 3 Kings xxv. 12. Jer. xxxix. 10. xl. 6. li. 15.
Matt. vii. 14.
Luke xiii. 23.
24. 1 Pet. iv. 18.
h 2 Kings xxv. 25. Jer. xlii. xlv. lii. 39.
i Jer. iv. 4. xlviii. 45.
k iv. 1. Jer. vi. 6.
Luke xxii. 10.
20. 1 Cor. x. 4.
l xvi. 14. Deut. iv. 6. Mic. v. 7.
m Deut. xxiii. 15.
—21. 2 Kings xvii. 9-20. Ps. cxi. 20. Rom. i. 23-26.
n Neh. ix. 17. Ps. lxxviii. 10. Jer. vii. 5. ix. 6. xi. 10. Zech. vii. 11.
o 11. xvi. 47. 48.
54. 2 Kings xxi. 9—11. 2 Chr. xxxiii. 9. Jer. ii. 10, 11.
p xv. 7. xxi. 3.
xxvi. 3. xxviii. 22. xxxv. 3.
xxxix. 1. Lev. xxvi. 17. &c.
Deut. xxix. 20.
Jer. xxi. 9.
13. Lam. ii. 5. iii. 3. Zech. xiv. 2, 3. Matt. xxi. 7.
q xxv. 2, 6. xxvi. 2. xxix. 6, 7. xxxv. 10—15.
Deut. xxix. 9.
23-28. 1 Kings ix. 8, 9. Jer. xxii. 8, 9. xxiv. 9. 1. 7. Lam. ii. 15-17.

fulfilled; and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind, and, ^aI will draw out a sword after them.

3 Thou shalt also take thereof ^aa few in number, and bind them in thy ^askirts.

4 Then ^btake of them again, and cast them into the midst of the fire, and burn them in the fire; ^cfor thereof ^dshall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD: ^eThis is Jerusalem: ^fI have set it in the midst of the nations and countries that are round about her.

6 And ^gshe hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: ^hfor they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, ⁱneither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord GOD, Behold I, ^jeven I, ^kam against thee, and will execute judgments in the midst of thee, ^lin the sight of the nations.

of holiness; we shall more fear sin and pollution, than any external hardship: and whatever troubles we experience, we shall not be left to consume away in our iniquities.—No external profession or privilege can exempt sinners from deserved punishment; the Lord will set his face against hypocrites, as well as infidels and profligates; and his ministers must do the same, however they may be reviled for it.—All, who do not repent and believe the gospel, must at length bear their own iniquity in that place of torment, where not so much as a drop of water can be procured to cool the tongue; and they, who are connected with the wicked, often suffer many temporal afflictions in consequence of it. But Christ alone bare our sins, in his own body on the tree: to expiate our guilt, he fasted, thirsted, agonized, and died. They, who believe in him, "shall not come into condemnation; but are passed from death unto life:" and as he shews such compassion even to their scruples; they should not attempt to impose on their brethren the most indifferent observances, which are professedly declined from a principle of conscience.

NOTES.

CHAP. V. V. 1-4. This command seems to have been given about the same time as the foregoing. The barber's razor was to be used in shaving his head and beard; the sharp knife or sword, in smiting a division of the hair: or it may be rendered, "take thee a sharp knife, *even* take thee a barber's razor;" the former may be understood of any sort of sharp instrument, the latter describing the kind. Jerusalem had been the head of the nation of Israel, and the most favoured city upon earth: her numerous inhabitants were her ornament and strength, as the hair is the ornament of the head, and the beard is the token of manhood. But the city was to be desolated and levelled with the ground: as the head is bared when the hair and beard are shaven off. Then her ornament and strength were taken away: and as the shaving of the Nazarite disannulled his vow; so perhaps this indicated that the token of her consecration to God was destroyed by her sins. This shewed the severity of the judgments of God; and the weighing of the hair intimated the strict justice and exact wisdom, in which the inhabitants of Jerusalem were consigned to their several punishments. The third part of the hair, which was burned with fire in the midst of the city, (that is, the picture of the city, before mentioned,) at the end of the siege (or the days which the prophet lay before it,) (*Notes, iv.*) denoted, that a third part of the Jews, who had taken refuge in Jerusalem, would perish by famine, pestilence, or conflagrations, during the siege, or when it was terminated: the third part, smitten with a knife or sword, represented those, who were slain by the besiegers in attempting to escape; and the third part scattered in the wind, represented those, who fled or were carried captives into other countries; who would be pursued by the justice of God and the cruelty of their enemies, into every place. A few hairs which the prophet bound in his skirts, as if they were to be preserved, of which some were afterwards cast into the fire, signified the remnant, who were left in the land under Gedaliah, and seemed to have acquired a settlement; till the murder of Gedaliah, and the flight of the rest into Egypt, overturned the whole design. Most of them perished miserably: and the Chaldeans, exasperated by their defection to the Egyptians, seem to have treated the other Jews with greater severity on their account, and to have utterly desolated the land.—*Marmonides* observes, that the priests were forbidden to shave their heads, in the time of mourning, from whence he concludes that this was performed only in vision. But there is no need of such an evasion, to answer the difficulty; for the immediate command of God to any prophet is a sufficient discharge from any obligations of the ceremonial law. So *Elijah* offered sacrifice on mount Carmel, contrary to the rule of the law. (*Deut. xli. 5. 1 Kings, xviii. 20.*) (*Louth.*)

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity.

12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds; and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger, and in fury, and in furious rebukes. I the Lord have spoken it.

Deut. xxviii. 65. Jer. xlii. 16, 47. 22. xliii. 10, 11. xlv. 27. Am. ix. 4. e vi. 19. vii. 8. xiii. 13. xxi. 8, 21. Jer. xxx. 12. Lam. iv. 11, 22. Dan. ix. 2. xi. 36. f xvi. 42. xxi. 17. xlii. 23. xlv. 13. g Is. i. 24. Zech. vi. 8. h vi. 10. xxxvi. 5, 6. xxxviii. 18, 19. Is. ix. 7. lix. 17. i xxii. 4. Lev. xxvi. 31, 32. Deut. xxviii. 37. 2 Chr. vii. 20, 21. Neh. ii. 17. Ps. lxxv. 3-10. lxxix. 1-4. Is. lxiv. 10, 11. Jer. xix. 8. xxiv. 9, 10. xlii. 18. Lam. i. 4, 8, 15, 16. v. 18. Mic. iii. 12. k 8. 1 Deut. xxix. 24-28. Is. xxvi. 9. Jer. xxii. 8, 9. 1 Cor. x. 11. m xxv. 17. Is. lxvi. 15, 16.

V. 5-10. The Lord here explained this sign to be, (that is, to represent,) Jerusalem. He had placed that city in the midst of the most populous and prosperous nations then on earth, as the place of his temple, and the centre of his worship; that his perfections, truths, laws, and ordinances might be known to others, for the glory of his name. Thus she was as the head among the cities and nations of the earth.—'It was a city set on a hill, on purpose that it might be a pattern of religion and virtue to them.' (Lowth.) But the inhabitants of this favoured city had abused the ordinances of God, as the cloak or occasion of their sins: they had changed the glorious object of their worship for the most worthless idols and superstitions; they went further from his statutes, and more multiplied their abominations, than the gentiles themselves: they were not content with copying the judgments, the rites, customs, or worship of any one heathen nation; but they collected from them all, and improved upon them all! And as they thus dishonoured God among the heathen; he determined to vindicate his insulted honour in their sight, by executing vengeance upon the Jews with a severity as unexampled as their guilt. Insomuch, that in the extremity of famine, they should eat one another; even parents should eat the flesh of their children, and children of their parents, without any distinction; whilst the wretched remnant of them would be dispersed into every part of the earth. The destruction of Jerusalem and the captivity of its inhabitants by the Chaldeans were primarily intended; and yet the desolations and dispersions afterwards caused by the Romans formed a still more awful accomplishment of the prophecy. (Marg. Ref.)

Multiplied. Your idols are in greater number, and your 'superstitions more than among professed idolaters.'

Scatter. 'This is another judgment threatened against them by Moses, and remarkably fulfilled in their last dispersion; when every part of the world hath some share of them, and yet they live every where like strangers, only upon sufferance.' (Lowth.)

V. 11, 12. (Marg. Ref.)

V. 13. Comforted, &c. Such expressions are used in accommodation to our apprehensions. If a man has been greatly injured and dishonoured; he is comforted, when he obtains satisfaction for the injury, and can wipe away the disgrace. The Jews had greatly dishonoured God, and caused the heathen to blaspheme his holy religion: but his judgments executed on them manifested his power, justice, holiness, and truth; stopped the mouths of blasphemers, and reflected honour on his law and worship. Such 'vengeance belongeth unto God;' and he was determined not to rest, till he had satisfied his justice, and glorified his name in their condign punishment; and in this he would take pleasure. For though he delights not in the death of a sinner; yet he delights in acting in a manner worthy of himself, even in taking vengeance on incorrigible rebels. This sentence he had denounced in his zeal for his own glory; and he would accomplish it, in most tremendous vengeance upon the Jews.

V. 14-17. (Marg. Ref.)—The event would shew, that God had denounced these tremendous judgments, from a due regard to the honour of his own

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r Lam. iv. 6, 9. Dan. ix. 12. Am. iii. 2. Matt. xxiv. 21. s Lev. xxvi. 29. Deut. xxviii. 63 -57. 2 Kings vi. 29. Is. ix. 20. xlix. 26. Jer. xix. 9. Lam. ii. 20. iv. 10. t 2. li. vi. 8, xx. 23. xlii. 15. xxxvi. 19. Lev. xxvi. 33. Deut. iv. 27. xxviii. 64. xxxii. 26. Neh. i. 8. Ps. xlv. 11. Jer. ix. 16. xlv. 12. 17. Am. ix. 9. Zech. ii. 6, vii. 14. Luke xxi. 24. u Num. xiv. 28-35. Ps. xcv. 11. Am. viii. 7. Heb. vi. 13. x viii. 5, 6, 16. xlii. 38. xlv. 7. 2 Kings xxi. 4. 7. xlii. 12. 2 Chr. xxxiii. 4. 7. xxxvi. 14. Jer. xvi. 9-11. xxxii. 31. y vii. 20. xi. 18. 21. Deut. vii. 25. 26. Jer. xvi. 18. s xxix. 15. Jer. x. 24. Marg. Rom. xi. 12. a vii. 4, 9. viii. 18. ix. 5, 10. xlv. 14. Deut. xli. 10. Zech. xi. 6. Mal. iii. 17. Rom. viii. 32. xi. 21. 2 Pet. ii. 4, 5. b 2. vi. 12. Jer. xv. 2. xxi. 9. Zech. xlii. 7-9. c 2. 10. vi. 8. Jer. ix. 16. Zech. vii. 14. Lev. xxvi. 33. d 2. xii. 14. e vi. 19. vii. 8. xiii. 13. f xvi. 42. xxi. 17. xlii. 23. xlv. 13. g Is. i. 24. Zech. vi. 8. h vi. 10. xxxvi. 5, 6. xxxviii. 18, 19. Is. ix. 7. lix. 17. i xxii. 4. Lev. xxvi. 31, 32. Deut. xxviii. 37. 2 Chr. vii. 20, 21. Neh. ii. 17. Ps. lxxv. 3-10. lxxix. 1-4. Is. lxiv. 10, 11. Jer. xix. 8. xxiv. 9, 10. xlii. 18. Lam. i. 4, 8, 15, 16. v. 18. Mic. iii. 12. k 8. 1 Deut. xxix. 24-28. Is. xxvi. 9. Jer. xxii. 8, 9. 1 Cor. x. 11. m xxv. 17. Is. lxvi. 15, 16.

n Deut. xxxii. 23. 24. Ps. vii. 13. xci. 5-7. Lam. iii. 12. o iv. 16. xlv. 13. Lev. xxvi. 26. 2 Kings vi. 25. Is. iii. 1. p xiv. 15. 21. xxxiii. 27. xxxiv. 25-28. Ezech. xlii. 29. Lev. xxvi. 22. Deut. xxxii. 24. 2 Kings xlii. 25. Jer. xv. 3. q 12. xiv. 19. xxxviii. 23. r vi. 12. xxi. 3. xlii. 47. s 13. 15. xlv. 21. 24. xli. 32. xlii. 14. xlv. 14. xxx. 14. xxxvii. 14.

CHAP. VI.

a iv. 7. xlii. 17. xx. 46. xxi. 2. xxv. 2. xxxviii. 2, 3. b xix. 9. xxxiii. 13. xlv. 14. xxxv. 12. xxxvii. 22. Josh. xi. 21. c xxxvi. 1-4. 8. Jer. xlii. 29. Mic. vi. 2. d Jer. ii. 20. iii. 6, 23. e Lev. xxvi. 30. Is. xlvii. 9. f Or, sun-images so. 6. 2 Chr. xiv. 5. xxxiv. 4. Jer. xlii. 13. Marg. g Is. vi. 11. Jer. ix. 19. Zeph. iii. 7. h Is. lxiv. 1-12. xxxii. 13, 14. lxiv. 10. Jer. ii. 15. ix. 11. x. 22. xxxiv. 22. Mic. iii. 12. Zeph. i. 2-6. lxx. 18. i vi. 39. Lev. xxvi. 30. Jer. xvii. 3. Hos. x. 8. k xxx. 13. Is. ii. 18, 20. xxxvii. 9. Hos. x. 2. Mic. i. 7. v. 13. Zeph. i. 3, 4. Zech. xlii. 2. l Ps. cxv. 8. Is. i. 31. Hab. ii. 18.

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread.

17 So will I send upon you famine, and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

CHAP. VI.

A prediction of the destruction of the idols and idolaters of Israel, and that a remnant should be saved, 1-10. The prophet is ordered to use vehement expressions, to shew his detestation of the sins, and his sorrow for the calamities of his people, 11-14.

AND the word of the Lord came unto me, saying, 2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

name, which would also assuredly induce him to accomplish them in the most awful manner.

PRACTICAL OBSERVATIONS.

It is so difficult to make men sensible of their guilt and danger; that we should employ for this purpose every expedient, argument, or illustration that we can devise.—The severest vengeance of God is regulated by the most perfect wisdom and justice; every distinction, when abused, increases guilt and condemnation; and to whatever refuge sinners flee, the fire and sword of the Lord's indignation will overtake them.—The professors of Christianity are as a city on a hill, in the midst of the nations of the earth; their conduct cannot be hid. If it consist with their holy profession, God will be glorified, his truths and worship recommended, and a blessing through them communicated to mankind. But, alas! too many of them are the vilest of men: they depart from God's judgments and statutes more than the blind pagans; they turn his grace into licentiousness, and exceed in fraud, oppression, cruelty, impiety, and iniquity, the worst of the idolaters, among whom they disgrace the christian name. But let such persons read, in the temporal judgments executed on the Jewish nation, the awful sentence, which will be denounced against them in the day of wrath, when God shall deal with them according to their abominations. However he may now spare guilty nations or individuals; he will then have no pity on those, who have defiled his sanctuary, and disgraced his gospel, with their detestable things. Nor will he rest or be comforted respecting them, till by their condign punishment he have wiped off the dishonour, which their crimes have cast upon his name and cause; and until he have satisfied his justice, in executing the most dreadful denunciations which he hath spoken in his zeal. Nor let those churches, who have changed, or made of none effect, his judgments and statutes, that they might observe their own traditions, and maintain their detestable idolatries and superstitions, expect to escape the doom of Jerusalem. By sore judgments will the Lord plead against them, and make them a reproach, a taunt, an instruction, and an astonishment; for he hath spoken, and all shall know his truth in the accomplishment of his word. But let us be instructed by such examples and warnings; let us intreat the Lord to glorify himself in our salvation; and let us endeavour to "adorn the doctrine of God our Saviour in all things." Then will he rejoice over us to do us good; all his promises will belong to us, all his perfections be engaged for our salvation; and only with our eyes shall we behold, and see the destruction of the wicked.

NOTES.

CHAP. VI. V. 2, 3. The mountains in the land of Israel, or the whole land of promise, had been polluted with the idolatries of the people: the prophet was therefore ordered to look towards them, and address his predictions to them; as if present, and capable of hearing his word; but the hills and valleys, and other parts of the country, were concerned in it. This was a rebuke of the stupidity of the people; and intimated, that the Chaldeans would shortly desolate the whole land of Judah, as the Assyrians had done that of Israel.

7 And the slain shall fall in the midst of you: and ye shall know that I am the Lord.

8 Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations, whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord God, "Smite with thine hand, and stamp with thy foot, and say, 'Alas, for all the evil abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place

u xxi. 14. 17. Num. xxiv. 10. Is. lviii. 1. Jer. ix. 1. 10. x ix. 4. Jer. xxxv. 7. Joel i. 15. Am. v. 16. Rev. xviii. 10, 16—19. y v. 12. xlv. 21. Jer. xv. 2, 3, xvi. 4. xlvii. 10. z Dan. ix. 7. a v. 13. Is. xl. 2. Lam. iv. 11, 22. b 4—7. Is. xxxvii. 20, 36—38. c x 28. 2 Kings i. 17. 2 Kings xvi. 4. Is. i. 29. lvii. 5—7. lxx. 3, 4. lxxi. 17. Jer. ii. 20. iii. 6. Hos. iv. 13.

V. 4. 'This verse is plainly taken from Lev. xxvi. 30. The word *hamannim*, images, is generally supposed to mean such as were erected to the honour of the sun.' (*Louth.*)—The peculiar, and, as it might previously have been thought, unlikely event, of the Babylonish captivity, in entirely terminating gross idolatries in Canaan, and among such Jews or Israelites as were not incorporated with the gentiles, is here emphatically predicted.

V. 7. 'The judgments God intended to bring on the Jews, would make the most hardened and stupid sinners sensible, that this was his hand.' (*Louth.*)

V. 8—10. The Lord did not intend that the nation of Israel should be utterly destroyed by these judgments. A small remnant should be reserved in mercy, though all deserved to perish: these should escape the sword that would be drawn out after the captives; and at length be led to remember the Lord, and their obligations to him, and rebellion against him. They would then recollect their proneness to idolatry from age to age, by which they had wearied out his patience and goodness; even as a beloved wife breaks the heart of her husband by her continual adulteries, and by shewing a disposition to prefer every man she looks on to him. Thus they would learn to abhor themselves, and would become loathsome in their own sight; when they reflected on their base and ungrateful conduct towards the Lord, who had so greatly favoured them: and they would know his power, truth, and justice, in the execution of the predicted evils upon them; and would confess, that they were not vain words, as they had once thought them, nor pronounced without cause; but that they deserved all that they endured. Then they would fear God, forsake all idolatry, and return to his worship and service.

V. 11. The exceeding wickedness and insensibility of the Jews, and the terrible calamities coming upon them, required that the prophet should express his concern in the most emphatical manner: he was therefore directed, as one carried away with the earnestness and vehemency of his mind, to smite with his hand and to stamp with his foot; whilst he exclaimed against the abominations of the people, and denounced the judgments of God upon them. This might give many of them an occasion to revile or ridicule him, as enraged, or beside himself; but it might also tend to awaken some of them to a serious consideration of the predictions which he delivered with so much earnestness.

V. 14. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

Whatever men idolize or abuse to sin, will tend to their hurt, or be involved in their ruin; and they, who hate the knowledge of God through love of sin, shall be made to know him by experiencing the power of his wrath. The superstitions, that many trust to for safety, often prove the immediate cause of their ruin: and it is as awful for a sinner to be cut off in the act of worshipping an image or a creature, as in the practice of the grossest immorality; for the Lord is a jealous God, and will not give his glory to another. However poor benighted pagans may be spared in their idolatries; if the mountains of Israel, the countries favoured with the oracles of God, become the receptacle of such abominations; they may expect his severest vengeance; and it will not be long before idols and idolatry will be as awfully and effectually destroyed out of the Christian church, as they were from among the Jews. Men's wickedness springs from forgetfulness of God, and disregard to their relations and obligations to

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where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord.

CHAP. VII.

The desolations of Israel immediately to take place, 1—15. The penitent mourning and distress of them that escape, 16—19. The sanctuary given up to be defiled, for the abominations there committed, 20—22

CHAP. VII.

a xii. 22. xxi. 2.

xi. 2. 2 Chr.

xxiv. 7.

b 3, 5, 6. xi. 13.

Gen. vi. 13.

Dout. xxii. 20.

Jer. v. 31. li. 13.

Lam. iv. 18.

Am. viii. 2. 10.

Matt. xxiv. 6.

Is. 14. 1 Pet. iv.

7.

c 8, 9. v. 13. vi. 3.

—7, 12, 13.

d 8, 27. xi. 10, 11.

xvi. 38. xxviii.

30. xxxiii. 20.

Is. vii. 13. lxxii.

10. Am. ii. 13.

r xx. 7. 21. 28.

xxii. 14—16.

Num. xvi. 39.

2 Kings xvi. 10.

2 Pet. ii. 14.

s vii. 16. xii. 16.

xvi. 63. xx. 43.

xxxvi. 31. 32.

Jer. xxvi. 39.

Job'liii. 6. Is.

lxix. 6. Jer.

xxx. 18, 19.

t 7. xiv. 22, 23.

Jer. v. 12, 14.

xlv. 28. Dan.

ix. 12. Zech. i.

6.

u xxi. 14. 17.

Num. xxiv. 10.

Is. lviii. 1.

Jer. ix. 1. 10.

x ix. 4. Jer. xxxv.

7. Joel i. 15.

Am. v. 16. Rev. xviii.

10, 16—19.

y v. 12. xlv. 21.

Jer. xv. 2, 3, xvi.

4. xlvii. 10.

z Dan.

ix. 7. a v. 13.

Is. xl. 2. Lam.

iv. 11, 22.

b 4—7. Is. xxxvii.

20, 36—38.

c x 28. 2 Kings

i. 17. 2 Kings

xvi. 4. Is. i.

29. lvii. 5—7.

lxx. 3, 4. lxxi.

17. Jer. ii.

20. iii. 6.

Hos. iv. 13.

f xi. 21. xvi. 43.

xxii. 31. xxviii.

49. Jer. xvi. 18.

xxv. 14. Hos. ix.

7. xii. 2. Heb. x.

30.

g 27. vi. 7. 14.

xii. 20.

h v. 9. 2 Kings

xxi. 10, 13. Dan.

ix. 12. Am. iii.

2. Nah. i. 9.

Matt. xxi. 21.

i 3. Jer. xiv. 27.

Is. xvii. 14.

Am. iv. 13.

m 12. xxi. 23—25.

Is. xiii. 22.

Zeph.

ii. 3.

1 Gen. xix. 15.

24. Is. xxii. 5.

Jer. xxx. 7.

z Or, Echo.

ii. 14—16.

1 Pet. iv. 17.

Is. xxii. 5.

Jer. xxx. 7.

z Or, Echo.

him. Whatever therefore brings them to remember him and their sins, should be considered as a blessing. True repentance springs from the knowledge of God and of ourselves: this shews the evil and malignity of our transgressions, the depraved propensity of our hearts to depart from him; and the innumerable provocations committed against him, in our thoughts, words, and works, by all our faculties and senses, our bodies and souls. Then we perceive how much we have done to abuse his goodness, weary out his patience, and violate our engagements and obligations to him: our self-justification and self-admiration will be turned into humble confessions of guilt and self-abhorrence before God: and this will lead us to hope only in his mercy, to acknowledge his truth and justice in all our corrections, and to return to his service with uprightness of heart, renouncing all our formerly beloved, but now loathed idolatries and iniquities. But men are generally far from this penitent frame of mind; they cavil at the threatenings of Scripture as severe or unjust, or they disregard them as vain words; and are secure and confident upon the brink of destruction. It therefore behoves such of us as are called to preach the word of God, to speak and act as men in earnest, who are deeply affected with abhorrence of the sins against which we protest, and with compassion for those against whom we denounce the vengeance of God. This vehemency of language and gesture will excite the disgust, the ridicule, or the rage of proud and carnal men, and expose us to contempt and calumny: but if we know the worth of souls, and the danger to which unbelievers are exposed; we shall deem every sinner, who takes warning to flee to Jesus for deliverance from the wrath to come, an abundant recompense for the derision and obloquy, that we meet with from thousands, who are thronging the broad road to destruction; and who will soon be convinced, that no earnestness could be too great in such a cause.

NOTES.

CHAP. VII. V. 2. The abrupt manner, and the many repetitions, of this prophecy, shewed that the prophet was greatly affected by the prospect of the calamities that he predicted: as men cry, Fire, fire! Thieves, thieves! when they or others are in imminent danger. The Lord had long spared the people, or only inflicted partial judgments; but the end was now come to their establishment and prosperity; and his vengeance would desolate the four corners of the land, including Israel as well as Judah. (*Marg. Ref.*)

V. 4. *In the midst, &c.* The dire consequences of Israel's abominable idolatries and iniquities, would be manifest in those very places where their crimes had been committed. (*Marg. Ref.*)

V. 5. *An only, &c.* 'That evil is come upon thee which alone shall make a dispatch of thee; there will need no other to second it.' (*Bp. Hall.*)—'Such an evil, as shall comprehend all other calamities in it.' (*Louth.*)—An unprecedented evil, of itself sufficient to ruin the nation. (*1 Sam. xxvi. 8.*) This was come, or near at hand: for the prediction seems to have been delivered about three years before Jerusalem was besieged.

V. 6. (*Note, 2.*)—'A destruction, which shall be fatal to a great part of those that go into captivity; as well as to those who are consumed in their own country.' (*Louth.*)

V. 7. The predicted day of vengeance which watched for the Jews, was at hand: the day dawned, the tokens of approaching ruin were discernible; the

8 Now will I shortly ^opour out my fury upon thee, ^pand accomplish mine anger upon thee; ^aand I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense ^{thee} according to thy ways, and thine abominations ^{that} are in the midst of thee; and ye shall know that I ^{am} ^{the} LORD that smiteth.

10 Behold the day, ^bbehold, it is come: ^{the} morning is gone forth; ^{the}rod hath blossomed, ^{pride} hath budded.

11 ^{Violence} is risen up into a rod of wickedness: ^{none} of them ^{shall remain}, nor of their ^{multitude}, nor of any ^{theirs}: ^{neither shall there be} wailing for them.

12 The ^{time} is come, the day draweth near: ^{let} not the buyer rejoice, nor the seller mourn: ^{for} wrath ^{is} upon all the multitude thereof.

13 For ^{the} seller shall not return to that which is sold, although ^{they} were yet alive: for the vision ^{is} touching the whole multitude thereof, ^{which} shall not return; ^{neither} shall any strengthen himself ⁱⁿ the ^{iniquity} of his life.

14 They ^{have} blown the trumpet, even to make all ready; but none goeth to the battle: ^{for} my wrath ^{is} upon all the multitude thereof.

15 The ^{sword} is without, and the pestilence and the famine within: he that ^{is} in the field shall die with the sword; and he that ^{is} in the city, famine and pestilence shall devour him.

16 ¶ But ^{they} that escape of them shall escape, and shall be on the mountains ^{like} doves of the valleys, all of them ^{mourning}, every one for his iniquity.

is in his iniquity. s Heb. his iniquity. g Jer. iv. 5. vi. 1. li. 27. h 11, 12. i. 17. Jer. vi. 11. vii. 20. xii. 12. i v. 12. Deut. xxxii. 23-25. Jer. xiv. 18. xv. 2. s. Lam. i. 20. k vi. 8. Ezra ix. 15. Is. i. 9. xxxviii. 31. Jer. xlv. 14. 28. l vi. 9. Is. xxxviii. 14. lix. 11. m xxxvi. 31. Prov. v. 11-14. Jer. xxxi. 9, 18, 19. l. 4, 5. Zech. xii. 10-14.

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o ix. 8. xiv. 19. xx. 8. 13. 21. 33. xxi. 32. xxx. 15. xxxvi. 18. 2 Chr. xxxiv. 21. Ps. lxxix. 6. Is. xlii. 25. Jer. vii. 20. Lam. ii. 4. iv. 11. Dan. ix. 11. 27. Hos. v. 10. Nah. i. 6. Rev. xiv. 10. xvi. 2. xxi. 12. p vii. 12. q 3, 4. s Heb. upon thee. r Is. ix. 13. s 6. 1 Thes. v. 3. t 7. u xix. 14. xxi. 10. 13. Num. xvii. 8. Is. x. 5. x. Prov. xiv. 3. x. xvi. 18. Is. xxviii. 1. Dan. iv. 37. Jam. iv. 6. y 23. Is. v. 7. ix. 4. xiv. 29. lix. 6-8. Jer. vi. 7. Am. iii. 10. vi. 3. Mic. ii. 2. iii. 3. vi. 12. Jam. ii. 2. 16. v. 4. Is. vi. 11. Zeph. i. 18. i Or, tumult. * Or, tumultuous persons. a xiv. 16-24. Is. lxxviii. 64. Jer. xvi. 4. 6. xlii. 18. xxv. 33. u 5-7. 10. 1 Cor. vii. 29. 1. 8. 9. v 8. Is. xxiv. 1. 2. Jer. xxxii. 7, 8. 24, 25. d 13. 14. vi. 11. 12. Is. v. 13. 14. e Lev. xxv. 24-28-31. f Heb. their life were yet among the living. f xlii. 22. xxxiii. 26. 27. Job xv. 25. Ps. li. 7. g Or, whose life is in his iniquity. s Heb. his iniquity. g Jer. iv. 5. vi. 1. li. 27. h 11, 12. i. 17. Jer. vi. 11. vii. 20. xii. 12. i v. 12. Deut. xxxii. 23-25. Jer. xiv. 18. xv. 2. s. Lam. i. 20. k vi. 8. Ezra ix. 15. Is. i. 9. xxxviii. 31. Jer. xlv. 14. 28. l vi. 9. Is. xxxviii. 14. lix. 11. m xxxvi. 31. Prov. v. 11-14. Jer. xxxi. 9, 18, 19. l. 4, 5. Zech. xii. 10-14.

17 All ^{hands} shall be feeble, and all knees shall be ^{weak as} water.

18 They ^{shall} also gird ^{themselves} with sackcloth, ^{and} horror shall cover them: and shame ^{shall be} upon all faces, and baldness upon all their heads.

19 They ^{shall} cast their silver in the streets, and their gold shall be ^{removed}: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: ^{they} shall not satisfy their souls, neither fill their bowels: because ^{it} is the stumbling-block of their iniquity.

20 ¶ As for ^{the} beauty of his ornament, he set it in majesty; ^{but} they made the images of their abominations and of their detestable things therein: ^{therefore have} I set it far from them.

21 And ^I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My ^{face} will I turn also from them, and they shall pollute my secret ^{place}: for the ^{robbers} shall enter into it, and defile it.

23 ¶ Make ^a chain: ^{for} the land is full of bloody crimes, and the city is full of violence.

24 Wherefore ^I will bring the worst of the heathen, ^{and} they shall possess their houses; ^I will also make the pomp of the strong to cease, ^{and} their holy places shall be defiled.

25 ^{Destruction} cometh; ^{and} they shall seek peace, and ^{there shall be} none,

26 ^{Mischief} shall come upon mischief, and rumour shall be upon rumour; ^{then} shall they seek a vision of the prophet: ^{but} the law shall perish from the priest, and counsel from the ^{ancients}.

*x Ps. x. 11. xxxv. 22. lxxiv. 10, 11. 18-23. Jer. xviii. 17. s Or, burglars. y Jer. xxvii. 2. xl. 1. Lam. iii. 7. Nah. iii. 10. z ix. 9. xi. 6. xix. 3-5. xxii. 3-6. 9. 13. 27. 2 Kings xxi. 16. xxiv. 4. Is. i. 15. li. 13. 7. Jer. ii. 34. vii. 6. xlii. 17. Hos. iv. 2. Mic. ii. 2. vi. 2. Zeph. iii. 3. 4. xxi. 31. xxxviii. 7. Jer. iv. 7. xii. 12. Hab. i. 6-10. b Jer. vi. 12. Lam. v. 2. c xxxiii. 28. Is. v. 14. || Or, they shall inherit holy places. xxi. 2. * Heb. Cutting off. d Is. lvii. 21. lix. 8-12. Jer. vii. 15, 16. Lam. iv. 17, 18. Mic. i. 12. e Lev. xxvi. 18. 21. 24. 28. Deut. xxxii. 23. Jer. iv. 20. f xlv. 1. xx. 1-3. xxxiii. 31. Jer. xxi. 2. xxxvii. 17. xxxviii. 14, &c. g Ps. lxxiv. 9. Lam. ii. 9. Am. viii. 11, 12. Mic. iii. 6. h viii. 1. xiv. 1. xx. 1. Jer. xviii. 18.*

report of the Chaldean invasion was no vain rumour; not like the echo or reverberated sound upon the mountains, by which a single voice might be mistaken for the noise of a multitude; for the Chaldean army was indeed upon the march, and would soon arrive and bring destruction with them. 'The Hebrew word properly signifies such a joyful sound as used to echo from the mountains, by which the treaders of the grapes expressed their satisfaction, at the time of vintage.' (Louth.)

V. 10, 11. The rod, or sceptre, of authority among the Jews, had budded into pride, ambition, and tyranny, and blossomed into violence and oppression; and these produced such an increase of wickedness, as brought down the judgments of God upon them. Or Nebuchadnezzar, his rod of correction, was grown exceedingly in power, pride, violence, and rapacity; and thus was prepared to punish the Jews; and their pride, violence, and iniquity exposed them to this prosperous scourge of God. So that nothing would remain in Judah or Jerusalem, of all their multitude and riches; nor any to lament those that were slain or carried captive.—The word translated *any of theirs*, is by some supposed to mean, *their boasters, or tumultuous ones*.

V. 12, 13. In general men think they have reason to rejoice, if they are able to buy estates; and to lament, if obliged to sell their houses and lands: but this would by no means be the case of the Jews, at that time; for the buyer would soon be driven from his purchased possession; and the seller would only part with what must in a very short time have been torn from him. For the wrath of God against the whole multitude would soon desolate the land: and even they, that should survive these calamities, would not be able to return to their possessions at the year of jubilee, being detained captive at Babylon. None of them would return, till the seventy years of the captivity were accomplished; and then many of them would not be able to claim and obtain possession of their inheritances: and in vain did any of them expect deliverance by their power or courage, whilst they hardened themselves in sin.

V. 14. In defiance of these warnings and predictions, the leaders of the Jews caused the trumpet of war to be sounded, to make all ready to withstand the invaders: but they found the people deprived of all courage and resolution; because God in his wrath had intimidated them.

V. 15. (Marg. Ref.) V. 16-19. A small remnant would escape death by the sword, famine, and pestilence; but they would be driven out of the land, and scattered abroad as lost sheep upon the mountains: and there they would mourn for their sins and the calamities occasioned by them; as doves of the valleys, (or tame doves,) which are driven to the mountains by the birds of prey, and there mourn their separation from their mates, in the most disconsolate manner. Dejection of spirits would enfeeble the hands of this remnant, and render their knees weak as water, or enervate all their attempts to resist or escape their enemies; and they would express their grief and horror of mind,

and their confusion and shame, by every customary token. Then would they find the inefficacy of their silver and gold, to purchase them bread, to preserve their lives, to give comfort to their desponding hearts, or to deliver them from the wrath of God and the executioners of his vengeance: and therefore, though they had before covetously idolized their riches, and the love of them had been the stumbling-block over which they had fallen into manifold impieties and iniquities, which had exposed them to these calamities; yet they would then cast them into the streets, or leave them without concern to be rifled and removed by the victors, and even count them vile and polluted. For they had got them by injustice, hoarded them in avarice, and employed them in luxury or in supporting idolatry, in making idols and adorning their temples. (Marg. Ref.)—'Some few of them shall have the favour of escaping the common calamity, called elsewhere *the escaped, or the remnant*; from whence is derived the phrase, *οι σωζόμενοι*, in the New Testament; such as are, or should be saved.' (Louth.) (Marg. Ref.)

V. 20-22. The temple had been the chief beauty and ornament of Jerusalem. Solomon had builded and decorated it with vast magnificence; many of his successors had expended large sums in repairing and beautifying it; God had greatly honoured it, as the place in which he displayed his glory; and the people were vain of it, and confided in it. But, as they had defiled the courts of it, and even the sanctuary itself, by their detestable idols; the Lord determined to remove them far from it into captivity; or to make it as an unclean thing, being defiled by the presence of the Chaldeans, and by the slaughter there committed. These most wicked and impious strangers would be allowed to rife its sacred treasures: nay, the Lord would turn away his face, as one who utterly disregarded what was doing; whilst they entered the holy of holies, his secret place, plundered it of the mercy-seat and the ark of the covenant, and utterly profaned and destroyed it.—This is the general, and probably the true, interpretation, (Marg. Ref.) but the Septuagint connects the passage with the nineteenth verse, and renders the twentieth as follows.—'They were proud of their chosen ornaments, and made of them the images of their abominations; therefore I have given them up to be polluted,' &c.

V. 23. This commandment to make a chain implied, that the Jews, as condemned criminals, would be delivered up into the hands of their enemies, and be led away captive and in chains, and cast into prison. 'Bloody crimes' were either such, as were punishable by the death of the criminals; or rather those of the oppressors and persecutors, that hath filled Jerusalem with innocent blood. The original is *the judgment of bloods*; unjust decisions of the magistrates, by which the innocent were put to death.

V. 24. *Pomp of, &c.* That is, the magnificence of their greatest and haughtiest princes.

V. 26. When one calamity should succeed to another, and alarming rumours be continually propagated, the people would not be able to obtain

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: ¹I will do unto them after their way, and ²according to their deserts will I judge them; and they shall know that I am the LORD.

CHAP. VIII.

The prophet is, in vision, brought to Jerusalem and to the temple, 1-4. He sees the image of jealousy by the gate of the altar: the elders of Israel worshipping base idols in a secret chamber of the temple; women weeping for Tammuz, and men with their backs to the temple, worshipping the sun, 5-16. The Lord appeals to him, whether such abominations do not deserve the severest punishment, 17, 18.

AND it came pass ¹in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, ²that the hand of the Lord God fell there upon me.

2 Then ¹I beheld, and, lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And ¹he put forth the form of an hand, and took me by a lock of mine head; and ²the Spirit lifted me

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i xii. 10-12, xvii. 15-21, xxi. 25.
Jer. lii. 8-11.
k 4-8. xviii. 30.
Is. iii. 11. Rom. ii. 5-10.
+ Heb. with their judgments.
Matt. vii. 2.
Jann. ii. 13.
l 4. 1 Kings xxv. 28. Ps. ix. 16.
Joel iii. 17.

CHAP. VIII.

a i. 2. xx. i. xiv. i. xvi. i. xix. i. 4. 26. 27.
Dan. vii. 9, 10.
Rev. i. 14, 15.
e ii. 8. Dan. v. 5. x. 10, 18.
f iii. 14. xi. 1. 24. 1 Kings xviii. 12.
2 Kings ii. 16.
Acts vii. 39.
2 Cor. xii. 2-4.
Rev. i. 10, &c.
iv. 2, &c.

g 5. 2 Kings xvi. 34.
h v. 11. vii. 20.
2 Kings xxi. 7.
Jer. vii. 30.
xxxii. 34.
i Ex. xx. 5.
xxxiv. 14. Deut. iv. 24. v. 9, vi. 15. xxxii. 16. 21.
Josh. xxiv. 19.
Ps. lxxviii. 58.
1 Cor. x. 21, 22.
k i. 26-28. ii. 22.
23. ix. 3. x. 1-4. xi. 22, 23.
xiii. 2-4. Ex. xxv. 22. xl. 31.
35, 2 Cor. iii. 18.
iv. 4-6. Heb. i. 3.
l Jer. iii. 2. Zech. v. 5-11.
m 3.
n 12, 17. Jer. iii. 6. vii. 17.
o 9, 17. v. 11. vii. 20-22. xxi. 38.
39. 2 Kings xxiii. 4-6. Jer. vii. 30.
xiii. 11. xxxii. 34.
p 19. xi. 22, 23.
Deut. xxxi. 16.
-18. 2 Chr. xxxvi. 14-17.
Jer. xxvi. 6.
-18. ii. 6, 7.
q 11, 14, 16.
r 1 Kings vii. 12. 2 Kings xxi. 5.

up between the earth and the heaven, and brought me in the visions of God to Jerusalem, ¹to the door of the inner gate that looketh toward the north; where ²was the seat of ³the image of jealousy, ⁴which provoked to jealousy.

4 And, behold, ¹the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 Then said he unto me, Son of man, ¹lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and, behold, northward ²at the gate of the altar, this image of jealousy in the entry!

6 He said furthermore unto me, Son of man, ¹seest thou what they do? ²even the great abominations that the house of Israel committeth here, ³that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see ⁴greater abominations.

7 ¶ And he brought me to ¹the door of the court; and when I looked, behold a hole in the wall.

information from the prophets; nor would the priests be able to give them instruction or consolation; and their elders and counsellors would be confounded and infatuated. This related to the case of the Jews during the invasion of the land, and the siege of the city; and afterwards during the Babylonish captivity: but it still more emphatically corresponds with the condition of that nation, from the destruction of Jerusalem by the Romans to this present day.

V. 27. 'There shall be a general consternation of all ranks and degrees of men. Those in authority shall want presence of mind to give counsel and directions; and their inferiors shall have no heart to carry them into execution.' (Louth.) (Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1-15. An end will soon come to all the prosperity and enjoyment of impenitent sinners, in every corner of the earth. Now is the day of the Lord's patience and mercy: but the day is at hand, when he will send his anger upon ungodly men, and judge and recompense them according to their ways, without mercy or pity: then they that are filthy will continue filthy still, and their abominations shall be in the midst of them for ever. This destruction is indeed an evil, an only evil, a natural evil, of magnitude proportioned to the moral evil and desert of sin: and all other sufferings may be deemed trivial, and scarcely worth notice when compared with it. We should therefore loudly sound the alarm, and strenuously and earnestly call on men "to flee from the wrath to come." For, this misery continually overtaketh one and another of the ungodly, and it watcheth for every one of them. The morning of our dying day and of the day of judgment, will soon dawn: the time of the sinner's trouble is at hand; and they, who have treated all the warnings of God's word and providence as false alarms, will find them awfully realized; and no more consider them as the sounding of the mountains. What then will they think of their presumptuous delays and carnal security, when the day of life and of grace shall expire? when the anger of God shall be accomplished on them, when vain mirth, self-flattery, and false hope shall terminate in weeping, wailing, and gnashing of teeth? Indeed, whilst men are indulging their pride and lusts, and these are budding, blossoming, and bringing forth fruit unto death; the instruments of vengeance are also preparing: and thus sudden destruction cometh, from which there is no escape.—Though we should continue to be favoured with national peace and temporal prosperity; yet how soon will the time arrive, when all our joys and sorrows about worldly gain and loss will be no more! The fashion of this world passeth away, and all our eagerness and anxiety about it are vain and useless. The wrath of God hath filled the earth with trouble and death; men must soon be torn from their possessions, to return no more to them; and how wretched must they be, who have no inheritance in that world, to which we are all hastening, and from which there is no return! nor can any man strengthen himself in iniquity, so as to outbrave these tremendous evils.

V. 16-27. All efforts to outbrave or elude divine vengeance, in this world or the next, must be unavailing: the wrath of God dismays the most intrepid; their hands hang down and their knees wax feeble, and inward horror accompanies their outward calamities and confusion. And if, in the siege and taking of cities, men cast away their gold and silver, as an encumbrance rather than a security; what judgment will sinners form of their value, in the final day of wrath and perdition of ungodly men? Even here they can neither comfort the wounded heart, nor ease the burdened conscience, nor purchase health and ease; and in some cases they will not even procure food to satisfy the hunger of their famished possessors. Yet after all that can be said, men will set their hearts on such lying vanities; and multiply crimes, and treasure up wrath, remorse, and horror, in order to increase such riches, as will yield no comfort when they most want it, and which must be left for ever!—Even in religion, human folly and depravity are equally conspicuous: men value themselves on distinctions and forms, which they disgrace by their crimes, and which must finally increase their condemnation! But whatever supposed decency, beauty, or majesty there may be in our modes of worship; God will deem them polluted to all such as make them the cloak of their iniquities; and

he hath often permitted the most impious, rapacious, and cruel of the nations, to plunder and waste those professing churches, which have dishonoured him by their crimes.—In vain do they seek peace or deliverance from their enemies, if unrepented sins exclude them from the peace and protection of God. Mischiefs must at length come upon mischief, and rumour upon rumour: whilst neither prophet, priest, counsellor, nor prince can escape, or shew others any way of deliverance. For they, who will not mourn for sin with godly sorrow, must bewail its effects with bitter lamentations, being covered with confusion and clothed with desolation. To this awful ruin the whole multitude of the human species is exposed; yet "a remnant according to the election of grace" shall escape. These may be known by their mourning for sin, with broken hearts and penitent confessions, like doves of the valleys; and by becoming harmless, pure, gentle, modest, and loving, according to that instructive emblem. Such penitents shall obtain pardon and peace by faith in Jesus Christ, and those riches, which will give comfort in the hour of death, and profit them in the day of wrath. May the Lord incline and enable us to choose and seek this good part, that shall never be taken from us!

NOTES.

CHAP. VIII. V. 1. Only fourteen months, or four hundred and twenty days, seem to have passed from Ezekiel's first vision to the date of this chapter, (i. 2;) which would not allow time for his lying three hundred and ninety days on his left side, and forty on his right side, according to the interpretation given of that transaction, (Notes, iv.) But this might be their leap-year, to which a full month of thirty days was added, as it is well known: or this transaction might take place after the expiration of three hundred and ninety days, and before the forty days were entered on.—At the time here mentioned, the prophet was sitting in his house, and was attended by some of the elders of Judah, that were in captivity: perhaps it was the sabbath-day, and they came to attend his instructions, as they had neither temple nor synagogue to resort to; or they came to consult him about some of their affairs. Whilst they were present, he was seized by a powerful divine impulse, and cast into an ecstasy or trance, and had the following vision presented to his mind.

V. 2-4. (Note, i. 26-28.) Doubtless this was the same appearance that Ezekiel had before seen: "a likeness," that is, of a man upon a throne, "as the appearance of fire downwards," denoting the terrible and righteous indignation of God against the rebellious Jews; and as of brightness and of the colour of amber upward, perhaps implying the essential glory and excellency of the eternal Son of God, as they appear to the inhabitants of heaven. This glorious person seemed, in vision, to put forth the form of a hand, and to take hold of a lock of the prophet's hair; and at the same time the Spirit lifted him up in the vision of God, and conveyed him to Jerusalem, to the entrance of the inner court of the temple from the north, by that gate which was called the altar-gate.—There was a seat or *niche*, prepared for some base idol, perhaps Baal, or Molech, which was called the image of jealousy; because the open worship of this idol provoked the Lord to jealousy; even as the open adultery of a woman, in the house of her husband, would excite his jealousy. At the same time the glory of the Lord, according to what the prophet had formerly seen in the plain, appeared to him; which intimated that JEHOVAH had not yet withdrawn his presence from his temple, though he had been treated with such contempt by the open preference given by the Jews to a base idol. The whole was presented in vision before the prophet's mind, whilst he continued in his own house; but doubtless it was an exact discovery of the idolatries committed at the temple; and it was intended to shew the justice of the predicted vengeance, and to represent the reason and manner of the Lord's departure from his professed worshippers.

V. 6. That I, &c. The detestable idolatries, committed even at the temple of God, would constrain him to leave it and the people to the merciless ravages of their enemies. He could not consistently with his honour dwell any longer in his polluted sanctuary, or among such vile idolaters. They acted, as if they had determined to exclude him from his temple, and drive him from among them: for the injured husband must put his wife away, when her adulteries become notorious and abandoned; or else his own reputation will suffer. But

8 Then said he unto me, Son of man, 'dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in, and saw: and behold 'every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them "seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of 'Shaphan, with 'every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, 'hast thou seen what the 'ancients of the house of Israel do 'in the dark, every man in the chambers of his imagery? for they say, 'The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see 'greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which was 'toward the north; and behold, there sat women weeping for Tammuz.

15 Then said he unto me, 'Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see 'greater abominations than these.

A. M. 3110.

B. C. 594.

a Job xxxiv. 22.
Is. xlix. 15, Jer.
ii. 34, Marg.
xxiii. 24. Am.
ix. 2, 3.

c Ex. xx. 4, Lev.
xi. 10—12, 29—
31. 42—44.
Deut. iv. 18.
xiv. 3, 7, 8. Is.
lvii. 6—10. Jer.
ii. 26, 27. iii. 9.
xvi. 18. Rom. i.
23.

d Ex. xxiv. 1—9.
Num. xi. 16.
25. Jer. v. 5.
Dan. ix. 8.
e 2 Kings xxii. 3.
8. 12, 14, xxv.
22. 2 Chr. xxxiv.
20. Jer. xxvi.
24. xxix. 3.
xxxvi. 10.

f Num. xvi. 17.
35. 2 Chr. xxvi.
16. 19. Jer. vii.
9.
g 6. 15, 17.
a li. xiv. i. xx.
i. 2.

b 7, 8. Job xxiv.
13—17. John
iii. 18, 20.
c ix. 9. Job xxii.
12, 13. Ps.
xciv. 7—10. Is.
xxix. 15.
d 6. 15. Jer. ix.
3. 2 Tim. iii. 13.
e xlv. 4. xlvii. 9.

f 6. 12.

g 9. 13.

h x. 3. xl. 25.
xliii. 5. xlv. 19.
i 2 Kings xvi. 14.
2 Chr. vii. 7.
Joel ii. 17.

k xi. 11.
l xxiii. 35. 1 Kings
viii. 29. 2 Chr.
xxix. 6. Jer. ii.
27. xxxiii. 33.
m Deut. iv. 19.
xvi. 3. 2 Kings
xxiii. 5. 11. Job
xxxi. 26—28.
Jer. xlv. 17.
Acts vii. 42, 48.

* Or, 'Is there
any thing lighter
than to commit,
&c.?
n vii. 23. Is. 9. xl.
5. Gen. vi. 11.
2 Kings xxi.
vi. xxiv. 4. Jer.
vi. 7. xix. 4. xx.
8. Am. iii. 10.
vi. 3. Mic. ii. 2.
vi. 12. Zeph. i.
9.

o v. 11—13. vii.
4—9. ix. 5, 10.
xvi. 42, 44. Nah.
i. 2.
p Judg. x. 13, 14.
Prov. i. 28. Is.
i. 15. lix. 2. Jer.
xv. 11. xlv. 12.
2 Kings xxi.
Mic. iii. 4. Zech.
vii. 13. Luke
xiii. 25.

CHAP. IX.

a xliiii. 6, 7. Is.
vi. 8. Am. iii. 7.
9. Rev. i. 10, 11.
xiv. 7.

b Ex. xii. 23.
2 Kings x. 24.
1 Chr. xxi. 15.
16. Is. x. 6, 7.

16 And he brought me into 'the inner court of the LORD's house, and, behold, 'at the door of the temple of the LORD, between the porch and the altar, were 'about five and twenty men, 'with their backs toward the temple of the LORD, and 'their faces toward the east; and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen this, O son of man? 'Is it a light thing to the house of Judah, that they commit the abominations which they commit here? 'for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore 'will I also deal in fury: mine eye shall not spare, neither will I have pity: 'and though they cry in mine ears with a loud voice, yet will I not hear them.

CHAP. IX.

The destroyers of Jerusalem called forth; the glory removed to the threshold of the temple; and one appointed to set a mark on those who mourned over the prevailing abominations, 1—4. The destroyers, by God's command, slay the rest, beginning at the sanctuary, 5—7. God answers the prophet's intercession, by shewing the people's enormous wickedness, 8—10. The person, employed to mark the remnant, reports that he has executed his commission, 11.

HE 'cried also in mine ears with a loud voice, saying, 'Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

as if this one image, openly worshipped in the court of the temple, had been a small matter, the prophet was ordered to turn his eyes another way, and he would discover still more and greater abominations.

V. 7—12. When the prophet had been conducted to some door of the court of the temple; he found a wall, which seems to have been built in order to conceal the idolatries, secretly practised by the elders in the chambers of the temple, which had been converted into a sort of chapel for that purpose. But when he had examined this wall, he discovered a hole: and being ordered to dig or to work at it to make it larger, he found a door that had been walled up; by which he was commanded to enter. There he saw all kind of reptiles and unclean beasts, such as the Egyptians used to worship; and all the idols, that Israel or Judah had ever worshipped, painted all around upon the wall; and before them seventy men of the elders of Israel, (according to the number of the sanhedrim, or great council of the nation,) were collected together. One of them he knew to be Jaazaniah, (who perhaps was president of the council, or a very eminent man among them,) and there were they, as consecrated priests of this rabble of dunghill-gods, every man with his censer in his hand, lavishly burning incense and presenting their adorations. This indeed was shewn to the prophet in a vision; but such was the actual conduct of the rulers and elders of Judah, in their dark recesses in the chambers of the temple, which they secretly appropriated to their images; and, as some think, in the private chambers of their own houses also. For they concluded, that the Lord did not see them, and that he had forsaken the earth, or the land. He did not deliver the people out of their difficulties; because they continued in sin, and had not sought him with sincere repentance, faith, and prayer, but merely in hypocrisy: and they concluded that he either could not, or would not, help them; and that they were authorized to seek help from some other quarter, as Saul did to his own destruction. Nay, they seem to have questioned the existence, or the omnipresence and omniscience, of JEHOVAH: they concluded that no good would come from waiting on him, nor any harm from forsaking him; and they determined to seek help from those idols, whose licentious characters and worship they loved, in proportion as they hated the holy character, worship, and service of God!

V. 14. Weeping, &c. It is not agreed who or what Tammuz was, or on what account this idolatrous ceremony was observed in honour of him. But it is generally allowed, that he was some very profligate man, who was deified after his death; and that this annual lamentation for him was attended with the most infamous licentiousness: and, concerning such an union of impiety and immorality, the less we know the better.

V. 15. Greater, &c. Some learned men observe, that this expression may be rendered "great abominations besides these." And indeed we can scarcely conceive greater abominations, than those before mentioned.

V. 16. These twenty-five men are supposed to have been priests, who turned their backs on the temple of God to worship the rising sun! The Holy of Holies was at the west end of the sanctuary, and that was westward of the altar: so that they could not worship the sun with their faces to the east, without turning their backs on the Lord and his holy place.—We cannot doubt but that the practice of turning to the east in some parts of public worship, which is still retained in many Christian churches, was originally borrowed from idolaters, who worshipped the sun: and though it is possible for us to be superstitiously afraid of superstition, respecting any indifferent posture or ceremony; yet they, who are very tenacious of this custom, would do well to consider its original, in order to abate their excessive attachment to it.

V. 17. They have, &c. The Jews were not only guilty of these idolatries, but also of oppression and injustice equally atrocious. Thus they used every means to provoke the Lord to anger. Whether the expression, "They put the branch

to their nose," refer to some idolatrous practice; or to some methods then in use, by which men endeavoured to exasperate others, and to shew their contempt and defiance of them, is not certain. The Septuagint renders it, "They are as those that mock me." 'They add more fuel to my wrath, which will burst out as a flame to consume them; just as if one should lay a heap of dry sticks upon a fire.' (Lightfoot in Lowth.)

PRACTICAL OBSERVATIONS.

V. 1—6. The wrath of God, revealed from heaven against sinners, appears rigorous and extreme, in proportion as men are ignorant of his perfections, of the evil of sin, and of the abominations that are every where committed. If it should please God to give any man a very clear view of his glorious majesty and authority, and of the evil that is in every act of rebellion against him; and should at once present before him, in vision, all the abominations that are continually committing in any one city; there can be little doubt, but he would be prepared to justify God in the severest vengeance which he could inflict upon it. But though we are not thus acquainted with all the wickedness, which is present to his all-seeing eye: yet if we carefully search the Scriptures, and compare with them all that we can recollect and are conscious of, in our own thoughts, words, and works; if we carefully watch our own hearts and experience; and if we diligently observe the conduct of the world around us, we shall entertain far more affecting views of human depravity, and of the justice of God in his temporal and eternal judgments, than we used to do; we shall learn to drop our objections, silently to submit to his righteousness, and patiently to wait for that day, when he will bring to light the hidden things of darkness, and shew the reasons of all his dispensations: and this will make us thankful, that there is forgiveness with him, and plenteous redemption for hell-deserving sinners.—The carelessness, with which men provoke God, and prefer every worthless idol and base lust to his favour and service, sufficiently mark the apostasy, rebellion, ingratitude, and enmity of the human heart: but generally the nearer we come to the sanctuary, the viler iniquities we discover, by diligent investigation. It would peculiarly astonish and shock a pious mind, to be shewn all the abominations, which have been committed by the professed patrons of religion, in every part of the world. The superstition and idolatry, the blasphemous pride and ambition, the fraud and imposture, the avarice, perjury, persecution, cruelty, and licentiousness, by which the Lord hath been provoked to jealousy, as it were, in the inner court of the temple, have in too many instances been notorious to all the world. And thus many churches have provoked the Lord to forsake them, as he repeatedly did his temple at Jerusalem.

V. 7—18. The abominations, which all men see and cry shame of, are not always the worst, and seldom the whole, that provokes the Lord to jealousy: sometimes still more horrid things are done in secret by those, who "love darkness rather than light, because their deeds are evil." Such persons either forget, or aesthetically deny, that the Lord seeth them; and act as if he had forsaken the earth. But he will detect their hypocrisy: and after all their care to conceal their crimes, they commonly leave some opening which leads to a discovery.—No superiority in rank, dignity, learning, or worldly wisdom, no sacredness of character and office, will preserve men from the most grovelling lusts, or even from the most stupid idolatries, when they are left to their own deceitful hearts: nay, superior persons are commonly the ringleaders and examples of every abomination to their inferiors, who follow them at a humble distance.—They, who grudge all expenses, and are soon wearied out in the spiritual service of God, and who deem themselves degraded by it, often grudge no expense, labour, or debasement, in following their own idolatries and superstitions. For, true religion is contrary to their pride and lusts; but their own

2 And, behold, ⁶six men came from the way of ⁴the higher gate, which ⁵lieth toward the north, and every man a ¹slaughter-weapon in his hand; ²and one man among them *was* clothed with linen, with a writer's inkhorn ³by his side: and they went in, and stood ⁴'beside the brazen altar.

3 And ⁵the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side:

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and ⁵set a mark upon the foreheads of the men ⁶that sigh and that cry for all the abominations *that* be done in the midst thereof.

5 And to the others he said in mine ¹hearing, ²'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay ¹utterly ²old and young, both maids, and little children, and women: ³but come not near any man upon whom *is* the mark; ⁴and begin at my

Is. v. 9. xxii. 14. 110. v. 11. vii. 4. 9. viii. 18. xxiv. 14. Deut. xxxii. 30—42. ⁵ Heb. to destruction. k Num. xxxi. 15—17. Deut. ii. 34. iii. 6. Josh. vi. 17—21. 1 Sam. xv. 3. 2 Chr. xxxiv. 17. 1 Ex. xii. 23. Josh. ii. 18. 19. vi. 22—25. 2 Tim. ii. 19. Rev. vii. 8. ix. 4. xiv. 4. m viii. 5—16. Jer. xxv. 29. Am. iii. 2. Luke xii. 47. 1 Pet. iv. 17, 18.

M.A. 3410.

B.C. 504.

q Jer. i. 15, 16. v. 15—17. viii. 16. 17. xxv. 9. d 2 Kings xv. 35. 2 Chr. xxvii. 3. Jer. xxvi. 10.

* Heb. is turned. † Heb. weapon of his breaking in pieces.

e x. 2, 6, 7. Lev. xvi. 4. Rev. xv. 6.

r Heb. upon his loins.

† Ex. xxvii. 1—7. i. 19. 2 Chr. iv. 1.

g iii. 23. viii. 4. x. 4. 18. xi. 22. 23. xliii. 2—4.

s Heb. mark a mark. Ex. xii. 7. 13. Mal. iii. 16. 2 Cor. i. 22.

t Eph. iv. 30. 2 Tim. ii. 19. Rev. vii. 2, 3.

ix. 4. xiii. 16. 17. xiv. 1. xx. 4.

h vi. 11. 2 Kings xxii. 13. 19, 20. Ps. xix. 53. 136.

i. viii. 15. Jer. xiii. 17. 2 Cor. xii. 21. 2 Pet. ii. 8, 9.

j Heb. ears. 1 Sam. ix. 15.

* Heb. to destruction.

n viii. 11, 12. 16. xi. 1. 13. o x. 40—22. 2 Chr. xxxvii. 17. Ps. lxxix. 1—3. Lam. ii. 4—7. Luke xiii. 1.

p Num. xiv. 5. xvi. 4. 21, 22. 45. Deut. ix 18. Josh. vii. 6.

1 Chr. xxi. 16. Ezra ix. 5.

q iv. 14. xi. 13. Jer. iv. 10. xiv. 13. 19. Am. vii. 2—5.

r vii. 23. xlii. 2—12. 25—31. Deut. xxxi. 29. xxxii. 5. 15—22.

2 Kings xvii. 7. 8c. 2 Chr. xxxvi. 14—16.

Is. i. 4. lix. 2—6. 12—15. Jer. v. 1—9. vii. 8.

1 Mic. iii. 9—12. Zeph. iii. 1—4.

s viii. 17. 2 Kings xxi. 16. xiv. 4.

Jer. ii. 34. xlii. 17. Lam. iv. 13.

Ps. xlii. 23. 35—37. Luke xi. 50.

t Heb. filled with.

u Or, vesting of judgment. xlii. 27—29.

Mic. iii. 1—3. vii. 3, 4.

v. 5. 11. 12. 13. 14. vii. 18. xxi. 31. 32.

Is. lxx. 6. Hos. ix. 7. Joel iii. 4.

Heb. x. 30.

Is. xlvii. 10, 11. Zech. i. 10, 11. vi. 7, 8.

Rev. xvi. 2, 17.

sanctuary. Then they began ²at the ancient men which were before the house.

7 And he said unto them, ¹'Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, ²that I fell upon my face, and cried, and said, ³'Ah Lord God! wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, ¹'The iniquity of the house of Israel and Judah *is* exceeding great, ²and the land *is* full of blood, and the city full of ³'perverse-ness: for they say, ⁴'The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, ¹'mine eye shall not spare, neither will I have pity, ²'but I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, ²'reported the matter, saying, ³'I have done as thou hast commanded me.

t viii. 12. Job xxii. 13. Ps. x. 11. xiv. 7. Is. xxxix. 15. x. 21. xli. 3. Deut. xxii. 41. 2 Chr. xvi. 12. Is. lxx. 6. Hos. ix. 7. Joel iii. 4. Heb. x. 30. s Heb. returned the word. y Ps. ciii. 20.

inventions consist with the indulgence of their several inclinations; and therefore we need not wonder, that they turn their backs on God's service, to keep human traditions, or "turn away their ears from the truth, and are turned unto fables." Thus idolatry and false religion, as well as impiety, connect with violence, oppression, and immorality. Therefore the Lord will deal with them in fury and without pity: and all his judgments on nations and churches are only earnest of his final wrath on the workers of iniquity; when they will indeed cry unto him with a loud voice, but he will not hear them; and when they will plainly appear to have merited their dreadful condemnation. For, if some who make a fair shew in the house of God, could be followed to their secret chambers, they would be found committing the most abominable crimes: many, whose exterior is decent, have the chambers of their imagination continually occupied by licentious thoughts, in which they delight, and thus gratify their hateful passions with ideal indulgences: many, who have for a time been restrained by natural modesty and regard to character, have afterwards shewn their secret inclinations; when, occasion being given them, they have run into the greatest excesses. In short, the more we know of ourselves and of human nature, the more and greater abominations shall we discover: and the longer the enlightened believer, (who is enabled to walk most unrightly before God, and most blamelessly before men,) examines himself and searches his heart; the more will he loathe and humble himself before God; and the more will he value and daily wash in the fountain opened for sin and for uncleanness. Thus shall he be made whiter than snow: but how will they escape who live and die neglecting this great salvation?

NOTES.

CHAP. IX. V. 1, 2. The same person, who before appeared in vision and spake to the prophet, here cried with a loud voice to those that had the charge of the city, to draw near. Accordingly, six men came into the city from the north, with each a destroying weapon in his hand. Some understand by these six persons, the angels, who before had been employed to protect Jerusalem, and were now commissioned to be her destroyers. But as there was no miraculous interposition in these divine judgments; it seems more obvious to consider them as representing the Chaldean army, or its six chief captains, who had a charge or commission against Jerusalem. With them there appeared one clothed with linen, the attire of a priest and not of a soldier, with an inkhorn by his side. Many interpreters explain this to mean Christ, our High Priest and King, who presides over all the desolations on earth, in order to preserve his chosen people; and who seals them by his Spirit, and writes their names in his book of life. But if this were the Word, and Son of God, what shall we make of the *likeness of a man* upon the throne, from whence these orders were issued? It seems therefore more agreeable to the context to suppose that Christ the King of Israel, from the throne, gave these orders; and that the man with the inkhorn represented an angel, or the angels, that were employed to protect the pious remnant of the Jews from the Chaldeans; and his priestly garment might denote, that their preservation was owing to the priesthood and sacrifice of him that was to come. (Rev. xv. 5, 6.) These persons went into the court of the temple, and stood beside the brazen altar. 'To denote that the men, ordained to destruction, were offered up as so many sacrifices to make atonement to God's justice.' (xxxix. 17. Is. xxix. 2. xxxiv. 6.) (Lowth.)

V. 3, 4. The glory of the God of Israel, here mentioned, might either be the visible glory, which appeared in the holy of holies, above the ark, between the cherubim, and which the prophet saw removed from that situation, to the entrance of the door of the sanctuary; or that glory, which he had seen in the visions of God, and which represented that token of the Lord's gracious presence with Israel.—The word *Cherub* stands for Cherubim, as x. 2—4. (Lowth.) This denoted, that the Lord was about to leave his place, his mercy-seat; to denounce judgment on the people as from his tribunal, to withdraw from his temple and Jerusalem, and to leave them to the profanations and

ravages of their enemies.—From this glory the Lord addressed the man who had the inkhorn, and ordered him to go through the city, and to set a mark upon the forehead of every one, who sighed continually, and earnestly protested against the abominable idolatries and iniquities that were there perpetrated. The forehead seems to have been mentioned, as the most conspicuous place in which a mark could be placed: and it might be supposed that they, who deeply lamented the abominations committed in Jerusalem, to the dishonour of God and ruin of religion, either had not committed such crimes, or had repented of them: they were decidedly on the Lord's part; they would have prevented by their examples, prayers, and endeavours, the prevalence of wickedness, if they could, and were distressed that they could not. All pious persons at that crisis, no doubt, grieved to see the holy city and temple so horribly polluted. This would therefore take in all, who feared God; whatever station they were placed in, or however feeble their gracious dispositions were; and it would exclude all others.—'When the number of such mourners is not sufficient to divert God's judgments from a nation, they shall at least deliver their own souls.' (Lowth.)

He called to the man. 'The second person in the sacred Trinity gave his commands to the angel before mentioned.' (Lowth.)

Mark. 'This alludes to the custom of the eastern nations, to mark their servants in the forehead.' (Lowth.) A general opinion long prevailed, which the original was thought to favour, that the letter *Thau* was the mark here intended; and great disputes have taken place, whether in the Samaritan characters, which are supposed to have been at that time used by the Jews, that letter was or was not made in the form of a cross. These disputes, however, only shew how early this use of the form of the cross prevailed in the Christian church, which made way for the superstition and idolatry of the Papists in this particular. It may be supposed, that the vision in the Revelation made to the apostle John, had some reference to this of Ezekiel; yet no mention is there made of the form of a cross, which would hardly have been omitted, if it had been used on that occasion. (Rev. vii. 2, 3.) Indeed, it is obvious, that in general the less humble believing regard has been paid to the doctrine of the cross, the greater veneration has been rendered to the external form. This began to be introduced, when the simplicity of the gospel had become greatly corrupted; it was at its height a short time before the Reformation; and began to decline, when the doctrines of the gospel became more generally understood and believed.

V. 5—7. The Lord next commissioned the executioners of his vengeance, to follow the man with the inkhorn, and to slay, without mercy or distinction, even to utter destruction, all they met with: only they might not come near, (either to hurt or affright,) any of those who were marked in the forehead. This foretold the merciless carnage which the Chaldeans would make of the ungodly Jews; and the gracious protection afforded to the few pious servants of God among them. Thus Jeremiah, Baruch, Ebed-melech, and doubtless others, were preserved.—The destroyers were also directed to begin at the sanctuary: and lest they should hesitate to shed blood, and throw the dead carcasses, in the courts and sanctuary of God, they were expressly ordered thus to defile them; for this act of signal justice, though a ceremonial defilement, was indeed a moral purification of the temple. Then the prophet saw them begin the slaughter with the elders that were before the house; either the seventy elders whom he had seen burning incense, or the twenty-five men that were worshipping the sun: and then they went forth to make like havoc in the city.—The reference of the apostle Peter to this passage, seems to intimate, that the second destruction of the city and temple by the Romans, was also intended by the Spirit of prophecy. (1 Pet. iv. 17, 18.)

V. 8—11. The prophet, in vision, beholding the havoc made of the people, whilst he was mercifully spared and left alone, as it seems, of all that were in the court of the temple, was greatly affected; and in humble adoration enquired of the Lord, whether he meant to cut off all the residue of Israel, in thus pouring out his wrath upon Jerusalem? The ten tribes were entirely

CHAP. X.

The man clothed in linen takes coals of fire from between the wheels, and scatters them over the city. 1-7. A vision of the living creatures and the wheels; and the removal of the divine glory from the temple, 8-22.

THEN I looked, and, behold, in the firmament that was above the head of the cherubims, there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, "Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubims' wings was

† Heb. was lifted up. 1 xliii. 5. Ex. xl. 35. 1 Kings viii. 10-12. 2 Chr. v. 13, 14. Hag. ii. 9. Rev. xv. 8. m i. 24.

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a Is. xxi. 8, 9. Hab. ii. 1. b i. 22-26. Ex. xxiv. 10. Rev. iv. 2, 3. c 20. xi. 22. Ps. xviii. 10. lxxviii. 17, 18. Eph. i. 20-22. 1 Pet. iii. 22. d i. 26. Gen. xlviii. 2. 13. 22. 31. xxxii. 24. 30. Josh. v. 13-15. vi. 2. Judg. xiii. 6, 8. 18. 22. John i. 18. Rev. i. 13-18. e 7. ix. 2, 3. 11. f 8-13. 16. i. 15. -20. * Heb. the hol- low of thine hand. g i. 13. Ps. xviii. 12, 13. cxl. 10. Is. vi. 6, 7. Rev. viii. 5. h xx. 47, 48. xxiv. 9-14. 2 Kings xxv. 9. Is. xxv. 30. Jer. xxiv. 6-10. i 18. ix. 3. xliii. 4. k i. 28. ix. 3. xi. 22, 23.

xlvi. 21. 1 Kings vii. 9. 2 Chr. iv. 9. O. Ex. xix. 16. 19. xx. 18, 19. Deut. iv. 12, 13. Job xxxvii. 2-5. xl. 9. Ps. xxix. 3-9. lxxviii. 33. lxxviii. 18. John xii. 28, 29. Heb. xii. 18. 19. Rev. x. 3, 4. p 2. q Heb. sent forth. r 6. i. 13. r xli. 23. -28. xlii. 41, 42. 49, 50. xxiv. 34, 35. s 21. i. 8. Is. vi. 6. t i. 15-17. u Dan. x. 6. Rev. xxi. 20. x. 16. Ps. xxxvii. 6. xcvi. 2. civ. 24. Rom. xi. 33.

heard even to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And one cherub stretched forth his hand from between the cherubims, unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl-stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

destroyed or dispersed; only a remnant of Judah remained; and they seemed about to be utterly cut off. By this he intended to plead for a mitigation of the sentence, as the honour of God in his promises seemed to be concerned: but the Lord informed him, that the excessive wickedness of both Judah and Israel rendered this severity needful: the land had been filled with murder, as well as with idolatry; Jerusalem was full of obstinate and perverse wickedness, the fruit of the most desperate impiety and infidelity; and therefore the Lord was determined to shew no mercy to the nation in general; though he had reserved a small remnant for himself, as the seed of his future church.—In the mean time the man with the inkhorn reported the performance of the Divine command: by which it appears, that he presided over and directed those, who executed the vengeance of God on the Jews.

PRACTICAL OBSERVATIONS.

The Lord hath always ready his instruments of judgment as well as of mercy; and when his glory departs from his people, and his power and presence no longer attend his ordinances; the form will seldom continue long, and the signal for his vengeance will commonly be given. But he departs reluctantly and gradually from those, who have been long favoured with his presence; and his faithful servants readily perceive the tokens of that awful change. These are the most valuable friends and guardians of nations: and even, when they are so few that the Lord will not spare communities in answer to their prayers, he will render his most terrible judgments harmless as to them. He has set his mark upon their forehead, and all things shall work together for their good. In times of prevailing wickedness they may be distinguished by their lamenting over those crimes, which others palliate and excuse. Their zeal for the honour and love to the cause of God, their compassion for souls, their hatred of sin and their spiritual-mindedness, will not suffer them to be unconcerned spectators of impiety and iniquity. Their righteous souls must needs be vexed day by day, with seeing and hearing the works and words of ungodly men. Their prayers, examples, and endeavours are opposed to the impetuous torrent: and when they fail to stop its progress, they are grieved and alarmed. They mourn before God to see religion run down, souls deceived, and Satan and his servants triumphing, and though spiritual consolations reconcile them to their situation for the time; yet they often desire to leave a world, where iniquity so much abounds: and they especially lament the abominations committed within the church, because these are peculiarly dishonourable to God and destructive to the souls of men. Such persons are the friends of God, and shall be preserved for ever: if it be good for them, their lives shall be spared amidst desolating judgments; or they shall be previously taken from the evil to come; or the calamities, which cut off others in their sins, shall safely transmit their souls to heaven. But they, who neither mourn for their own sins nor the sins of others, must expect no mercy; nor can any be looked on as the servants of God, who are indifferent to his cause, and unconcerned at the abominations that are committed against him. In temporal calamities even infants are often involved in the common destruction: in the eternal punishment of the wicked, no discrimination will be regarded, except with reference to degrees of guilt: and in this respect, they, who have been nearest to God in profession, privilege, or office, will be most severely punished. If we be saved while others perish, we must ascribe the difference wholly to the mercy of our God; for we too have deserved wrath: and we should still continue to plead in behalf of our fellow-sinners, for the remnant of the church, and for the continuance and revival of religion upon earth. But indeed the wickedness of man is great, and deserves severe vengeance: even where the Lord shews no mercy, he does no injustice; as he only recompenses men's ways on their heads: and his commands will certainly be executed both for the salvation of his people, and the destruction of his enemies.

NOTES.

CHAP. X. V. 1, 2. The living creatures, which were before described, (i.) are here called cherubim. The cherubim that covered the mercy-seat, and that were placed in the holy of holies, or were figured upon different parts of the tabernacle and temple, were evidently emblematic of the holy angels, as fellow-worshippers of the God of Israel: and the same seems to be the meaning of

the word in every other passage of Scripture. (Marg. Ref.) From the great similarity betwixt the living creatures in the vision of Ezekiel, and of those in that of St. John, (Rev. iv;) commentators have generally concluded that they must be coincident. Hence many have explained the living creatures in St. John's vision of the holy angels; but their joining in the song, "Thou hast redeemed us to God with thy blood," forms an insuperable objection to this, as well as to the unaccountable opinion of some, who would explain them to mean the three persons in the Trinity, and the human nature of Christ. Hence others, perceiving that the ministers and churches of Christ must be meant in St. John's vision, have interpreted Ezekiel's cherubim and wheels of the same; yet the latter is not a prophecy of what would come to pass under the christian dispensation but a representation of what was about to take place at Jerusalem. No good reason can be given, why the two visions should mean precisely the same thing: angels, as employed in God's providential government of the world, and faithful ministers, as employed in the affairs of the church, may well be supposed, in different degrees, endued with the same gifts and actuated by similar principles; and so capable of being represented by the same emblems or hieroglyphics; for doubtless the former are, what the latter ought to be and would be. Nor should it be overlooked, that the cherubim had "every one four faces apiece," (21;) whilst St. John's living creatures had the same faces divided among them. The wheels in Ezekiel are vastly different from the twenty-four elders in St. John, and admit of, nay require, a different explanation. As therefore the whole of these visions and the context, direct our thoughts to the dealings of God with the Jewish nation, especially in the destruction of the city and temple by the Chaldeans, and afterwards by the Romans; as the cherubim in the Scripture, generally at least, denote angels; and as wheels are a far apter emblem of the course of providence, than of any thing in the constitution of the christian church; inasmuch that the heathen painted fortune, (which we consider as the secret appointment of God,) with a wheel, as an emblem of the same vicissitudes of human affairs; the interpretation already given seems far more consistent with the scope of the passage, and more satisfactory than that referred to. The prophet saw above the cherubim, as he had done before, (i. 26,) the likeness of a throne, and doubtless as the appearance of a man upon it, who spake to him that was clothed in linen, who had been employed in marking the servants of God in the forehead; and he ordered him to go in between the wheels, under the cherub, (for one was connected with each of the wheels,) and thence to take burning coals, and scatter them over the city. Thus the burning of Jerusalem, as well as the slaughter of its inhabitants, was emblematically predicted. We suppose him that sat upon the throne, to have been the eternal Son of God, the second person in the sacred Trinity; and the vision to represent his glory as the king of Israel, appearing from above the mercy-seat; the fire therefore from between the wheels, under the cherubim, seems to have signified the wrath of God to be executed by the Chaldeans upon Jerusalem, for their contempt of the Lord's mercy, their abuse of his favours, their profanation of his ordinances and temple, the wickedness of the priests, and their murder of their prophets.

V. 3-7. The cherubim stood on the right side of the temple, which is generally supposed to mean the north side; this might point out the quarter, from whence destruction would come; or it intimated, that they stood at a distance from the idolaters before-mentioned. (viii.) The inner court also was filled with the cloud; the Lord had taken possession of his temple by this appearance, (1 Kings, viii. 10, 11;) and he thus intimated that he was now about to withdraw from it. At the same time the visible glory removed to the threshold of the house; (Note, ix. 3, 4;) and then the court was filled with brightness, perhaps illuminating the cloud. Some think that it was the outer court that was filled with brightness, whilst the inner was filled with the dark cloud; denoting that the Lord would leave the Jews in darkness, and send his light unto the Gentiles. At the same time the sound of the cherubim's wings was heard without, "as the voice of the almighty God when he speaketh:" i.e. like the sound of most tremendous thunder, or like the voice from mount Sinai when the law was given; which might intimate their triumphant admiration of the glorious justice and holiness of God, in these awful dispensations, or the report that would be made of them to distant nations. Accordingly when the man clothed in linen proceeded to execute his commission, one of the cherubim

11 When they went, ²they went upon their four sides; they turned not as they went, but to the place ³whither the head looked they followed it; they turned not as they went.

12 And their whole body, ²and their backs, and their hands, and their wings, and the wheels, ³were full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, ²it was cried unto them in my hearing, O wheel.

14 And ²every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were ²lifted up. ³This *is* the living creature that I saw by the river of Chebar.

16 And ²when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*; ³for the spirit ⁴of the living creature *was* in them.

18 Then ²the glory of the LORD departed from off the threshold of the house, ³and stood over the cherubims.

19 And ²the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels *also were* beside them, and *every one* stood at the door ³of the east gate of the LORD's

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y 21. i. 17.
z 1. 20. Matt. viii.
8-10.

§ Heb. Aesh.

a 1. 18. Rev. iv.
6. 8.|| Or, they were
called in my
hearing, Wheel,
or, Galgal.|| Kings vii. 29.
36. Rev. iv. 7.
c 18, 19. viii. 6.
xi. 22. Hos. ix.
12.d 20. i. 5. 13, 14.
xliii. 3.

e i. 19-21.

f i. 12.
* Or, of life. Gen.
ii. 7. Rom. viii.
2. Rev. xii. 11.g 4. vii. 20-22.
Ps. lxxviii. 60.
61. Jer. vi. 8.h 12. 4. 2 Kings
xxiii. 37-39.
h 3. 4. 2 Kings
ii. 11. Ps. xviii.
10. lxxviii. 17.i i. 17-21. ix. 3.
xi. 22, 23.
k viii. 16. xliii.
4.i 1. i. 26-28.
m 15. i. 22-28.
iii. 23.n 1 Kings vi. 29
-35. vii. 36.
o 14. i. 8-10.
xli. 18, 19. Rev.
iv. 7.
p 8.q i. 10.
r 11. i. 12. Hos.
xiv. 9.

CHAP. XI.

a 24. iii. 12. 14.
viii. 3. xxxvii.
1. xli. 1. 2. xlii.
1. 1 Kings xviii.
12. 2 Kings ii.
16. Acts viii. 39.b 2 Cor. xii. 1-4.
Rev. i. 10.
c viii. 16.
d 2 Kings xxv.
23.e 13.
f Esth. viii. 3.
Ps. ii. 1. 2.
xxxvi. 4. lii. 2.
Is. lix. 4. Is.g 5. xviii. 18. Mic.
ii. 2.
* Or, it is not
for us to build
houses near.h 7. 7. xii. 22.
27. Is. v. 19.
Jer. i. 11. 12.
Am. vi. 3. 2 Pet.i 7-11. xxiv. 3.
-14. Jer. i. 13.
j xlii. 2. &c. 17.
&c. xx. 46. &c. 17.
xli. 2. xxv. 2.k i. viii. 1. Hos.
vi. 5. viii. 1.

house; ³and the glory of the God of Israel *was* over them above.

20 This *is* ²the living creature that I saw under the God of Israel by the river of Chebar, ³and I knew that they *were* the cherubims.

21 Every one ²had four faces apiece, and every one four wings; ³and the likeness of the hands of a man *was* under their wings.

22 And ²the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: ³they went every one straight forward.

CHAP. XI.

The prophet is shewn the persons, who gave wicked counsel, and despised the word of God, 1-3. He prophesies against them, 4-12. He is alarmed at the sudden death of Pelatiah, 13. Encouraging promises to the captive Jews and Israelites, and denunciations of wrath on the impenitent, 14-21. The glory of God removes from the city, 22, 23. The prophet in vision brought back into Chaldea; reports what he had seen to the captive Jews, 24, 25.

MOREOVER ²the spirit lifted me up, and brought me unto ³the east gate of the LORD's house, which looketh eastward: and ⁴behold at the door of the gate five and twenty men; among whom I saw ⁵Jaazaniah the son of Azur, and ⁶Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, ³these *are* the men that devise mischief, and give wicked counsel in this city;

3 Which say, ⁴It *is* ⁵not near; let us build houses; ⁶this *city* ⁷is the caldron, and we *be* the flesh.

4 Therefore ⁵prophecy against them, prophecy, O son of man.

handed to him the fire, and he took it and went out, prepared to scatter it over the city; and this may denote, that the holy angels concur with each other in executing the Divine mandates, whether of mercy or of judgment.

V. 11. *Head, &c.* The Spirit, that directed their motions, or "the appearance of a man upon the throne," who presided over them, (Notes, i. 5-14.)

V. 12. This circumstance, as it related to the living creatures, was not before mentioned: by the living creatures, (as well as the wheels, being full of eyes in every part, their constant watchfulness, and their penetration, sagacity, and circumspection may be denoted, (Rev. iv. 8.) 'The wheels were full of eyes round about; to shew, that however the course and event of things seem so unstable and uncertain, as if all ran upon wheels, and there does also appear a certain intricacy and perplexity in the proceedings thereof; yet that the infinite and most wise providence of God hath foreseen and fore-ordained all things to his own holy purposes.' (Bp. Hall.)

V. 13. *O wheel. Or, Move round.*—They are put in mind of continually attending upon their duty; for the wheels and living creatures were animated with the same principle of understanding and motion. (*Louth*)—If our translation be retained, the call to the four wheels, as one, may denote the unity of design and operation, which form the innumerable dispensations of Providence into one grand and consistent plan.

V. 14. Some have concluded from this verse, that the same faces were also marked upon the wheels; but it seems rather to be meant of the living creatures. The face of a cherub being here substituted for that of an ox, in the former vision; it is generally thought that the cherubim in the temple were delineated with the countenances of oxen; yet the oxen and the cherubim are separately mentioned, in one place, (1 Kings, vii. 29.) If, however, this was the case, the hieroglyphical meaning alone should be attended to. (i. 10.)

V. 18, 19. The glory of the Lord, departing from the threshold of the temple, removed to a greater distance, and rested above the cherubim: and they lifted up their wings, mounted with the wheels from the earth, and abode over the east-gate of the temple, as about entirely to remove from it. (*Marg. Ref.*)

V. 20. *I knew, &c.* The prophet now perceived that these living creatures had the same likeness in many respects, that he had seen of the cherubim at the temple, upon the walls, and doors of it, &c.; for he could not have seen the cherubim in the most holy place. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

The holy angels, who watch over and minister to the saints of God, are often employed as the executioners of his vengeance on hypocrites and the enemies of his church: (Acts xii. 7-10. 23.)—Our God, from his mercy-salvation between the cherubim, is a consuming fire to all who despise his great salvation; and his severest judgments will fall on those who abuse peculiar privileges, and are emboldened in their crimes by his patience and mercy.—Those awful dispensations, which excite the blasphemous objections and complaints of ungodly men, are viewed by holy angels as bright displays of the Divine glory, and are celebrated with loud acclamations of praise and adoration. The terror of Jehovah's justice and holiness, and the examples of his indignation against his rebellious creatures, do not in the least interrupt their confidence, joy, and love: nor would they disquiet those, whom Jesus hath delivered from the wrath to come, were it not for the weakness of their faith and the prevalence of their sins, which obscure the evidence of their reconciliation to God, and

mar the comfort of their communion with him. Otherwise, what should Christians have to fear? All judgment is administered by him "who loved them and gave himself for them, to redeem them to God with his blood;" he is head over all things to his church, and all the angels are his ministering servants for their benefit. Let us then give diligence to make our calling and election sure; and in our several stations, as ministers or private Christians, let us copy the example of the holy angels, and walk circumspectly and intelligently; obey with promptitude and alacrity; and give up ourselves to be led by the Spirit of God, and disposed of in his providence as he sees good. He will assuredly order every thing in perfect wisdom, truth, and love: we need fear nothing but hypocrisy, coming short of his grace, grieving the Holy Spirit, or dishonouring the gospel.—As the departure of God from churches or nations must prove their ruin; so his departure, for a time and in part, from a believer who has offended him, must occasion great distress and anguish, and sometimes cause him to say, "The pains of hell have got hold of me." What then will be the case of those, to whom the righteous Judge shall at last say "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?" Let this consideration warn sinners "to seek the Lord while he may be found, and to call on him while he is near;" and also excite us all to walk watchfully and humbly with our God.

NOTES.

CHAP. XI. V. 1-3. The prophet was next shewn some of the ringleaders in wickedness. He saw twenty-five men at the east-gate of the temple: but it is uncertain whether they were the same with the twenty-five men before mentioned, (viii. 16;) as they were not worshipping idols, but consulting about public affairs. It does not appear that they belonged to the sanhedrim, or great council of the nation; yet they were princes or nobles, who had great influence in the measures of government. Some writers inform us, that Jerusalem was divided into twenty-four districts, over each of which there was a prince or president, and one that was over them all was the ruler of the city.—Amongst these princes the prophet distinguished two, whom seem to have been the most eminent; and the Lord informed him, that this company, especially the two mentioned by name, were the persons that devised mischief and gave evil counsel in the city. Probably they encouraged idolatry, countenanced the false prophets, and persecuted the true prophets. They counselled the revolt from the Chaldeans, the alliance with Egypt, and the pertinacious opposition to the besiegers, in defiance of the warnings and predictions of God by Jeremiah and other prophets. They persuaded the people, that if there were any truth in the predictions of divine judgments on the city and land, they would not be fulfilled for a long time; that they might build houses, and attend to their temporal concerns, without any apprehensions. And in derision of Jeremiah's vision of the seething-pot, (Jer. i. 13;) they added, that they were the flesh in this pot or caldron; the walls of the city would protect them against the Chaldeans, as the caldron keeps the fire from the flesh that is in it; that if any attempted to take them out, it would be at their peril. Thus they taught the people to harden themselves in rebellion against God.—Some render the third verse thus: "Houses should not be built near the city; for it is about to be the caldron, and we the flesh." But this interpretation does not agree with the general tenour of the chapter.

V. 5-12. Under the immediate impulse of the Holy Spirit, the prophet in vision seemed to himself to deliver the following message to these counsellors

5 And the Spirit of the LORD fell upon me, and said unto me, 'Speak; Thus saith the LORD, 'Thus have ye said, O house of Israel: 'for I know the things that come into your mind, every one of them.

6 Ye have 'multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God, 'Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron, 'but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, 'and deliver you into the hands of strangers, 'and will execute judgments among you.

10 Ye shall 'fall by the sword; I will judge you in 'the border of Israel; 'and ye shall know that I am the LORD.

11 This 'city shall not be your caldron, neither shall ye be the flesh in the midst thereof, but I will judge you in the border of Israel:

12 And ye shall know that I am the LORD: 'for ye have not walked in my statutes, neither executed my judgments, 'but have done after the manners of the heathen that are round about you.

13 And it came to pass, 'when I prophesied, that Pelatiah the son of Benaiah died. 'Then fell I down upon my face, and cried with a loud voice, and said, 'Ah Lord God! wilt thou make a full end of the remnant of Israel?

of rebellion: and this being afterwards written and published would come to their knowledge. He first reminded them of the wicked words which they had spoken; and assured them that the Lord was exactly acquainted with all their secret thoughts, counsels, and designs, their vain hopes and rebellious devices. He next charged them, not only with shedding the blood of prophets and righteous men by their oppressions and persecutions, but also with murdering all the Jews, who had been or would be slain in the war, in which they so obstinately persisted: so that they multiplied their slain in the streets of the city. The city was indeed a caldron; and they, who perished by their fault, by the sword and famine during the siege, were the flesh that should continue and be consumed in it; but that they themselves would be brought forth out of it; (Notes, xxiv. 1-13.) And as they had feared being put to death, if they surrendered to the Chaldeans, and had therefore determined to stand out to the last extremity; so they should be slain by the sword: the Lord would deliver them into the hand of the Chaldeans, and by their hands execute his judgments upon them; for Nebuchadnezzar would put them to death as criminals, at Riblah, in the border of the land. (Marg. Ref.) Then it would appear that the city was not their caldron, and that they were not able to continue in it: seeing they had not obeyed the Lord, but had copied the idolatries and iniquities of all the surrounding nations.

V. 13. Whilst the prophet, in vision, was delivering this message to these princes, Pelatiah suddenly died. It is probable that he was actually cut off by some terrible death at Jerusalem, at this time, or afterwards, when the prophecy was fulfilling; and in so remarkable a manner, as would render the vision much noticed. But when the prophet witnessed this accomplishment of God's word; as one, who had the welfare of his people nearer his heart than his own character, he was greatly alarmed and distressed, and renewed his enquiries, whether the Lord meant to destroy all the remnant of his people Israel, (ix. 8.)

V. 14-16. The Lord was graciously pleased to relieve the anxiety of his servant respecting his people Israel, by directing his attention to the Jews who were already in captivity. They were his brethren in distress, as well as by blood; and thus more nearly connected with him, than those in the land of Judah; especially as he was raised up to prophesy among them. Nay, the dispersed Israelites, were more the objects of the Lord's special favour than the inhabitants of Jerusalem. Indeed, the latter treated the captives with disdain; they imagined, that God had rejected them, and sent them into captivity as the greater sinners; or that their surrender to the Chaldeans was a forfeiture of their privileges, and even their estates; they meant, therefore, to excommunicate and disinherit them; and to appropriate the city and land to themselves. But the Lord had other intentions; he had sent some of the people into captivity in order to their reformation: and though they were scattered among the Gentiles far from the temple; yet He "would be as a little sanctuary" unto them in every place: that is, he would be their protector and support; he would answer their prayers, and give them the comfort of his

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k ii. 2, iii. 24, 27, viii. 1, Num. xi. 25, 26, 1 Sam. x. 6, 10, Acts x. 44, xi. 15, 1 ii. 4, 5, 7, iii. 11, m xxviii. 2, xxix. 3, xxxviii. 11, Ps. i. 21, 15, xxviii. 15, Mal. iii. 13, 14, Mark iii. 22-30, Jam. iii. 6, n xxxviii. 10, 1 Chr. xxviii. 9, Ps. vii. 9, cxxxix. 2, Jer. xvi. 17, xviii. 10, Mark ii. 8, John ii. 24, 25, xxi. 17, Heb. iv. 13, Rev. ii. 23, o vii. 23, ix. 9, xii. 2-7, 9, 12, 27, xxiv. 6-9, 2 Kings xxi. 16, Jer. ii. 30, 34, vii. 6, 9, Lam. iv. 13, Hos. iv. 2, Mic. iii. 10, vii. 2, Zeph. iii. 3, Matt. xxiii. 35, p xxiv. 3-13, Mic. iii. 2, 3, q 3.9-11, 2 Kings xxx. 18-22, Jer. iii. 24-27, r Job iii. 25, xx. 24, Prov. x. 24, Is. xxiv. 17, 18, xxx. 16, 17, lxxvi. 4, Jer. xxxviii. 19-23, xlii. 14-16, xlv. 12, 13, Am. ix. 1-4, John xi. 48, 1 Thes. ii. 15, 16, s xxi. 31, Deut. xxviii. 49, 50, Jer. v. 15-17, t xiv. 6, xvi. 4, xix. 15, xvi. 41, xxx. 19, Ps. cvi. 30, Ec. vii. 11, 1 John v. 27, Rom. xiii. 4, Jude 15, u 2 Kings xxv. 19-21, Jer. xxxix. 6, iii. 9, 10, 24-27, x Num. xxxiv. 8, 9, Josh. xiii. 5, xiii. 9, 14, 21, 23, Ps. ix. 16, Jer. ix. 24, z 3, 7-10, + Or, which have not walked, 21, x. 16, 21, 24, Lev. xxvi. 40, 1 Kings xi. 33, 2 Kings xxi. 22, Ps. lxxviii. 10, Jer. vi. 16, Dan. ix. 10, 10, 14, 16, xvi. 44-47, Lev. xviii. 3, 24-28, Deut. xxi. 30, 31, 2 Kings xvi. 3, 10, 11, xvii. 11, &c. xxi. 2, 2 Chr. xli. 9, xxviii. 3, xxxiii. 2-9, xxxvi. 14, Ps. cvi. 35-39, Jer. x. 2, b 1, xxxvii. 7, Num. xiv. 35-37, 1 Kings xiii. 4, Jer. xxxviii. 15-17, Hos. vi. 5, Acts v. 5, 10, xlii. 11, c Deut. ix. 18, 19, Josh. vii. 6-9, 1 Chr. xxi. 16, 17, Ps. cvi. 23, cxxx. 120, d ix. 8, Am. vii. 2, 5,

e Jer. xxiv. 1-5, f Is. lxxv. 5, lxxvi. 5, John xvi. 2, g xxxiii. 24, h 2 Kings xxiv. 12-16, Ps. xlii. 5, 11, Jer. xxiv. 5, 6, xxx. 11, xxxi. 10, i Ps. xxxi. 20, xc. 1, xci. 1, &c. Prov. xviii. 10, Is. vi. 6, viii. 14, Jer. xxxix. 7, 11, xlii. 11, k xxviii. 25, xxxiv. 13, xxxvi. 14, xxxvii. 21, &c. xxxix. 27-29, Is. xi. 11, 16, Jer. iii. 12, 18, xxx. 10, 11, 18, xxxi. 8-10, xlii. 7, 8, 15, 1, Hos. i. 10, 11, Am. ix. 14, 15, 121, v. 11, vii. 20, xxxvii. 23, xliii. 8, Is. i. 25-27, xxx. 22, Jer. xvi. 18, Hos. xiv. 8, Mic. v. 10-14, m xxxvi. 26, 27, Deut. xxx. 6, 2 Chr. xxx. 12, Jer. xxiv. 7, xxxii. 30, 40, Zeph. iii. 9, John xvii. 21-23, Acts iv. 32, 1 Cor. i. 10, 20, Eph. iv. 3-5, Phil. ii. 1-5, n xviii. 31, Ps. li. 10, Jer. xxxi. 33, Rom. xli. 2, 2 Cor. v. 17, Gal. vi. 15, Eph. iv. 23, o xxxvi. 26, 27, Is. xlviii. 4, Jer. xli. 12, Rom. ii. 1, 5, p 12, Ps. cv. 45, cxix. 4, 5, 32, Luke i. 6, 74, 75, Tit. ii. 11, q xiv. 11, xxxvi. 28, xxxvii. 27, Jer. xi. 4, xlvii. 7, xxx. 22, xxx. 9, Mark vii. 21-23, xii. 31, Jer. xxxix. 16-19, u i. 19, 20, x. 19,

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, 'thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, 'Get you far from the LORD: 'unto us is this land given in possession.

16 Therefore say, 'Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them 'as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God, 'I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come 'thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence.

19 And 'I will give them one heart, and 'I will put a new spirit within you; 'and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That 'they may walk in my statutes, and keep mine ordinances, and do them: 'and they shall be my people, and I will be their God.

21 But as for them 'whose heart walketh after the heart of 'their detestable things, and their abominations, 'I will recompense their way upon their own heads, saith the Lord God.

22 ¶ Then did 'the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

r Ec. xi. 9, Jer. xvii. 9, Heb. iii. 12, 13, Jam. i. 14, 15, s 18, Jer. i. 16, ii. 20, t ix. 10, xx. 37, u i. 19, 20, x. 19,

presence: and when two or three of them met together, in a synagogue or a private house, their worship should be as acceptable, as if they had sacrificed at the temple; so that whilst the Jews at Jerusalem possessed many external religious advantages, without the power and presence of the Lord, because of their pride and hypocrisy; those in captivity among the Gentiles should have his presence and power among them, being enabled to exercise humble faith, and to worship God in spirit and truth. This would be as a little sanctuary in every place, a refuge to a few people, which would not excite either the jealousy or rapacity of their enemies, as the magnificent temple at Jerusalem had done.—Such a promise evidently implied the future introduction of a new and more spiritual dispensation, when men should worship God with acceptance in every place. But as this little sanctuary must, as it were, be entered by faith in Jesus Christ, the door and the way; so the Jews in their present dispersions have not the benefit of it, because of their unbelief; which renders their present dispersion far more dreadful than the Babylonish captivity.

V. 17-20. The Lord further promised to the captives, that they, or their posterity, should be restored to their own land; and become decidedly set against idolatry and other abominable wickedness. Few, however, of them, seem at this time to have been true believers: but God engaged to prepare them for the blessings which he intended for them, by "giving them one heart, and by putting a new spirit within them." The one heart may either mean, that oneness of judgment, disposition, and affection, which the grace of God produces in his people; or that singleness of heart which distinguishes them from others. (Marg. Ref.) The hearts of the Jews had been divided among different idols, and they had endeavoured to worship both Jehovah and their idols, to serve him and their sins; but this change would cause them to serve him singly, wholly, and devotedly, and to renounce all idols, rivals, or worldly lusts. A new spirit would also be given them, that is, a new temper and disposition; a new light in the understanding, and direction to the judgment; a new purity in their memories, imaginations, and affections; new desires, hopes, fears, joys, and sorrows; a new tenderness in the conscience, and submission in the will; the effect of the regenerating Spirit of God; for "that which is born of the Spirit is spirit;" altogether spiritual, according to the law, truth, and image of God; disposed to repentance, faith, love, conscientious obedience and holy worship.—At the same time the Lord would take away the stony heart out of their flesh, or from their corrupt nature; for "that which is born of the flesh is flesh," carnal and enmity to God. The stony heart denotes the natural insensibility, obduracy, and obstinacy of fallen man. The carnal heart, like a stone, cannot be made to feel. Judgments, mercies, warnings, examples, are alike unavailing. The terrors from mount Sinai, the love of Christ, and the sweet promises of the gospel, fail of producing suitable affections. Men live unconcerned amidst the dead and dying; they accumulate loads of guilt like mountains, and are neither dismayed nor humbled; and they often are as unfeeling to the miseries of others, as to their own

23 And ^athe glory of the LORD went up from the midst of the city, and stood upon the mountain, which ^{is} on the east side of the city.

24 Afterwards ^athe spirit took me up, and brought me in a vision by the Spirit of God ^ainto Chaldea to them of the captivity. ^aSo the vision that I had seen went up from me.

25 Then ^bI spake unto them of the captivity all the things that the LORD had shewed me.

CHAP. XII.

Ezekiel is ordered, by removing his goods, and breaking through the wall of his house, to give the people a sign of the taking of Jerusalem, of Zedekiah's flight, and of the captivity of the Jews, 1—16; by eating and drinking with trembling and anxiety, to prefigure the famine, and consternation of the Jews during the siege, 17—20; and to declare that this ruin was near at hand, as a rebuke to those who profanely spake of it as distant, 21—25.

THE word of the LORD also came unto me, saying,
2 Son of man, ^athou dwellest in the midst of

danger. They are dead, insensible, and like a stone that feels nothing from the hardest blow. But renewing grace creates a susceptibility of proper feeling in the soul and conscience; then a sinner learns to fear God, to stand in awe of his word, and to flee from his wrath. Then the mercies of God excite his gratitude, and the promises encourage his hope, he is humbled for his transgressions of the law; and unites love and gratitude with still deeper humiliation, by his knowledge of the gospel. Then his heart becomes broken, his conscience tender, his affections easily moved to fear or compassion; a wrong temper now causes him more pain than numerous gross crimes once did; and the consideration of the shortness and uncertainty of life produce in some measure their proper effect on his conduct. His heart becomes as living flesh, which feels the least touch, and is now capable of joy and sorrow from spiritual objects, which before it was not. This change the Lord alone can work, and he promised to do it for Israel, in order that they might walk in his statutes; for without it, *spiritual* obedience and worship cannot be performed; and thus he would be their God, and own them as his people. (*Marg. Ref.*)—But though this must be interpreted as a prophecy of the restoration of the Jews and some of the Israelites, to their own land; yet it is applicable in its largest sense to the true Israel, the elect of God, who all partake of this blessing in due season; and it seems also to foretell the future conversion of the Jews to Christ. 'Conversion is commonly spoken of in Scripture, as if it were a new creation, because of the new dispositions and powers which accompany it.'—'These promises chiefly relate to the conversion of the Jews, when God shall pour on them the Spirit of grace.' (*Zec. xii. 10.*) (*Louth.*)

V. 21. The hearts of almost all the Jews in Jerusalem and Judah, and of numbers among the captives, walked after the heart of their detestable things. Their affections were habitually fixed upon idols; they were disposed to copy the licentiousness, cruelty, and fraud, which these supposed deities were represented to delight in; and they loved their gross and carnal worship. Or they took as much pleasure in worshipping Satan, (who was worshipped under the names and forms of all their idols,) as he did in receiving their adoration. And none of those who continued to act in this manner could have any interest in these promises; but they would be recompensed according to their own ways. 'Notwithstanding the mercies reserved for the penitent, the prophet mentions the heart of their detestable things,—because evil spirits, who were worshipped in and by them, were pleased with the devotions, in that manner paid to them.' (*Louth.*)

V. 22—25. After the prophet had received all this information, he saw the cherubim and the wheels, with the glory of God above them, remove to a greater distance; they had before left the temple, and now they departed from the city eastward to the mount of Olives; the place from which Christ, the glory of the second temple, ascended into heaven, previous to its destruction.—Then the prophet was, in vision, brought back into Chaldea, in the same way that he had been conveyed thence; the vision left him, his ecstasy terminated, and he found himself among the elders where he was at first. And afterwards he reported to them and the other captives all that he had seen and heard in this vision, (*Notes, viii.—xi.*) and perhaps he also now explained the other signs which he had before shewn to them. (*Notes, iv.—vii.*)

PRACTICAL OBSERVATIONS.

V. 1—13. When those, that are eminent in rank or abilities, are destitute of the fear of God, and ridicule his truths and warnings, they are qualified to be extensively mischievous. Being ingenious in devising evil, plausible in counselling and vindicating it, and bold in carrying it into execution; they encouraged numbers to harden themselves in rebellion against God, and to adopt and persist in the most pernicious and impious designs. But they should be reminded, that they must render an account to him, for all the mischief done by their influence; for all the blood shed in unjust and unnecessary wars, which their worldly policy has occasioned; and for all the murder, that takes place in consequence of their oppression, persecution, and unrighteous decrees. How awfully do some men of this description multiply their slain, not only through the streets of a single city, or the districts of a kingdom, but through every quarter of the globe! and they will at length be as much distinguished by their punishment, as they now are by their crimes. But carnal policy is connected with infidelity: and such persons turn the oracles of God into ridicule, and persuade themselves and others, that no evil shall happen unto them. If they cannot entirely shake off all regard to revelation; they conclude, that the wrath of God denounced against transgressors is doubtful, or at least distant; and that they may safely indulge their inclinations, and

A. M. 3410.

B. C. 594.

x vii. 4. ix. 3.
x. 4. 18. xlii. 4.
Zech. xiv. 4.
Matt. xxiii. 37.
—39. xxiv. 1, 2.
y. i. viii. 3, 2 Kings
ii. 16. 2 Cor.
xii. 3.
z. i. 3. iii. 15. Ps.
cxxxvii. 1.
a. Gen. xvii. 22.
xxv. 13. Acts
x. 16.
b. ii. 7. iii. 4. 17.
27.

CHAP. XII.
a. ii. 3, 6—8. iii.
10, 26, 27. xiv.
12. xiv. 3. xlv.
6. Deut. ix. 7.
24. xxxi. 27. Ps.
lxxviii. 40. 1s.
i. 23. xxx. 1. 9.
lxxv. 2. Jer. iv.
17. v. 23. ix. 1.
6. Dan. ix. 5.
—9. Acts vii. 51.
52.

b. Deut. xxix. 4.
Is. vi. 9, 10.
xxxix. 9—12. xli.
19, 20. Jer. v.
21. Matt. xlii.
13, 14. Mark
iv. 12. viii. 17.
18. Luke viii.
10. John ix. 39.
—41. xii. 40.
Acts xxviii. 25.
27. Rom. xi. 7.
8. 2 Cor. iii. 14.
iv. 3, 4. Eph.
iv. 18. 2 Thes.
ii. 10, 11.

c. 10—12. iv. 1.
&c. v. 1. &c.
Jer. xlii. 1. &c.
xlii. 2. &c.
xix. 1. &c. xxvii.
2.
Or, instru-
ments.
d. xxxiii. 11. Deut. v. 29. xxxii. 29. Ps. lxxxi. 13. Jer. xviii. 11. xxv. 4—7. xxvi. 3. xxxvi. 3. 7.
Luke xlii. 8, 9. 34. xx. 13. e. 12. 2 Kings xxv. 4. Jer. xxxix. 4. lli. 7. + Heb. the goings
forth of captivity. † Heb. dig for thee.

a rebellious house, ^bwhich have eyes to see, and see not; they have ears to hear, and hear not; for they ^{are} a rebellious house.

3 Therefore, thou son of man, ^aprepare thee ^astuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; ^ait may be they will consider, though they ^{be} a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth ^aat even in their sight, as ^athey that go forth into captivity.

5 ^aDig thou through the wall in their sight, and carry out thereby.

pursue their rebellious schemes for some time longer; that they have many years of life before them, and shall be able to take care of their souls at last. The love of the world, and dislike to religion, give Satan and his factors an amazing advantage against men, in tempting them to this procrastination: and thus they seduce, and ruin one another, until at last, when they are crying, peace, peace, sudden destruction overtakes them, from which they cannot possibly escape. We should, therefore, plainly protest against these devisers of mischief, and wicked counsellors: we should shew them the folly and impiety of their wicked words, and remind them that God knoweth all their thoughts and contrivances. We should also meditate on the same truths, with reference to ourselves: that we may watch our hearts and lips, and beg of God to examine and keep them for us.—The worst fears of ungodly men will come upon them, and often by those sinful means, which they use to secure themselves: and when sinners fear the sword of man more than the wrath of God, he will sometimes expose them to both, and execute his judgments upon them in this world as well as in the next. Thus he often singles out the ring-leaders in impiety, infidelity, and wickedness, and renders them warnings to others, that they may repent and avoid such destructive paths. But though these awful dispensations verify the words of God's faithful servants; yet they cannot but be deeply affected by them: and will still plead with him to have mercy on those who remain.

V. 14—25. The Lord often reserves for himself those persons of whom we had little hopes; and leaves to their own pride and lusts, such as we had the best expectations of; while they, whom he afflicts and man despises, are commonly nearer the kingdom of heaven, than their more prosperous and self-confident neighbours. Many are ready to imagine that they are exclusively the people of God, while others are gone far from him; when in fact, they are idolizing some form or creed, and have no part or lot in the matter; and they, who rejoice in the calamities of their brethren, because they expect gain from them, and who are ready to anathematize and injure them for conscience' sake, are strangers to the power of godliness. But wherever the Lord casts the lot of those, who truly fear him, he will be a sanctuary unto them: they cannot be scattered to a distance from his protecting providence, from his throne of grace, from the consolations of his Spirit, or communion with the Father and his Son Jesus Christ; and he will gather into his heavenly kingdom, from every country under heaven, all those who have been delivered by his grace from all their detestable things and abominations. But without the one heart and the new spirit, which he bestows; except he take away the hard and stony heart, and give us the heart of flesh, we shall never truly repent, or believe, and obey the gospel. When the sinner feels his need of these blessings; let him bring these promises to the throne of grace, and present them as prayers in the name of Christ, and they will surely be performed. Then sin will be loathed, the Saviour will become precious, the heart will be made humble and contrite, the conscience tender; and the converted sinner will be inclined and enabled to walk in the Lord's statutes, and keep his ordinances and do them. Such are indeed the Lord's people, and he is their God and portion; but they differ as much from notional professors of evangelical truths, as from pharisaical despisers of them; and this sensibility of heart and conscience is the chief discrimination betwixt the true Christian and all other men. As for those, whose hearts are habitually set upon their idolatries and iniquities; they are evidently under the dominion and condemnation of their sins, and the Lord will deal with them according to the covenant of works, and recompense their ways upon their own heads. And though he will not forsake his people; yet he may be driven away from any part of his visible church, by the hypocrisy and iniquity of those, who are called by his name; and woe be to them, when he withdraws his presence, glory, and protection! Finally, whatever ministers learn from the word, or Spirit of God, whether concerning his judgments or his mercies, they must faithfully declare it all to the people, as far as they have opportunity afforded them.

NOTES.

CHAP. XII. V. 1—7. Ezekiel seems not, for the present, to have had any more visions of the Divine glory; but to have received the revelations of the Lord's will, in the more ordinary manner of other prophets.—Even the captives, among whom he dwelt, were a rebellious house like their brethren in Judah; who would not use their senses and faculties, or avail themselves of the instructions of God's word and providence, for their advantage. After all that they had heard and experienced, they still expected that Jerusalem would be preserved from the Chaldeans, they deemed themselves unhappy in bondage, and hoped to be speedily restored to their country; this led them to neglect the duties of their situation, to listen to false prophets, to reject the word of God,

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house, of Israel, the rebellious house, said unto thee, 'What doest thou?

10 Say thou unto them, Thus saith the Lord God; 'This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them; they shall remove, and go into captivity.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with his eyes.

13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence;

A. M. 3110

B. C. 554.

f Sam. xxviii. 8.
2 Sam. xv. 30.
Job xxiv. 17.
g ll. iv. 3. xxiv.
24. Is. viii. 18.
xx. 2-4.
h ii. 8. xxiv. 18.
xxxvii. 7-10.
Jer. xxxii. 8-12.
Matt. xxi. 6.
7. Mark xiv. 16.
John ii. 5-8.
xv. 14. Acts
xxvi. 19.
1-6.
i Heb. digged for
me.
k 1-3. ii. 5-8.
l xvii. 12. xx. 49.
m 2 Kings ix. 25.
Is. xlii. i. xiv.
28. Mal. i. 1.
n vii. 27. xvii. 13
-21. xxi. 25-
27. Jer. xxi. 7.
xxiv. 8. xxxviii.
23.
o Heb. by remov-
ing go into cap-
tivity. Jer. xv.
2. lii. 15. 28-
30.
p 2 Kings xxv.
4. Jer. xxxix. 4.
lii. 7.
q xvii. 20. xix. 8.
9. xxxii. 3. Job
xix. 6. Ps. xli. 10.
Is. xlv. 17. 18.
Jer. i. 24. Lam.
i. 13. ii. 47. iv.
19. 20. Hos. vii.
12. Luke xxi.
35.
r 2 Kings xxv. 1.
-7. Jer. xxxix.
3. xxxix. 7. lii.
9-11. 17.
s v. 10-12. xvii.
21. 2 Kings xxv.
4. 5.
t 2 Kings xxv. 17.
s. v. 2. xiv. 17.
21. Lev. xxvi.
33. Jer. xlii. 16.
22.
u 16. 20. v. 13. vi.
7. 14. vii. 4. xi.
10. 10. xxiv. 27.
xxv. 11. xxxi.
6. xxxviii. 26.
xxxiii. 33. xxxix.
28. Ex. xiv. 18.
Ps. ix. 15.
v vi. 8-10. xiv.
22. 23. Is. i. 9.
vi. 13. x. 22.
* Heb. men.

x xiv. 22, 23
xxxvi. 31. Lev.
xxvi. 40, 41.
Jer. iii. 24. 25.
Dan. ix. 5-12.
y Deut. xxix. 24
-28. 1 Kings ix.
6-9. Jer. xxii.
8, 9.
z i. iv. 16, 17.
xxiii. 38. Lxx.
xxvi. 26. 36.
Deut. xxviii. 48.
65. Job iii. 24.
Ps. lx. 2, 3. lxxx.
5. 11. 4-9.
a 1 Kings xvii. 10
-12.
b vi. 6, 7. 14.
xxxvi. 3. Is. vi.
11. Jer. iv. 27.
ix. 10. 11. x.
22. xviii. 16.
xxxii. 43. xxxiii.
10. 12. Mic. vii.
13.
† Heb. the ful-
ness thereof. Ps.
xxiv. 1. 1 Cor.
x. 26. 29.
c vii. 23. Gen. vi.
11-13. Ps. cvii.
34. Jer. vi. 7.
Mic. iii. 10-12.
d xiv. 6-8. Is. iii.
35. vii. 23. 24.
xxiv. 3. 12. lxiv.
10. 11. Jer. iv.
7. 23-29. xii. 10
11. xvi. 9. xix.
11. xxiv. 8-10.
xxv. 9. xxxiv.
22. Lam. v. 18.
Dan. ix. 17.
e xviii. 2, 3. Jer.
xxiii. 33.
f 27. xi. 3. Is. v.
19. Jer. v. 12.
13. Am. vi. 3.
2 Pet. iii. 3, 4.
g xviii. 22.
h 25. vii. 2, 3. 5
7-10-12. Joel
ii. 1. Zeph. i.
14. Mal. iv. 1.
Matt. xxiv. 34.
Jam. v. 8, 9.
i xiii. 21. 1 Kings
xv. 1-13. 16.
Prov. xxvii. 28.
Jer. xiv. 13-16.
xxiii. 14-20.
Zech. xii. 2-4.
Rom. xvi. 18.
1 Thes. ii. 5.
2 Pet. ii. 2, 3.
k 28. vi. 10. Num.
xv. 28-34. Is. lv. 11.
Dan. ix. 12. Zech. i. 6. Matt. xxiv. 35. Luke xxi. 33. 1 Jer. xvi. 9.
Hab. i. 5. Mark xiii. 30, 31. m 1, 2.

that they may declare all their abominations among the heathen whither they come; and they shall know that I am the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, 'The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord God: 'I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, 'The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 ¶ Again the word of the LORD came to me saying,

and thus to rebel both against his commandments and providence. To certify them therefore of the vanity of their hopes, the prophet was ordered to make ready his furniture for removing to another habitation, in the sight of the people, and then to carry it, or some part of it, to a distant place; in hopes, (speaking after the manner of men,) "that the people would consider, though they were a rebellious house." Thus he was directed to spend the day about his furniture; and in the evening to go forth as one that was afraid of being carried away captive; and to render his conduct more significant, he was to dig or break through the wall of his house, and to go forth by that opening, carrying part of his property or some provisions with him, as desirous to escape the enemy; and to cover his face, not only as in distress, but to disguise himself for fear of being detected. Having received such orders he punctually obeyed them; and thus set before the eyes of the captive Jews the plundering of Jerusalem of all its treasures, and the removal of them and of the inhabitants to Babylon; the vain endeavour of the Jews to escape, and to carry off their property; and especially the conduct and fate of king Zedekiah.

V. 8.—16. Either the people had ridiculed the prophet's conduct, or they had contemptuously disregarded it. He was therefore commanded to inform them, that this burden or prophetic sign of impending judgments, respected Zedekiah the prince in Jerusalem, under whose shadow they hoped to live among the nations; as well as all those of the families of Israel, who yet remained in their own land. As Ezekiel had removed his furniture, and changed his habitation; so would their property and persons be removed into another land, and the king himself would flee from the conquerors in the dusk of the evening, with a burden on his shoulder and a covering on his face, in order to disguise himself; whilst his attendants would break through the wall to forward his escape. But the Lord would spread his net for him, and take him in his snare; for the Chaldeans would overtake him, and carry him to Babylon; yet he should not see that city, though he should die there. Jeremiah had predicted, that is eyes should see the eyes of the king of Babylon, (Jer. xxxiv. 3;) and here Ezekiel foretold, that he should not see Babylon; and Josephus says that he thought these two prophecies inconsistent with each other, and therefore believed neither of them; but both were exactly accomplished, when he was brought to Nebuchadnezzar at Riblah, and there had his eyes put out, and was carried to Babylon. The Lord moreover declared, that all the Jews, who adhered to Zedekiah and survived the taking of the city, should be scattered through the nations, and be pursued by his judgments; and by the accomplishment of these predictions, they should be convinced that he was the eternal JEHOVAH, the Creator and Lord of all. Yet he would leave a remnant of them, that should escape all the divers kinds of death, which cut off the rest; and who might declare among the heathen all their abominations. Either their

conduct would be so very vile, that the heathen might see the reason of the Lord's dealings with them, by witnessing their abandoned wickedness; or, being brought to repentance, they would confess their abominable idolatries and iniquities, and acknowledge the justice of God in his severity towards them; that so the heathen also might be made acquainted with the power, truth, and holiness of Israel's God. (Marg. Ref.)

V. 17.—20. The Lord next directed the prophet to instruct the people by another sign. Whenever he ate or drank, he was to act like a man in great terror and anxiety; as if he feared, that somebody would rob him of his food, or as if he were eating his last meal, and must then perish by hunger and thirst. This denoted that the inhabitants of Jerusalem, and those that remained in the land, would soon endure far greater miseries, than their captive brethren had done; when they would with astonishment, terror, and excruciating solicitude, perceive famine increasing upon them, and expect to have their scanty morsel taken from them by some other starving wretches, or to be slain while eating it; or that they must soon eat their last meal, and then die miserably by hunger. For the city and land would surely and speedily be desolated; because of the violence and oppression of the inhabitants.

V. 21.—25. Emboldened by the long-suffering of God, and despising the declarations of his prophets, the Jews, (both in captivity and in the land of Israel,) commonly used to say to each other, "The days are prolonged, and every vision faileth;" so that this became a proverb among them. They had been long threatened, and were still spared; and they concluded that the visions of the prophets had failed. But the Lord assured them, that the event should speedily cause this impious proverb to cease; for the days were at hand, when every vision would take effect. Then the false prophets would be silenced, and their lying divinations detected; for the Lord would speak by his prophets, and cause his word to be noticed by immediately performing it, in their days, and upon the very persons to whom it was spoken.

V. 26.—28. Perhaps, after the former message, the Jews altered their proverb; and instead of saying, that the vision failed, they only said, that it related to remote times, and distant events. Or this proverb was used, at the same time, by such as did not openly avow their infidelity. The Lord, however, ordered his prophet to assure them, that the time of his patience was expiring, and that he would immediately fulfil his most alarming predictions. This could not, at the most, be more than four or five years before the destruction of Jerusalem.

PRACTICAL OBSERVATIONS

V. 1.—16. It is often a painful trial to the faithful servants of God, to dwell among those who are most rebellious against him.—Men, as fallen apostate

27 Son of man, behold, *they* of the house of Israel say, The vision that he seeth is "for many days to come, and he prophesieth of the times that are far off.

28 Therefore say unto them, Thus saith the Lord God; "There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

CHAP. XIII.

Ezekiel is ordered to prophesy against the false prophets; and to expose their folly and wickedness, and the fatal effects of their delusions, to others and themselves, under the emblem of a wall daubed with untempered mortar, and beaten down by a violent storm, 1-16; and against the prophetesses, who, by their signs and lying prognostications, encouraged the wicked in sin, and discouraged the righteous; and to predict their disgrace and ruin, 17-23.

AND the word of the LORD came unto me, saying, 2 Son of man, "prophesy against the prophets of Israel that prophesy, and say thou unto them that "prophesy out of their own hearts, "Hear ye the word of the LORD;

3 Thus saith the Lord God; "Woe unto the "foolish prophets, that "follow their own spirit, and "have seen nothing.

4 O Israel, thy prophets are "like the foxes in the deserts.

5 Ye "have not gone up into the "gaps, neither "made up the hedge for the house of Israel, "to stand in the battle in "the day of the LORD.

xxiii. 16-26. Luke xi. 40. 1 Tim. vi. 4. 2 Tim. iii. 9. + Heb. walk after which they have not seen. 6, 7. Jer. xxiii. 28-32. e Cant. ii. 15. Mic. i. 11. iii. 5. Matt. vii. 15. Rom. xvi. 18. 2 Cor. xi. 13-15. Gal. ii. 4. Eph. iv. 14. 2 Thes. ii. 9, 10. 1 Tim. iv. 1. 2. Tit. i. 10-12. Rev. xlii. 11-14. xiv. 20. f xxii. 30. Ex. xvii. 9-13. xxiii. 11, 12. Num. xvi. 21, 22. 47, 48. 1 Sam. xii. 23. 7s. cvi. 23. Jer. xv. 1. xxiii. 22. xxvii. 18. Mal. i. 9. g Or, breaches. Is. lviii. 12. Lam. ii. 13, 14. + Heb. hedged the hedge. g Job xl. 9. Ps. lxxvii. 15. Rev. xvi. 14. xx. 8, 9. h xxx. 3. Is. ii. 12. xlii. 6, 9. xxxiv. 8. Joel i. 15. ii. 1. lvi. 13. Am. v. 18-20. Zeph. i. 14-18. ii. 2, 3. Mal. iv. 5. 1 Thes. v. 2. 2 Pet. iii. 10. Rev. vi. 17.

creatures, have eyes, ears, and understandings; but they are utterly destitute of a disposition to make a proper use of them, or of the advantages which they enjoy. This is the essence of their rebellion, and cannot possibly be allowed as an excuse for it: it counteracts all the endeavours of God's servants to instruct, convince, warn, or affect them; and it often discourages them from repeating the unsuccessful attempt. They should not, however, yield to despondency, but rather devise or adopt more and other methods of engaging the attention, convincing the judgment, or reaching the heart and conscience; if peradventure God "will give sinners repentance, for the acknowledging of the truth, that they may recover themselves out of the snare of the devil:" for none can know but they may hereafter consider, though they have hitherto been rebellious. To this end, the minister must not shrink from any hardship or personal inconvenience, which can evince his own deep conviction of the truth and importance of his message; nor should he fear any ridicule or reproach, that he may incur in the performance of his duty. He should especially at all times speak, and act, as a man who is deeply convinced, that here he hath no continuing city, and who is continually preparing for a removal; who expects changes, disappointments, and difficulties, until that period arrives; and who is assured, that there can be no peace for the wicked, in any place or station in life. He also should seek to have his answer ready, when called upon to explain the grounds of his hope and the reason of his conduct; that he may be able to speak pertinently, and convincingly to the consciences of those who make such enquiries.—The word of God concerns princes as well as their subjects. Indeed, in great national calamities, superior stations only expose men to more imminent perils and more acute sufferings; and in the eternal world, they will expose ungodly men to the deeper condemnation.—The greatest princes will sometimes submit to extreme hardships and debasement, to save their lives: they will endure fatigue, appear disguised like the meanest of their subjects, and be glad to be mistaken for them: what then should we not be willing to venture, renounce, suffer, or stoop to, to save our souls from the wrath to come? This may certainly be effected by all, who diligently seek it in the way of the gospel: whereas men's most earnest endeavours to preserve their lives often prove ineffectual; or they are so taken in the Lord's net, that life is rendered as bitter as death is dreadful.—Whilst ring-leaders in rebellion against God are singled out for punishment; such as concur with them will not escape: and either the open detection of crimes, or men's penitent confessions, will justify God before the whole world, in all the threatenings of his word, and the judgments that he inflicts.

V. 17-28. Abused plenty generally ends in pinching want: and we may profitably meditate on the horrors of famine, when men grudge each other, and even themselves, every morsel, and behold with terror and anguish the speedy approach of more dreadful extremities: for we may thence learn to be thankful, moderate, and liberal in our use of plenty; and the more to hate and dread sin which thus forfeits or embitters all our comforts, and not only desolates cities and nations, but ruins the souls of unnumbered multitudes.—It is a grievous sign of deep degeneracy, when profane, infidel, and immoral speeches, become proverbial: but the Lord notices them, and will call to account those who use them; and will at length put them to silence and shame.—"Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are wholly set in them to do evil:" but, however men may wilfully mistake reprieves for pardons, and the Lord's

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n 22. Is. xxviii. 14, 15. 2 Pet. ii. 4. o 23-25. Jer. iv. 7. Matt. xxiv. 48-51. Mark xiii. 32-37. Luke xxi. 34-36. 1 Thes. v. 2, 3. Rev. iii. 3.

CHAP. XIII. a xiv. 9, 10. xxv. 25. 2 Chr. xxviii. 18-24. Is. ix. 15. lvi. 9-12. Jer. v. 31. vi. 13, 14. viii. 10. xii. 13-15. xxiii. 2. 11-22. 25, 26. xxvii. 14. 18. xxviii. 12-17. xxix. 8, 9. xxx. 3. xxxi. 13. Lam. iv. 13. Mic. iii. 6. 11. Zeph. iii. 4. 2 Pet. ii. 1-3.

* Heb. are prophets out, &c. 3. 17. Jer. xiv. 14. xxiii. 16. 26. b xxiv. 7. 9. 1 Kings xxii. 19. Is. i. 10. xxvii. 14. Jer. xxviii. 15. xxix. 20-24. 31, 32. Am. vii. 16. c 18. xxiv. 2. Jer. xxiii. 1. Matt. xxiii. 13-29. Luke xi. 42-47. 52. 1 Cor. ix. 16.

d Prov. xv. 2. 14. Lam. ii. 14. Hos. ix. 7. Zech. xi. 15. Matt. 20. 21. Or, things

i 23. xii. 23, 24. xxii. 28. 2 Pet. i. 18. k xxi. 23. 29. Jer. xiv. 14. xxix. 8. Zech. x. 2.

l 17. Jer. xxiii. 31. 32. xxviii. 2. 15. m 22. 1 Kings xxii. 6. 27. 37. Prov. xiv. 15. Jer. xxix. 31. xxxii. 19. Mark xiii. 6. 22. 33. 2 Thes. ii. 11. n 2, 3, 6. xxi. 3. xxvi. 3. xxviii. 22. xxix. 3, 4. xxxvii. 3, 4. xxxix. 1. Jer. l. 31, 32. ii. 25. Nah. ii. 13. iii. 5, 6. 1 Pet. iii. 12.

p xl. 13. xiv. 9. 10. Jer. xx. 3-6. xxviii. 16-17. xxix. 21, 22. 31, 32. Rev. xix. 20. q Or, secret, or, council. r Ex. xxxii. 32. 33. Ezra ii. 59. 62, 63. Neh. vii. 62, 64. Ps. lxxx. 28. Is. iv. 3. Dan xii. 1. Luke x. 20. Phil. iv. 3. Heb. xii. 23. Rev. xiii. 8. xx. 11. r xx. 38.

s xi. 10. 12. xii. 20. 1 Kings xxii. 24, 25. Jer. xxiii. 20. t 1 Kings xxi. 9. Prov. xxi. 26. Jer. xxiii. 13-15. 1 Tim. iv. 1. 2 Tim. iii. 13. 1 John ii. 26. Rev. ii. 20. u 16. Is. lvii. 21. Jer. iv. 10. vi. 14. viii. 13. xxiii. 17. xxviii. 9. Mal. iii. 15. y xxxviii. 22. Job xxvii. 21. Ps. xl. 6. xxvii. 13, 14. xxxi. 6. Is. xxv. 4. xxviii. 2, 15-18. xxxix. 6. xxxii. 19. Nah. i. 3, 7, 8. Matt. vii. 25, 27. Luke vi. 48, 49. z Deut. xxiii. 37. Judg. ix. 38. x. 14. 2 Kings iii. 13. Jer. ii. 28. xxix. 31, 32. xxxvii. 19. Lam. ii. 14, 15.

6 They "have seen vanity and "lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have "made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, "The LORD saith it; albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, "behold, I am against you, saith the Lord God.

9 And "mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the "assembly of my people, "neither shall they be written in the writing of the house of Israel, "neither shall they enter into the land of Israel; "and ye shall know that I am the Lord God.

10 Because, even because they have "seduced my people, saying, "Peace, and there was no peace; and one built up "a wall, and lo, "others daubed it with untempered mortar:

11 Say unto them which daub it with untempered mortar, that it shall fall: "there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, "Where is the daubing wherewith ye have daubed it?

long-suffering for the failure of the vision, the days are at hand when they will find every word of God to take effect. Then flattering teachers and infidels will be confuted and condemned; and the execution of his threatened vengeance will form an awful demonstration to them of the truth of the Scriptures.

NOTES.

CHAP. XIII. V. 1-4. The Lord had before intimated his displeasure against the false prophets, (xii. 24:) but Ezekiel was here ordered more fully and directly to enter his protest against them, as the other prophets had done.—"The true prophets often denounce God's judgments against the false ones; laying to their charge many misdemeanors in their private conversation; and upbraiding them for unfaithfulness in the office they undertook, of guiding and directing men's consciences." (Lowth.) Some of the false prophets lived in Judah, and others of them among the captives in Chaldea. They vaunted themselves to be, and were considered by many as, the prophets of Israel; but they were the ruin of the people who confided in them. Ezekiel was, therefore, required to prophesy against them, not so much in expectation of bringing them to repentance, as in order to undeceive those whom they deluded. They had the character of being very discerning men, and were, no doubt, proud of their wisdom: but they were foolish prophets; because they followed their own fancies, and had received no revelations from God, though they audaciously ventured to speak in his name. Israel, therefore, must be informed, that their favourite prophets were like foxes in the deserts; that is, crafty, ravenous, and mischievous; always scheming something for their own interest, or shifting about to save themselves, without regard to the welfare of the people; thus they spoiled the Lord's vineyard, and devoured his flock; as the foxes from the desert marred the vineyards, and did mischief in the sheep-folds of Canaan. (Marg. Ref.)

V. 5. The wickedness of Israel had broken down the hedge of the Divine protection, and opened a gap or breach for their enemies to enter at. And, as when such breaches are made in the walls of besieged cities, the officers and soldiers that defend them repair thither, and venture their lives in withstanding the foe, till the breach be built up again; so the prophets of Israel ought to have ventured all consequences, in endeavouring to bring the people to repentance; as well as to have opposed their prayers, examples, and instructions, to the prevalence of ungodliness, and the Divine judgments which were coming upon them. But the false prophets attempted nothing of the kind: they neither sought to avert the approaching calamities, nor to prepare the people for them; but rather encouraged them to harden themselves against God, who had declared that he was coming to fight against them by the Chaldeans.

V. 6. The false prophets spake with such confidence and plausibility, and their predictions so accorded to the wishes of the people, that they assuredly expected to see them accomplished.

V. 9. The indignation of God would fall especially upon the false prophets, whose covetous carnal minds made them susceptible of strong impressions from the illusions of Satan: so that they first wilfully imposed on the people; and probably were afterwards judicially given up to strong delusions to believe their own lies, and to expect that the Jews would prosper in resisting the Chaldeans. Thus they saw vanity and lying divination, and then they prophesied lies: and their predictions as much contradicted their former Scriptures,

13 Therefore thus saith the Lord God, I will even rend it with a stormy wind in my fury : and there shall be an overflowing shower in mine anger, and great hailstones in my fury, to consume it.

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof : and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar ; and will say unto you, The wall is no more, neither they that daubed it ;

16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart ; and prophesy thou against them,

18 And say, Thus saith the Lord God ; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls ! Will ye hunt the souls of my people,

as they did the prophecies of Jeremiah, Ezekiel, and other later prophets. The Lord, therefore, declared, that they should not be in the assembly of Israel : either they would become open apostates, or be detected and excommunicated, or cut off by death : their names also would be expunged from the registers of the house of Israel ; and their families should either be extinct, or not be able to claim any inheritance among those, who returned from captivity ; which would be an emblem of their exclusion from heaven, as not having their names written in the book of life.

V. 10—16. The peculiar guilt of these prophets consisted, in their seducing the worshippers of God into idolatry and iniquity, and encouraging them to harden themselves in impenitence, by assuring them of peace and prosperity, at the very time when divine judgments were about to be poured out upon them. In this manner, perhaps, some one of them courted the favour of the people : and the rest finding him caressed and followed, supported his false predictions by their confident assertions and vain reasonings. Thus they acted, as if a man were to build a wall with loose stones or bricks of earth, without cement ; and others should labour to give it an appearance of stability, by daubing it over with mortar made of bad materials, and not properly mixed or tempered : and they should then expect that such a wall would protect them, or that a house built of such walls would serve for a secure habitation. The people supposed themselves safe from the assaults of the Chaldeans ; because they vainly presumed, that, as the people of God, he was engaged by covenant to preserve them ; not considering that they had forfeited the blessing by their crimes : and the prophets laboured to varnish over these presumptuous expectations by a variety of specious pretences. But the Lord by his prophet assured them, that this worthless wall should certainly fall down, notwithstanding all their daubing. A tremendous shower of rain and hail would wash away all the untempered mortar, and then the stormy wind would rend the wall itself. This storm, arising from his righteous indignation, would level the wall to the ground and destroy its foundations, and consume those, who builded it or sheltered themselves under it, in its own destruction. That is, the Lord would send the Chaldeans to besiege and destroy Jerusalem, and desolate Judah ; they would come with such force and fury, as the Jews could by no means withstand ; and their success would confute the lying predictions of the prophets, and subvert the false hopes of the people. When these events should take place, the false prophets would be reproached and taunted with their folly and presumption ; till the Lord had accomplished his wrath upon them : and then they who trusted them, would be reminded by God and his prophets, that “the wall was no more, neither they who daubed it.” The latter part of the eleventh verse may be rendered thus.—“I will send great hailstones ; they shall fall ; and the storm of a whirlwind shall rend it.”

V. 17—23. As the Lord endued some women with the spirit of prophecy ; so there were others, who pretended to it from secular motives. But the prophet was ordered to set his face against them too, and to charge them with prophesying out of their own hearts. As a token of the peace and security which they promised, they sewed pillows to their own armholes, or elbows, (20,) and to their's who consulted them ; intimating that they might indulge and repose themselves in security, for no enemy would disturb them.—The meaning of the kerchiefs, or coverings, which they put “upon the head of every stature,” (or of persons of every age indiscriminately,) is not so evident : some think that they were ornaments, with which they decorated those who consulted them, in token of victory and triumph ; others suppose, that this was spoken figuratively, for their hoodwinking them, or keeping them in the dark by their delusions : but probably it was some superstitious observance, a kind of amulet or charm, that they employed to entice the people into their snares. These women would tell every man his fortune, giving them pillows to lean on, and kerchiefs to cover their head, to the intent they might the

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a Lev. xxvi. 28.
Ps. cviii. 25.
exlviii. 8. Jer.
xxiii. 19. Jonah
i. 4.
b Ex. ix. 18—29.
Ps. xviii. 12, 13.
cv. 32. exlviii.
s. Is. xxx. 30.
Rev. viii. 7. xi.
19. xvi. 21.
c Ps. xi. 3. Mic.
i. 6. Hab. iii. 13.
Luke vi. 49.
1 Cor. iii. 11—
15.
d Jer. vi. 15. viii.
12. xiv. 15. xxiii.
15.
e 9. 21. 23. xiv.
8.
f Neh. iv. 3. Ps.
lxiii. 3. Is. xxx.
13.
g 10. Jer. vi. 14.
viii. 11. xxviii.
9.
h Is. xlviii. 22.
lvii. 20. 21.
i iv. 3. xx. 46.
xxi. 2.
k Is. iii. 16. &c.
iv. 4.
l Judg. iv. 4.
2 Kings xxiii. 14.
Luke ii. 36.
2 Pet. ii. 1.
m 2. Rev. ii. 20.
n 3.
o 10. 16. Jer. ix.
10. vi. 14. 2 Tim.
iv. 3.
p Or, elbow.
p xlii. 25. Eph.
iv. 14. 2 Pet. ii.
14.

q 22.
r xx. 39. xxii. 25.
s Prov. xxviii. 21.
Mic. iii. 5. 11.
Rom. xvi. 18.
2 Pet. ii. 2, 3.
t 22. Rom. xiv.
15. 1 Cor. vii.
11.
u Jer. xxiii. 14.
17.
x 8. 9. 15. 16.
y Or, into garden.
y 2 Tim. iii. 8, 9.
z 9.
a ix. 4. Jer. iv.
10. xiv. 13—17.
xxiii. 9. Lam.
ii. 11—14.
b Jer. xxiii. 14.
xxviii. 14—17.
xxviii. 16. xxix.
32.
c Or, that I should
save his life.
Heb. by quick-
ening him.
c 18. Gen. iii. 4.
5. Jer. vi. 14.
viii. 11. xxiii.
17. 2 Pet. ii. 18.
19.
d 6. &c. xii. 24.
Deut. xviii. 20.
Mic. iii. 6, 7.
Zech. xiii. 3, 4.
2 Tim. iii. 9.
e 21. xxiv. 10.
Matt. xxiv. 24.
1 Cor. xii. 19.
Rev. xii. 9. 11.
xiii. 5—8. xiv.
2. 9. 21. xiv. 8.
xv. 7.

and will ye save the souls alive that come unto you ?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies ?

20 Wherefore thus saith the Lord God ; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted, and ye shall know that I am the Lord.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad ; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life :

23 Therefore ye shall see no more vanity, nor divine divinations : for I will deliver my people out of your hand ; and ye shall know that I am the Lord.

more allure them.' For they thus hunted their souls ; and, as it seems probable, not only promised the nation deliverance from the Chaldeans ; but professed to protect by some spell or charm the lives of those who applied to them ; nay, even to save their souls, by some absolution or indulgence which they vended. Thus they entangled the people in their deceptions, as if they could save the lives and souls of men ; without any respect to their conduct and character.—They seem to have been a company of fortune-tellers ; who polluted or profaned the name of God, by pretending to sell his gifts at the most contemptible price ; and to deal in divination, and such like impositions, as have in every age found eager purchasers. And they likewise attempted to terrify with denunciations of wrath, those pious persons who refused to bribe them ; as if life and death, heaven and hell, were at their disposal ! Thus they worked upon the fears and hopes of those who attended to their lies. But the Lord declared, that he was against them, and all their signs and charms with which they terrified souls, to cause them to fly into their entangling net : and he would certainly tear them from them, expose them to shame, and deliver the people from their influence and power. Because their lies counteracted the intention and tendency of his word ; distressing the minds of upright godly men, or grieving them, whilst they saw God dishonoured and souls deceived : whereas the whole revealed will of God tended to encourage such persons, and to make them joyful. On the other hand, their divinations tended to harden and embolden wicked men, by encouraging them to expect peace and safety in their evil ways ; contrary to the express declarations of God, that “there is no peace for the wicked.” He would therefore speedily terminate their delusions, and deliver his people, and so make his power and glory known to all concerned.—To slay and to make alive, signify here to promise men life, or threaten them with death : so the prophet saith, he “came to destroy the city,” (xliii. 2 ;) that is, to pronounce the sentence of destruction upon it. (Lowth.)

PRACTICAL OBSERVATIONS.

V. 1—16. Many possess great subtlety and sagacity, who are utterly destitute of true wisdom ; and whilst the world admires their abilities, the Lord brands them as fools. This is most awfully the case with numbers, who make the sacred ministry a step to worldly consequence and affluence. They pretend to speak in the name of God ; but have seen nothing of his glory, of the evil of sin, the worth of souls, the preciousness of Christ, the way of salvation, or the beauty of holiness ! they follow their own fancies, human traditions, or Satan's illusions ; and then ascribe the whole to the God of truth ! they are subtle, rapacious, and insinuating, in winding themselves into favour and preferment, and pursuing filthy lucre ; but they are sure to do mischief in the fold and vineyard of the Lord. Instead of standing in the gap to turn away his indignation from the people, by their prayers, holy examples, and zealous endeavours to promote true godliness ; they widen the breach by their wicked lives and erroneous doctrines, their soothing and flattering delusions, which cause men to think themselves deserving of eternal life, even when the wrath of God abideth on them ! Numbers follow the pernicious ways of such false teachers, “by reason of whom the way of truth is evil spoken of ;” and many are seduced to expect the accomplishment of their unscriptural assertions. But the Lord is against them, and hath not sent them ; they shall not be written among the righteous, nor share the heavenly inheritance : because, even because they seduce the professed worshippers of God, and promise men peace and salvation, without conversion, faith, or holiness.—But indeed there are numerous ways, by which one heresiarch builds up a wall, and others daub it with untempered mortar ! Some teach men to expect safety from a comparative decency of moral character ; some on account of formal or superstitious observances ; some because they belong to an orthodox part of the church, and have got some notions of certain important doctrines ; some because of their impressions and enthusiastic reveries ; and others even by a direct abuse

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6 Therefore say unto the house of Israel, Thus
Zech. xi. 8. Rom. i. 21—23. 28. 30. viii. 7. Eph. iv. 18. Col. i. 21.

V. 17—23. What manifold ways hath Satan of deceiving souls: yet because men are so much more disposed to believe soothing lies, than humbling awakening truths; none of his schemes or instruments, from the wretched fortune-teller to the learned heresiarch, are utterly unsuccessful. The various descriptions of deceivers, who revile or despise each other, agree in promising happiness to those whom the word of God condemns; and in discouraging and grieving those whom it comforts. The masses, indulgences, and protections of the church of Rome, and their anathemas and excommunications of those as heretics, whom they cannot hunt into their net; the pretended candour of many to men of almost every opinion, except those who steadily profess an attachment to the doctrines of Scripture; and the delusion of such as connect salvation with any kind of faith, and revile those as Pharisees, who judge of the tree by the fruits; all these, and many others, produce the same effects, in grieving and perplexing upright Christians, and in strengthening the hands of sinners, that they should not return from their wicked ways. But confident and mercenary impostors are too numerous to be particularly exposed. Some men's boasts and pretensions would almost persuade one, that health, life, and salvation were at their disposal, in order that they might enrich themselves by turning the gift of God into ready money: and the chief difference between modern and ancient pretenders seems to be, that the former expect a more valuable recompense, than handfuls of barley and pieces of bread: and the signs or means, which some of them employ, are at least as ridiculous, as those used by these ancient prophetesses; and like them aptly shew, how they dupe and hoodwink their votaries, and hunt souls into their net. Thus for a time they may, and sometimes do, entangle even the people of God; but he will deliver them out of their hands. They pollute the name of the Lord, by using it to sanction their mercenary impositions, and covering them over with a profession of religion; but he will vindicate his own glory, and make their folly and wickedness evident to all men: and though numbers are deluded and amused to their ruin; yet it will at last appear, that none were thus *fatally* duped, except such as hated the truth and had pleasure in unrighteousness. It, however, behoves Christians to keep close to the word of God.

10 And ^athey shall bear the punishment of their iniquity: ^bthe punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

NOTES

V. 9—11. These enquirers would soon be weary of consulting God's prophets, and be disposed to apply to those of another character; who would be left, (like Ahab's prophets,) to the illusions of a lying spirit; and thus being

11 That "the house of Israel may go no more astray from me, "neither be polluted any more with all their transgressions; but "that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the Lord came again to me, saying,

13 Son of man, "when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will "break the staff of the bread thereof, and will send famine upon it, "and will cut off man and beast from it.

14 Though "these three men, "Noah, "Daniel, and "Job were in it, they should "deliver *but* their own souls by their righteousness, saith the Lord God.

15 If I cause "noisome beasts to pass through the land, and they "spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 Though "these three men were "in it, "as I live, saith the Lord God, "they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or if "I bring a sword upon that land, and say, Sword, go through the land; "so that I cut off man and beast from it:

18 Though these three men were in it, as I live,

22. 1 Kings xx. 36. 2 Kings xvii. 25. Jer. xv. 3. + Or, *because*. p Matt. xviii. 19, 20. Jam. v. 16. 2 Heb. in the midst of. q 20. xxxiii. 11. Num. xiv. 29. 20. Job xxii. 30. Acts xxvii. 21. Heb. xii. 7. s v. 12. lvi. 3. 4. 9-15. xxix. 8. xxxviii. 21, 22. Lev. xxvi. 25. Jer. xxv. 9. xlvii. 6. t 13. xxv. 13. Jer. xxxiii. 12. Hos. iv. 3. Zeph. i. 3.

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c xxxiv. 10. &c. xlv. 10. 15. xlviii. 11. Deut. xiii. 11. xix. 20. Is. ix. 16. Jer. xxiii. 15. 1. 6. 2 Pet. ii. 15. d xl. 19-20. xxxvii. 25-29. xxxvii. 23. e xxxviii. 30. xxxvii. 28. xxxvii. 27. xxxix. 22. Gen. xvii. 7. Jer. xli. 4. xxxi. 33. xxxii. 38. Zech. xiii. 9. Heb. viii. 10. xl. 16. Rev. xli. 7. f ix. 3. Ezra ix. 8. Is. xxiv. 20. Lam. i. 8. 20. Dan. ix. 5. 10-12. g iv. 16. v. 16. Lev. xxvi. 26. Is. lvi. 1. Jer. xv. 2. 3. Lam. iv. 9. 10. h 17. 19. 21. xxv. 13. Gen. vi. 7. Jer. vii. 20. xxxii. 43. xxxvii. 29. i 16. 18. 20. k Gen. vi. 8. vii. 1. viii. 20. 21. Heb. xl. 7. l xxxviii. 3. Dan. ix. 21. x. 11. m Job i. 5. xlii. 8. Jer. vii. 16. xli. 14. xlv. 11, 12. xv. 1. n 20. Prov. xi. 4. 2 Pet. ii. 9. o v. 17. Lev. xxvii. 19, 20. Jam. v. 16. t Gen. xlviii. 23-35. xix. 29. Job xxii. 30. Acts xxvii. 21. Heb. xii. 7. s v. 12. lvi. 3. 4. 9-15. xxix. 8. xxxviii. 21, 22. Lev. xxvi. 25. Jer. xxv. 9. xlvii. 6. t 13. xxv. 13. Jer. xxxiii. 12. Hos. iv. 3. Zeph. i. 3.

u v. 12. xxxviii. 22. Num. xiv. 12. xvi. 46-50. Deut. xxviii. 21. 22. 59-61. 2 Sam. xxiv. 13. 15. 1 Kings viii. 37. 2 Chr. vi. 28. vii. 13. xx. 9. Pa. xci. 3. 6. Is. xxxviii. 36. Jer. xli. 6. xxiv. xli. 6-9. xxiv. 10. Am. iv. 10. Matt. xxiv. 7. x vii. x. xxxvi. 18. Rev. xvi. 3. y 14. 16. z xviii. 20. 22. Job v. 19-24. Ps. xxxviii. 16. 19. Is. iii. 12. Hos. x. 12. Zeph. ii. 3. Acts x. 35. 1 John ii. 28. xli. 7. 10. s Or, *Also when*. a 13. 15. 17. 19. v. 12. lvi. 11. 12. xxxviii. 27. 28. x. 4. 3. Am. iv. 2. 12. Rev. vi. 4-8. b vi. 8. 2 Chr. xxxvii. 20. 16. vi. 13. x. 20-22. xvii. 4-6. xxiv. 13. lxx. 8. 9. Jer. iv. 27. v. 10. xxi. 11. 13. 27-30. Mic. v. 7. Mark xiii. 20. c vi. 9. 10. xvi. 63. xx. xxxvi. 31. Jer. xxxi. 17-21. d Jer. iii. 21-25. e viii. 6-18. ix. 8. 9. Gen. xviii. 22-33. Neh. ix. 33. Jer. vii. 17-28. xxii. 8. 9. Dan. ix. 14. Rom. ii. 5. Rev. xv. 4. xvi. 6.

saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or "if I send a pestilence into that land, "and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though "Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls "by their righteousness.

21 For thus saith the Lord God: "How much more when I send "my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 Yet, "behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and "ye shall see their way and their doings: and "ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know "that I have not done without cause all that I have done in it, saith the Lord God.

deceived themselves, to believe that prosperity would attend the enquirers, they would deceive them also. This the Lord warned such men to expect: for he meant thus to punish their hatred of his truth and service. Though not the author of the deceived prophet's sin; yet his being left to fall into Satan's delusions, was the effect of a judicial sentence against him; and God thus used him as the instrument of blinding and hardening hypocrites to their destruction. And, as the false prophet only sought his own interest or credit in his predictions, and for that sin was given up to strong delusions to believe a lie; as the man, who consulted him, only sought encouragement in his idolatry and wickedness; and as the enmity of their hearts against God prepared them to welcome these delusions, which emboldened them to further rebellion: so the Lord would punish them in awful indignation, and cause them to bear the load of their atrocious guilt, which would involve both the deceived prophet and the hypocritical enquirer, in the same terrible destruction. Yet this severity to individuals would prove mercy to the house of Israel, by warning them against idolatry and iniquity, that they might still continue the people of God. (*Marg. Ref.*)

V. 13-21. The faith, obedience, and prayers of Noah prevailed to the saving of his house; though not of the old world: and he was assured that the earth should not be deluged a second time. Job's sacrifice and intercession in behalf of his friends were accepted: and Daniel had prevailed with God for the discovery of Nebuchadnezzar's dream, by which his companions and the wise men of Babylon were preserved from death. (*Notes, Dan. ii.*)—(It was a singular honour for Daniel, who was not at this time above thirty years of age, to be ranked with these ancient eminent saints of God, who were most honoured by the answers given to their prayers in their own time.) Yet if these three eminent saints of different ages, had all lived at once, and united in intercession for a land which was ripe for judgment, they would not have prevailed. But their righteousness would either have exempted them from temporal calamities, or converted them into blessings. Not that it could be the ground of their acceptance; but their righteous conduct would evince them to be justified persons and partakers of God's grace and favour; and thus ensure his protection and their everlasting salvation, according to the tenour of the new covenant. The prayers, examples, and pious labours of eminent believers have often checked the progress of national wickedness, promoted reformation and true religion, and thus tended to the lengthening of public tranquillity; and there is abundant encouragement, during the time of the Lord's patience and mercy, to use means for the conversion of children, relatives, and neighbours; yet, when that time expires and the days of vengeance arrive, no intercession can prevail for the impenitent; nor can any righteous man deliver his nearest relations from destruction. But if this were the case with any nation, whose grievous transgressions had provoked God to commission either famine, destructive beasts, war, or pestilence to execute his righteous vengeance upon it: if such men, as Noah, Daniel, or Job could not prevail for the preservation of a single person, even one of his own children: how much more would this be the case with Jerusalem and Judah, whose unprecedented crimes had provoked God to commission against them all these four sore judgments at once, to the total desolation of the land! The nation therefore must not hope to escape, because of a very few pious men among them; individuals must not expect safety, because related to pious persons: nor ought Daniel, Jeremiah, Ezekiel, or other prophets, to repine that the Lord would not preserve Jerusalem for their sakes, or in answer to their prayers.

V. 22, 23. Though the Lord determined to desolate Jerusalem and Judah, and to execute his sore judgments on the inhabitants; yet for his own name's sake, and out of respect to his covenant with Abraham and David, and his

promises relative to the Messiah, he would preserve the lives of a remnant of Jews, both sons and daughters, that they might yet increase for the future replenishing of the land. These would be carried captive into Chaldea; and when the few pious Jews, that were there before, should see their ways and doings, they would be comforted concerning the evil that the Lord had done to Jerusalem; perceiving that he had good cause for all the severity which he had exercised; and taking encouragement to expect the performance of his promises of a future restoration, and many blessings to the people. It is not certain whether this consolation and satisfaction would result from noticing the atrocious wickedness of the captives; or from hearing their penitent confessions and declarations of the crimes, which filled Jerusalem and Judah. But probably many of them shewed very plainly, by their abandoned conduct, for what crimes the Lord had executed vengeance on the nation; and some others, being brought to repentance, made such a report of the abominations which they had witnessed, as silenced all objections, and composed the minds of the pious remnant to cheerful acquiescence and confidence in the truth and mercy of God.

PRACTICAL OBSERVATIONS.

V. 1-11. Very wicked men may assume such specious appearances of piety, as to impose upon the most discerning of God's ministers; for who can know what secret abominations are practised in the lives, or what unmortified lusts abound in the hearts of some, who behave themselves devoutly under the preaching of God's word, and the administration of his most solemn ordinances? But the Lord seeth through every disguise, and will certainly unmask every dissembler: and as his answers are addressed to men according to their characters; so we should shew, as well as we can, to whom the comforts, and to whom the terrors belong; dividing the word of truth according to the character, conduct, and disposition of our hearers; and leaving the Lord, by means of their consciences, to make the application to individuals.—All the wickedness of man springs from a heart estranged from the holy character, law, and service of God, through the idolatrous love of himself, and of the creatures. No external decency, form, or reformation can be acceptable to God, so long as any idol possesses the heart, and rivals him in our affections; yet how many sit to hear his word, and join in his worship and at his table, who idolize riches, pleasures, honours, and the praise of men! who seek happiness from such distinctions, and confide and rejoice in them, rather than in the love and service of God! And how many, who prefer their own wisdom and righteousness to his glorious salvation! Thus, instead of saying, "What have I to do any more with idols?" and casting them away with abhorrence; they resolutely cleave to them; and these prove stumbling-blocks, over which they fall into iniquity and misery. (*Marg. Ref.*) By their secret attachment to worldly objects, they are prepared to be seduced by Satan, and to commit scandalous crimes, or, loving this present world, they apostatize from God; or cares, riches, and sensual lusts render them unfruitful cumberers of the ground, fit for nothing but to be hewn down and cast into the fire: and should the Lord be enquired of by such men, or give encouragement to them? Assuredly he will answer them according to the multitude of their idols and iniquities: he will set his face against them, and make them examples of his vengeance: whilst their hypocritical worship will only aggravate their guilt and punishment, and they shall know that the Lord cannot be imposed upon like their fellow-mortals. Such persons often grow weary of faithful ministers, and want teachers after their own lusts, to comfort them in their evil courses; and they find others of like character ready enough to "teach things which they ought not, for filthy lucre's sake." Thus evil men and seducers are multiplied, and grow worse and worse, deceiving and being deceived;" but

CHAP. XV.

The unfitness of a vine-branch for any thing but the fire, 1-5; an emblem of the character and doom of the Jews, 6-8.

AND the word of the LORD came unto me, saying, 2 Son of man, ^aWhat is the vine-tree more than any tree, or ^bthan a branch which is ^camong the trees of the forest?

3 Shall ^dwood be taken thereof to do any work? or will ^emen take a pin of it to hang any vessel thereon?

4 Behold, ^fit is cast into the fire for fuel; ^gthe fire devoureth both the ends of it, and the midst of it is burned. ^hIs it meet for any work?

5 Behold, when it was whole, it was ⁱmeet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord God; ^jAs the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And ^kI will set my face against them: ^lthey shall go out from one fire, and ^manother fire shall devour them; ⁿand ye shall know that I am the LORD, when I set my face against them.

8 And ^oI will make the land desolate, because they have ^pcommitted a trespass, saith the Lord God.

ix. 1-4. i vi. 7. vii. 4. xi. 10. xx. 38. 42. 44. Ps. ix. 16. k vi. 14. xiv. 21. xxiii. 29. Is. vi. 11. xxiv. 3-12. Jer. xxv. 10, 11. Zeph. i. 18. 2 Heb. trespassed a trespass. 2 Chr. xxxvi. 14-16.

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B.C. 504.

a Deut. xxxii. 32, 33. bxxx. 8. 15. Cant. ii. 13. 15. vi. 11. vii. 12. viii. 11, 12. Is. v. 1-7. Jer. li. 21. Hos. x. 1. Matt. xii. 33-41. Mark xii. 1-9. Luke xx. 9-16. John xv. 1-6. b Is. xlv. 23. Mic. iii. 12. Zech. xi. 2. c Jer. xxiv. 8. Matt. v. 13. Mark ix. 42. Luke xiv. 34, 35. d Ps. lxxx. 16. Is. xxvii. 11. John xv. 6. Heb. vi. 8. e Is. i. 31. Am. iv. 11. Mal. iv. 1. Matt. iii. 12. Heb. xii. 29. f Heb. Will it prosper. g Heb. made fit. h 2. xviii. 3-10. xx. 47, 48. Is. i. 6. 29. 25. Jer. iv. 7. vii. 20. xxi. 7. xxiv. 8-10. xxv. 9-11. 18. xlv. 21. 27. Zech. i. 6. g xiv. 8. Lev. xvii. 10. xx. 3. 6. xvi. 17. Ps. xxiv. 16. Jer. iv. 4. xxi. 10. h 1 Kings xix. 17. Is. xlv. 18. Jer. xlviii. 44. Am. 4. 1. Is. vi. 11. k vi. 14. xiv. 21. xxiii. 29. Is. vi. 11. xxiv. 3-12. Jer. xxv. 10, 11. Zeph. i. 18. 2 Heb. trespassed a trespass. 2 Chr. xxxvi. 14-16.

CHAP. XVI.

The original state of Jerusalem is shewn under the emblem of an exposed infant, 1-5; whom God is represented, as rescuing, educating, espousing, and richly providing for, 6-14; but she commits the most abandoned and multiplied adulteries, 15-34; and is threatened with terrible punishments, 35-43. Her crimes shewn to equal that of her mother, the Hittite, and to exceed those of her sisters, Sodom and Samaria, 44-50. Yet at length she is received to favour, and is ashamed of her base conduct, 50-63.

A GAIN, the word of the LORD came unto me, saying,

2 Son of man, ^acause Jerusalem to know her ^babominations;

3 And say, Thus saith the Lord God unto Jerusalem; ^cThy ^dbirth and thy nativity is of the land of Canaan; thy father was an ^eAmorite, and thy mother an ^fHittite.

4 And as ^gfor thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water ^hto supple thee; thou wast not salted at all, ⁱnor swaddled at all.

5 None ^jeye pitied thee, to do any of these unto thee, to have compassion upon thee; ^kbut thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 And when I passed by thee, ^land saw thee ^mpolluted in thine own blood, I said unto thee ⁿwhen thou wast in thy blood, ^oLive; yea, I said unto thee, ^pwhen thou wast in thy blood, ^qLive.

r Or, trodden under foot. Is. xiv. 19. li. 23. Mic. i. 15. 5-10. Ex. xix. 4-6. Deut. ix. 4, 5. Ps. cv. 10-15. 26-37. John v. 25. Rom. ix. 15. Eph. ii. 4, 5. Tit. iii. 3-7.

the Lord over-rules the whole in awful righteousness to their mutual delusion and aggravated destruction. He sets his face against some such teachers and professors of the gospel for a warning to others; his punishments and threatenings have a tendency to alarm the consciences of the unconverted, and to caution his people to go no more astray from him; and they are made useful to upright believers. The door of mercy is still open: sinners are still called on to repent and turn from all their abominations: and all are admitted amongst the Lord's people, and have him for their God who seek to be cleansed by "washing in the fountain which he hath opened for sin and uncleanness."

V. 12-23. God will inflict many sore judgments on individuals and nations who sin against him: a remnant of pious persons may indeed for a time avert, or retard national judgments; but they cannot possibly prevail with him to tolerate wickedness, or to save men in their sins; nor could they in their right mind desire it, even in behalf of their own sons and daughters. The Lord will certainly deliver his servants from all evil, and preserve them to his heavenly kingdom; and he will satisfy them as to his dealings with those for whom they pleaded in vain: but when the day of patience is expired; the same word and oath of God, which ensure the believer's salvation, are engaged for the condign punishment of the wicked. At present the whole creation groaneth through the sins of men, and the very beasts of the fields in various ways share the miseries of mankind. But in the future world sinners alone will suffer, and in proportion to their personal guilt. Then the assembled universe will see, that the Lord hath not done without cause, all that he hath done against them: and his servants will be satisfied with his decisions, even against their nearest relatives. For the detection of men's sins will manifest the justice of God in their punishment; even as the humble confessions of true believers now magnify the precepts and penalty of his holy law, and give all the glory of salvation to his grace.—In a firm belief, that we shall approve the whole of God's dealings with ourselves and with all mankind, when it shall be fully made known to us; let us now impose silence upon our rebellious murmurs and objections, the offspring of pride, ignorance, and unbelief; let us discard our useless anxiety about the case of others, assured that the Judge of all the earth will do right; and let us compose our minds into patient resignation to his will, which in all things is holy, just, and good.

NOTES.

CHAP. XV. V. 1-5. Ezekiel, and his companions, seem not to have been easily satisfied about the predicted judgments on their city and nation, which they had been used to consider as holiness to the Lord. He was, therefore, graciously pleased to represent to them the propriety of these dispensations by an apt similitude; which would also counteract the presumptuous hopes of the people. The church and nation of Israel had often been compared to a vine; (*Marg. Ref.*) Now a vine is most valuable, if it be fruitful; otherwise it is almost as unsightly and worthless as a branch: other fruit-trees may be of some use for timber; but the vine is of no value except for its fruit. "What is the vine tree more than another tree, or even than a branch of the trees of the forest?" Wood could not be taken from it for any work; not even for a pin, or peg, to hang a vessel on. Only some parts of other trees are used for fuel: but the ends and the middle, the whole of the vine when cut down, as well as the prunings of it from year to year, are consigned to the fire, and nobody attempts to reserve any part of it for other uses. And if it be useless, before it be cast into the fire, what can it be good for when almost consumed?

V. 6-8. The nation of Israel, of which the inhabitants of Jerusalem were the chief, was in respect of other nations, as the vine in respect of the trees of

the forest. Other nations were renowned for arts and arms, and became eminent and formidable, and the Lord used them in his providence as he saw good: but Israel was *his vine*, from which he looked for the fruits of spiritual worship and holy obedience. They, however, proved unfruitful, or brought forth poisonous berries like the wild vine. He would, therefore, at present make no use of them, except as fuel to the fire of his indignation, that his justice might be glorified in their punishment. By the ruin of the ten tribes, and the preceding judgments executed upon Judah, both ends of the vine were already burned, and the Lord meant not to preserve the middle. He had set his face against Jerusalem and Judah, as an adversary; and the people would be consumed by one calamity after another, till the land should be utterly desolated.

PRACTICAL OBSERVATIONS.

The condescension of God to the infirmity of his servants, in satisfying them of the equity and propriety of his dealings with sinners, is very great.—Men are very prone to value themselves on those distinctions and advantages, which, not being productive of suitable effects upon their hearts and lives, render them doubly criminal. Unholy professors of the truth, and hypocritical worshippers of God, are, in his judgment, the refuse of the human species; for they dishonour his name more than other sinners do, and will be rendered by him proportionably contemptible. No eminency in other endowments can avail them anything; for fruitfulness in good works is the proper excellency of a professed Christian: and, indeed, in all other things the church hath generally been eclipsed by the people of the world. When the worshippers of God, therefore, do not glorify him, adorn the gospel, and serve their generation, by their holy lives; they are condemned as refuse wood, as thorns and briers, and prove as dry fuel to the flames: and when the Lord sets his face against them, they will go from one fire to another, till they be consumed. Let us then beware of an unfruitful profession: let us come to Christ and abide in him, and seek to have his words abide in us: then shall we bring forth much fruit; glorify God, and be approved as true disciples of the Lord Jesus: whilst the unfruitful branches will be broken off, gathered together, and cast into the fire.

NOTES.

CHAP. XVI. V. 2. Ezekiel prophesied in Chaldea; but his predictions chiefly related to the Jews in their own land, and tended to corroborate those of Jeremiah; and Jeremiah, whilst he prophesied at Jerusalem, sent messages to the captives. Thus the two prophets assisted each other, by this apparent interference with one another's work.—In the foregoing chapter, the conduct of God towards the Jews had been justified, by shewing that they were an unfruitful vine: yet this was not the worst; the horrible crimes committed by them merited the severest punishments. But pride and self-flattery rendered the people blind to all the abominations which filled Jerusalem: these the prophet was to represent to them by a parable, that they might see themselves as in a glass, and discover what manner of persons they were.

V. 3-5. The subsequent allegory or parable immediately related to the nation of Israel; but as that was the visible church of God, and a type of his true people, it has generally been accommodated to the case of individual believers: yet, unless this be done with great caution, we shall draw very wrong conclusions from it. For every one must perceive the absurdity of supposing, that true believers, after conversion, actually run into all the enormous wickedness here described, so as to exceed in every abomination the worst enemies of religion.—The prophet was commanded to remind Jerusalem of her base and mean original. It is evident, that the allegory at first relates to the whole nation of Israel; though afterwards a distinction is made between

7-I have ⁶caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to ⁷excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, ⁸whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, ⁹thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, ¹⁰I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then ¹¹washed I thee with water; yea, I thoroughly washed away thy ¹²blood from thee: and I ¹³anointed thee with oil.

10 I ¹⁴clothed thee also with ¹⁵broidered work, and shod thee with ¹⁶badgers' skin, and ¹⁷I girded thee about with fine linen, and I ¹⁸covered thee with silk.

11 I decked thee also with ornaments, and ¹⁹I put bracelets upon thy hands, and ²⁰a chain on thy neck.

12 And I put a jewel on thy ²¹forehead, and ²²earrings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; ²³thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And ²⁴thy renown went forth among the heathen for thy beauty: for it was perfect ²⁵through my coming. ²⁶Ex. xxv. 5, xxvi. 14. ²⁷Ex. xxxix. 27, 28. ²⁸Rev. vii. 9-14. ²⁹Gen. xli. 42. ³⁰Marg. Prov. xxxi. 22. ³¹Rev. xviii. 12. ³²Gen. xxiv. 22. ³³43. ³⁴Gen. xli. 42. ³⁵Prov. i. 9. ³⁶iv. 9. ³⁷Is. iii. 19. ³⁸Dan. v. 7. ³⁹16. ⁴⁰29. ⁴¹Heb. nose. ⁴²Gen. xxiv. 22. ⁴³Marg. Is. iii. 21. ⁴⁴Gen. xxxv. 4. ⁴⁵Ex. xxxii. 2. ⁴⁶Num. xxxi. 50. ⁴⁷Judg. viii. 24. ⁴⁸Job xlii. 11. ⁴⁹Prov. xxi. 12. ⁵⁰Is. c. ⁵¹Lev. viii. 9. ⁵²Esth. ii. 17. ⁵³Is. xxxviii. 5. ⁵⁴Lam. v. 16. ⁵⁵Rev. ii. 10. ⁵⁶iv. 4. ⁵⁷10. ⁵⁸Deut. viii. 8. ⁵⁹xxxii. 13. ⁶⁰Ps. lxxxii. 16. ⁶¹Hos. ii. 5. ⁶²e 14. ⁶³15. ⁶⁴Ps. xlviii. 2. ⁶⁵1.2. ⁶⁶Is. lxiv. 11. ⁶⁷Jer. xiii. 20. ⁶⁸f Gen. xvii. 6. ⁶⁹1 Sam. xii. 12. ⁷⁰13. ⁷¹2 Sam. viii. 15. ⁷²1 Kings iv. 21. ⁷³Ezra iv. 20. ⁷⁴v. 11. ⁷⁵Deut. v. 6-8. ⁷⁶32-38. ⁷⁷Josh. i. 9-11. ⁷⁸ix. 6-9. ⁷⁹1 Kings x. 1. ⁸⁰&c. 24. ⁸¹2 Chr. ii. 11. ⁸²12. ⁸³h 1 Cor. iv. 7.

Jerusalem and Samaria.—Jerusalem, though afterwards the holy city, was originally built by the Canaanites, and generally inhabited by the Jebusites, (who were descended from Canaan,) (*Gen. x. 15, 16*), till David took it. Yet Jerusalem's birth and nativity of the land of Canaan, refers rather to the inhabitants than to the city itself. Abraham and Sarah, the ancestors of Israel, had originally been idolaters, as the Hittites and Amorites were: and their posterity, when they had expelled these nations, and possessed their land, seemed to be their descendants, as resembling them in character and conduct.—¹Thou boastest to be the seed of Abraham: but thou art degenerate, and followest the abominations of the wicked Canaanites, as children do the manners of their fathers.—The nativity of Israel, as a distinct people, may be dated from the time when the family of Jacob was multiplied into a nation. But at this period, they were reduced to abject slavery, and cruelly oppressed; they drugged in the brick-kilns, and were covered with the clay; their male children were ordered to be slain or exposed; they were apparently deserted of God, and in general forgetful of him, and polluted with the idolatries, superstitions, and vices of their oppressors. Thus the new-born nation, (so to speak,) was like an infant, that was cruelly cast out and exposed, (according to the barbarous custom of ancient times;) that had none to wash, cleanse, clothe, or do any thing for it; but was left, as unpitied and loathed, to perish in the day on which it was born.—This was an apt representation of the wretched and perilous condition of Israel in Egypt, and it is also a striking emblem of our original state of sin and misery.

V. 6-8. Whilst this perishing infant lay defiled and trampled on its blood, a loathsome as well as a miserable object; the Lord passed by, beheld it with compassion, and said to it, "Live." Nothing in the character of Israel deserved his favour or attracted his esteem; but every thing was suited to excite his abhorrence and to merit his indignation: yet from mere compassion and good will he preserved the nation. He spake with power; and by his word he restrained the rage of their Egyptian oppressors, and at length redeemed Israel from bondage. By his blessing they had multiplied exceedingly in Egypt: at length they were brought forth with an outstretched arm, and formed into a powerful nation under rulers and princes of their own. The Lord also adorned them, by giving them his righteous laws and statutes; and setting up his tabernacle, and manifesting his power and presence among them, by the ark of the covenant, the pillar of fire and cloud, the solemnities of mount Sinai, and the miracles which he wrought for them. Thus the out-cast infant grew up to be a marriageable woman, of comely form and excellently decorated: that is, Israel was prepared to be admitted into covenant with God, and espoused to him to bring up children to him. This he had in view from the first: when he passed by, and saw the perishing out-cast, it was "a time of love;" he intended first to be a father, and then a husband unto her: so that "he spread his skirt over her," and espoused her to himself, covering the shame of her former destitute condition, taking her under his immediate protection, and ennobling her by this high and honourable relation. This covenant was confirmed with an oath, or engagement to fidelity, and thus Israel became the Lord's peculiar people. And as a wife,

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B.C. 594.

liness, which I had put upon thee, saith the Lord God.

15 ¶ But ¹thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was.

16 And ²of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.

17 Thou ³hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of ⁴men, and didst commit whoredom with them.

18 And ⁵tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My ⁶meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for ⁷a sweet savour: and *thus* it was, saith the Lord God.

20 Moreover, thou hast taken ⁸thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to ⁹be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them ¹⁰to pass through the fire for them?

22 And in all thine abominations, and thy whoredoms ¹¹thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

x 3-7. 43. 60-63. Jer. ii. 2. Hos. ii. 3. xi. 1.

(especially when taken from so destitute a situation, and favoured in so extraordinary a manner,) is bound to the most unreserved fidelity, obedience, love, and regard to her husband: so Israel was bound by every possible obligation to a devoted attachment to God, and an entire dependence on him, as his holy worshippers and obedient servants. (*Marg. Ref.*)

V. 9-14. These verses enumerate the several benefits conferred on Israel, from their low estate in Egypt, to the height of their prosperity and greatness in the days of David and Solomon. The washing with water might refer to the frequent ablutions and purifications appointed by the ceremonial law; but it included all the methods, which the Lord used to render Israel a holy nation, to purge them from the idolatries and defilements of Egypt, and to prepare them for his spiritual worship and service. The anointing with oil, though employed in preparing women for their nuptials on some occasions, (*Marg. Ref.*) may refer to the holy oil used in the consecration of the priests and the vessels of the sanctuary: and it signified the gifts and graces bestowed on numbers, for the edification and benefit of the nation, in order to their consecration to the Lord. The various ornaments afterwards mentioned, (which doubtless accorded to the attire of females of the highest rank in those times,) represented Israel's settlement and prosperity in Canaan; the wealth, power, and honour to which they were advanced, especially under David and Solomon; the building and enriching of the temple; and all the temporal and spiritual benefits, by which the Lord distinguished them as a people dear unto him. So that the exposed infant, being rescued and educated, and espoused to the Lord, was advanced to be a princess, whose ornaments, raiment, and provisions were suited to her high and distinguished rank. Israel from the most abject state became a powerful kingdom, renowned among the nations, for the wise and equitable administration of their princes, the excellence of their laws, and the prosperity and happiness of the people: this was all owing to "the comeliness" or honour which the Lord had put upon them; and it rendered them a complete pattern for other nations to copy after. In this the case differs from the espousals of the meanest woman to the mightiest monarch: she may owe all her rank and ornaments to him; but her beauty must be the gift of the Creator.—No doubt this is emblematical of a sinner's conversion, and of the believer's privileges; but the external means, or the signs, of spiritual blessings, rather than the blessings themselves, must be intended, as it is spoken of Israel.—"As the child is always washed with water as soon as born, (4. 9.) is not this referred to, by the use of water in Christian baptism, as the emblem of regeneration?" (*Mede.*)

V. 15-22. Adultery in every case has always been deemed a very heinous offence: but it would have been peculiarly aggravated in a woman, who had been favoured and advanced in the manner above described. Thus idolatry in others might be deemed spiritual fornication: but in Israel it was adultery; a violation of the marriage-covenant, accompanied with the basest ingratitude, and evidencing a most depraved state of the heart; inexpressibly dishonourable to God, when the basest idols were deliberately preferred before him; a provocation of his jealousy; a forfeiture of all the privileges of the nation, and an introduction to every other kind of wickedness. The sacred

23 And it came to pass after all thy wickedness, (woe, woe unto thee, saith the Lord God ;)

24 That ^athou hast also built unto thee an ^aeminent place, ^aand hast made thee an high place in every street.

25 Thou hast built thy high place ^aat every head of the way, ^aand hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication ^awith the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, ^aI have stretched out my hand over thee, ^aand have diminished thine ordinary food, ^aand delivered thee unto the will of them that hate thee, ^bthe ^bdaughters of the Philistines, ^awhich are ashamed of thy lewd way.

28 Thou ^ahast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication ^ain the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

30 How ^aweak is thine heart, saith the Lord God, seeing thou doest all these ^athings, ^athe work of an imperious whorish woman;

31 ^aIn that thou buildest ^athine eminent place in the head of every way, and ^amakest thine high place in every street; and hast not been as an harlot, ^ain that thou scornest hire;

32 But as ^aa wife that committeth adultery, ^awhich taketh strangers instead of her husband!

33 They ^agive gifts to all whores: ^abut thou givest thy gifts to all thy lovers, and ^ahirest them that they may come unto thee on every side for thy whoredom.

^a 24, 29. ^b 25. Hos. xii. 11. ^c 33, 34. Is. lii. 3. ^d 8. xlii. 37. 43. Jer. ii. 25. vii. 1, 8, 9, 20. Hos. ii. 2. iii. 1. 2 Cor. xi. 2. ^e Gen. xxxviii. 16—18. Deut. xxiii. 17, 18. Hos. ii. 12. Joel iii. 3. Mic. i. 7. Luke xv. 30. ^f Is. xxx. 6, 7. lvii. 9. Hos. viii. 9, 10. ^g Heb. bribest.

writers in general use this allusion, because of the similarity of principles from which idolatry and adultery originated; because both of them are extremely infamous and hateful; and perhaps, because idolatry and lewdness commonly went together. But this prophet spake of it in an indignant manner peculiar to himself; and he exposed Israel's infamy in language taken from the conduct of the most shameless prostitutes, and suited to mark their crimes most loathsome and detestable.—The wretched outcast having been advanced, enriched, adorned, and prospered by her espousals to God; instead of making a suitable return for such singular favours, grew proud of her beauty; and, confiding in her attractions, courted the admiration of other lovers, committed adultery with them, and soon became a common prostitute. That is, Israel became proud of their numbers, strength, riches, reputation, and privileges; and thus departed from God, made alliances with the heathen nations, and worshipped their idols. This was in some measure the case, from the time of the golden calf in the wilderness, through their successive generations: but it became more so in the latter years of Solomon, and afterwards when Jeroboam established idolatry in the kingdom of the ten tribes, and under the idolatrous kings of Judah till the captivity.—The adulteress also took the garments that her husband had provided for her, and with them formed and adorned splendid tents, in which to meet her paramours: that is, Israel spent their wealth and abundance in building and decorating idol-temples, and maintaining the idolatrous worship at them. This the Lord abhorred as base beyond example, and he determined to put an end to it: as the jealous husband refuses to support the extravagance of his wife, who spends his substance in entertaining her paramours.—They had also formed their gold and silver into graven images: and though these were of various forms, both male and female, yet they are here represented as images of men, with whom the adulteress committed lewdness: and she even preferred these lifeless images to the company of her husband; that is, Israel preferred the worship of dead idols to that of the living God. Not only did they lavish all the productions of Canaan in the service of idols; but they burned their children in the fire to Molech, who were also the children of the covenant, and devoted to the Lord in circumcision: as if a woman should not only waste her husband's wealth on her lovers, but should murder the children she had born to him, in order to gratify them! And could such conduct be deemed a small matter, an excusable misdemeanor? But in all these abominable idolatries, they had not remembered the low and defiled condition from which God had delivered them, nor any of the favours that he had bestowed on them.

Pass through. ^a The word signifies also to dedicate. (Ex. xiii. 12. marg.)—The Jews, instead of dedicating their first-born to God, as the law required, offered them up as sacrifices to the devil, that was worshipped in their idols. (Lowth.)

A M. 3410.

B.C. 591.

y ii. 10. xiii. 3. 18. xxiv. 6. Jer. xiii. 27. Zeph. iii. 1. Matt. xi. 13. xlii. 13. 29. Rev. viii. 13. xii. 12. z 31. 39. xx. 28. 29. 2 Kings xxi. 3—7. 11, 12. 2 Chr. xxiii. 3—7. * Or, brothel-house. a Lev. xxvi. 30. Ps. lxxviii. 35. Is. lvii. 5. 7. Jer. ii. 20. xvii. 3. b 31. Gen. xxxviii. 21. Prov. ix. 14, 15. Is. iii. 9. Jer. ii. 23, 24. iii. 2. vi. 15. c xlii. 9, 10. 32. Rev. viii. 1—5. 12, 13, 16. d viii. 10, 14. xx. 7, 8. xlii. 3, 8. 19—21. Ex. xxii. 4. Deut. xxix. 16, 17. Josh. xiv. 14. * xiv. 9. Is. v. 25. f Deut. xxviii. 48—57. Is. iii. 1. Hos. ii. 9, 12. g 37. xlii. 22, 25. 28, 29. 46, 47. Jer. xxiv. 21. Rev. xvii. 16. h 2 Kings xxi. 2. 2 Chr. xxviii. 18, 19. Is. lx. 12. * Or, cities. i 47. 57. v. 6, 7. k xlii. 5—9. 12. Judg. x. 6. 2 Kings xxi. 10—18. xxi. 11. 2 Chr. xxviii. 23. Jer. ii. 18. 36. Hos. x. 6. l xlii. 14. 18. Judg. ii. 12, 19. 2 Kings xxi. 9. m Prov. ix. 13. Is. i. 3. Jer. ii. 12, 13. Jer. iii. 6. n Judg. xvi. 15. 16. Prov. vii. 11—13. 21. Is. iii. 9. Jer. iii. 3. Rev. xvii. 1, 6. * Or, In thy daughters is thine eminent, &c. o 24, 29. p 25. Hos. xii. 11. q 33, 34. Is. lii. 3. r 8. xlii. 37. 43. Jer. ii. 25. vii. 1, 8, 9, 20. Hos. ii. 2. iii. 1. 2 Cor. xi. 2. s Gen. xxxviii. 16—18. Deut. xxiii. 17, 18. Hos. ii. 12. Joel iii. 3. Mic. i. 7. Luke xv. 30. t Is. xxx. 6, 7. lvii. 9. Hos. viii. 9, 10. s Heb. bribest.

u Is. i. 21. xlii. 15, 16. Jer. iii. 1, 6—8. Hos. ii. 5. Nah. iii. 4. Rev. xvii. 4. x xlii. 2. xx. 47. xxxiv. 7. 1 Kings xlii. 17. Is. i. 10. xxviii. 14. Hos. iv. 1. Am. vii. 16.

y 15. &c. xlii. 15. xlii. 8. xlii. 13. xxvii. 35. Lam. i. 9. Zeph. iii. 1. * xxiii. 10, 18, 29. Gen. iii. 10, 11. a 20, 21. Jer. ii. 34. b xlii. 9, 10, 22—30. Jer. iv. 30. xlii. 22—26. xlii. 20. Lam. i. 8. Hos. ii. 10. Nah. iii. 5, 6. Rev. xvii. 16.

h Heb. with judgments of women, &c. 40. xlii. 45—47. Gen. xxxviii. 1, 24. Lev. xx. 10. Deut. xxii. 22—24. Matt. i. 18, 19. John viii. 3—5. c 20, 21, 36. Gen. ix. 6. Ex. xxi. 12. Num. xxxv. 31. Ps. lxxix. 2—5. Jer. xlii. 21. Zeph. i. 17. Rev. xvi. 6.

d 24, 25, 31. vii. 22—21. Is. xxvii. 9. e 10—20. xlii. 26, 29. Is. iii. 16—24. Hos. ii. 3, 9.

* Heb. instruments of thine ornaments.

f Hab. i. 6, &c. John vii. 9—7. * xlii. 47. xlii. 21. h Deut. xlii. 16. 2 Kings xxi. 9. Jer. xxxix. 8. lli. 13. Mic. iii. 12.

i v. 8. xlii. 10. 45. Deut. xlii. 11. xlii. 21, 24. Hek. v. 10—14. Zech. xlii. 2. k xlii. 27. xxxvii. 23. Is. i. 25, 26. ii. 16. xxvii. 9. m xxxix. 29. Is. xl. 1, 2. liv. 9, 10.

34 And the contrary is in thee from ^aother women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, ^aO harlot, ^ahear the word of the Lord :

36 Thus saith the Lord God; ^aBecause thy filthiness was poured out, ^aand thy nakedness discovered, through thy whoredoms with thy lovers, and with all the idols of thine abominations, ^aand by the blood of thy children, which thou didst give unto them :

37 Behold, therefore ^aI will gather all thy lovers, with whom thou hast taken pleasure, and all ^athem that thou hast loved, with all ^athem that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, ^aas women that break wedlock and ^ashed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and ^athey shall throw down thine eminent place, and shall break down thy high places: they ^ashall strip thee also of thy clothes, and shall take ^athy fair jewels, and leave thee naked and bare.

40 They ^ashall also bring up a company against thee, and they shall stone thee with stones, ^aand thrust thee through with their swords.

41 And they shall ^aburn thine houses with fire, and execute judgments upon thee in the sight of many women: ^aand I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So ^awill I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, ^aand will be no more angry.

V. 23—29. This adulterous wife is represented, as having less and less reserve in her licentiousness: after all her former adulteries, for which a dreadful woe was pronounced on her, she builded for herself an eminent place, or a brothel, as well as made high places in every street of Jerusalem. This may refer to the conduct of Manasseh and other kings of Judah, who made the temple itself the scene of their open and abominable idolatries, in addition to all their other idol-temples! Thus at length their relation to God, and the temple itself, tended to render them more odious and despicable: as even libertines despise women who are shameless in their conduct. Allured by the prosperity of the Egyptians, they connected themselves with them, and joined in their multiplied and abominable idolatries, for which they were noted above other nations. And though the Lord frequently corrected Israel for their crimes, by wars, famines, and other judgments; delivering them into the hands of their enemies; (as men confine, and treat harshly their adulterous wives;) though he especially punished them by the Philistines, who are represented as ashamed of the enormous idolatry of the Jews, though idolaters themselves: yet instead of being amended by it, they formed alliances with the Assyrians, and worshipped their gods; yea, they followed every idol, that was worshipped by the several nations betwixt Canaan and Chaldea; and still they were not satisfied, but sought out new objects of their abominable idolatry.—Thou hast defiled thyself with the idolatries of the heathen, beginning with those practised by the former inhabitants of Canaan, and by degrees learning new species of idolatry from distant countries, such as Chaldea. (Lowth.)

V. 30—34. The powers of the soul should restrain and govern all the inferior inclinations: so that strong and ungovernable lusts prove ^aweak and inactive mind. How weak then must be the heart of this adulteress, who was enslaved to her lusts, and copied the most abandoned prostitutes; and who yet acted with imperiousness, disdaining authority or control, and was as much under the power of pride as of sensuality! How senseless and irresolute must Israel be, who preferred a rabble of dunghill deities to the living God! who scorned his merciful authority, and yet were proud of their abused privileges!—In one respect this harlot differed from others: she did not commit wickedness for hire; which, though a base motive, implies some palliation of guilt, especially when sharp necessity urges: but she was a wife, who abounded in all things; and yet from mere licentiousness and aversion to her husband, she prostituted herself to the basest strangers, and lavished his wealth in hiring them to come to her: that is, Israel always prospered when they adhered to the worship of the Lord; but were always impoverished and enslaved, when they forsook God and ran into idolatry: and the alliances that they formed with the neighbouring nations, (which made way for worshipping their idols,) were expensive at the time, and ruinous in the event.

43 Because "thou hast not remembered the days of thy youth, "but hast fretted me in all these *things*; behold, therefore, "I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness, above all thine abominations.

44 ¶ Behold, "every one that useth proverbs shall use *this* proverb against thee, saying, "As *is* the mother, so *is* her daughter.

45 Thou *art* thy mother's daughter, "that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: "your mother was an Hittite, and your father an Amorite.

46 And thine "elder sister *is* Samaria, she and her daughters that dwell at thy left hand: "and "thy younger sister, that dwelleth at thy right hand, *is* Sodom and "her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations, but "as *if that were* a very little *thing*, "thou wast corrupted more than they in all thy ways.

48 As I live, saith the Lord God, "Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, "pride, "fulness of bread, and abundance of idleness

^b Or, that was *loathed* as a small thing, vii. 17. 1 Kings xvi. 31. 24. 51. v. 6, 7. 2 Kings xli. 9. 16. John xv. 21, 22. a Matt. x. 15. xi. 24. Mark vi. 11. Luke x. 12. Acts vi. 52. b xxviii. 2, 9, 17. xxix. 3. Gen. xix. 9. Ps. cxxxviii. 6. Prov. xvi. 5. 18. xviii. 12. xxi. 4. Is. iii. 9. vi. 6. Dan. iv. 30. 37. v. 23. Ob. 3. 1 Pet. v. 5. c Gen. xlii. 10. Deut. xxxii. 15. Is. xlii. 13, 14. Am. vi. 3-8. Luke xii. 16-20. xvi. 19. xvii. 28. xxi. 34.

V. 35-43. The adulteress having been arraigned, and her guilt undeniably proved, the Judge proceeded to denounce sentence. For the enormous idolatries, cruelty, and persecution of Jerusalem and Judah, the Lord had determined to gather the surrounding nations, (both those with whom they had formed alliances, as the Egyptians and Assyrians; and such as had always been inimical to them, as Edom, Ammon, Moab, and Philistia,) to inflict or to witness his judgments upon them. Before then he resolved to expose the crimes of the Jews, to strip them of all their privileges, and to put them to shame and contempt: as if a woman should be stripped naked, and publicly exposed, a punishment in some places inflicted on profligate women. Thus would he condemn them as women used to be condemned for adultery, and for murdering their children: and he would execute the sentence with jealous indignation. He would give Jerusalem into the hand of the Chaldeans, who would throw down the city and temple which the Jews had polluted by idolatry; who would level their cities and high places with the ground; and who would slay, plunder, and enslave the people; and drive the remnant of them as naked captives before them. Thus they would serve Jerusalem, as men used to deal with adulteresses, whom they stoned, slew with the sword, or otherwise put to death: they would burn all her palaces and edifices with fire, and make her an example to other cities and nations; as the death of an adulteress warned other women not to copy her crimes. Then would the fury of the Lord rest on Jerusalem: in this manner he would terminate her idolatries, and disable the Jews from building or endowing any more idol-temples: so should his justice be satisfied, and his jealousy subside; and having executed his purposes of vengeance, he would be quiet, and cease from his indignation.—This intimates, that after the destruction of Jerusalem, the Lord would yet have mercy on the remnant of the nation.—He would, however, certainly execute this vengeance upon them, for their ingratitude, because they had grieved and provoked their benefactor by their crimes, and in order to destroy idolatry from among them.—The old translation renders this perhaps more exactly, "I have also brought thy way upon thine head; yet thou hast not had consideration of all thy abominations." "I have punished thy faults; yet thou wouldst not repent."—The punishment of the adulteress by stoning her, and thrusting her through with a sword, as compared with the subsequent intimations of mercy in reserve for her, keeps continually before the mind the meaning of the allegory, as relating to a collective body through succeeding generations; at sometimes exposed to divine judgments sweeping away vast numbers, and at other times the residue brought to repentance, and visited in mercy. So that, in expounding the chapter, it is very difficult to keep the allegory and the thing signified by it, so distinct as it might be desired.

V. 44-47. They, who framed or used sententious sayings, would make a proverb concerning Jerusalem, or apply an old proverb to her, and would say, "As *is* the mother, so *is* her daughter;" intimating that the Jews were just such a people as the Hittites and Amorites whom they had supplanted had been. (3.) The Canaanites had early apostatized from the God of their fathers, and were among the first idolaters after the deluge: they had loathed and abhorred the worship of the Lord, and had burned their children in the fire to their idols. Though they had not been solemnly espoused to the Lord, as Israel was; yet he might, in some sense, be called their husband, especially when they first renounced his worship to follow their idols; and the Jews had copied exactly their conduct, in apostasy from God, idolatry, and cruelty to their children. Jerusalem had also copied the example of Samaria, called here

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22. Ps. lxxviii. 12. cvi. 13. Jer. li. 32. o vi. 9. Deut. xxxii. 21. Ps. lxxviii. 40. xcv. 10. Is. lxiii. 10. Am. ii. 13. Acts vii. 51. Eph. iv. 30. p vii. 3, 4, 8, 9. ix. 10, xi. 21. Ps. lxi. 8, 9. q xviii. 2, 3. 1 Sam. xxiv. 13. r 3. 45. 1 Kings xxi. 26. 2 Kings xvii. 11, 15. xxi. 9. Ezra ix. 1. Ps. cvi. 35-38. s 8. 15. 20, 21. xlii. 27-29. Deut. v. 9. xii. 31. Is. i. 4. Marg. Zech. xi. 8. Rom. i. 30. t 3. u 51. xxii. 4. 11. 31-33. Jer. iii. 8-11. Mic. i. 5. x. 48. 49. 53-56. 61. Gen. xlii. 11. —13. xviii. 20. &c. xix. 24, 25. Deut. xxxii. 23. xxiii. 32. Is. i. 9, 10. Jer. xxiii. 14. Lam. iv. 6. Marg. Luke xvii. 28-30. 2 Pet. ii. 6. Jude 7. Rev. xi. 8. + Heb. thy sister less than thou. y 27. Marg. Gen. 6. Gen. xiv. 8. xix. 23. Hos. xi. 8.

d xxviii. 12. Prov. xxi. 13. Is. iii. 13. 14. Am. v. 11, 12. viii. 4-6. Mic. iii. 2-4. Luke xvi. 20, 21. e Gen. xix. 5. Lev. xviii. 22. Deut. xxiii. 17. 2 Kings xxiii. 7. Rom. i. 26, 27. f Gen. xix. 24. Deut. xxix. 23. Job xxviii. 15. Is. xlii. 19. Jer. xx. 15. xlix. 18. 40. Lam. iv. 6. Am. iv. 11. Zeph. iii. 9. 2 Pet. ii. 6. Rev. xviii. 8. g Luke xii. 47, 48. Rom. iii. 9. —20. h Jer. iii. 8-11. Matt. xii. 41, 42. i 56. Matt. vii. 1-5. Luke vi. 37. Rom. ii. 1. 26, 27. k 54. 63. xxxvi. 6, 7. 15. 31, 32. xxxix. 26. xlv. 13. Jer. xxxi. 19. ii. 51. Hos. x. 6. Rom. vi. 21. l Gen. xxxviii. 26. 1 Sam. xxiv. 17. 1 Kings ii. 32. m 60, 61. xxxix. 14. xxxix. 26. Jer. xlii. 10. Ps. xiv. 7. lxxv. 1. cxvii. 1. Jer. xxxi. 23. xlviii. 47. xlix. 6. 39. Joel iii. 1. n Is. xix. 24, 25. Jer. xli. 16. Rom. xi. 23-31. # 52. 63. xxxvi. 31, 32. Jer. ii. 26. p xiv. 22, 23. q 53. xxxvi. 11. Mal. iii. 4.

was in her and in her daughters, "neither did she strengthen the hand of the poor and needy.

50 And they were haughty, "and committed abomination before me: "therefore I took them away as I saw good.

51 Neither hath "Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast "justified thy sisters in all thine abominations which thou hast done.

52 Thou also, "which hast judged thy sisters, "bear thine own shame, for thy sins that thou hast committed more abominable than they: "they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall "bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives "in the midst of them:

54 That "thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, "in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, "then thou and thy daughters shall return to your former estate.

her elder sister; because the kingdom of Israel was larger than that of Judah; and because Israel had led the way in open apostasy and idolatry, which Judah had followed. Nay, Jerusalem proved her relation to Sodom itself: which had been an inferior city and state, to the east of Jerusalem; for the Jews had copied the abominations of Sodom and the other cities that had been destroyed with her. Nor must Jerusalem take umbrage at being considered as of the same family with Samaria and Sodom; seeing she thought it a small matter to imitate their crimes, but had improved upon them and exceeded them, as ambitious of pre-eminence and distinction in wickedness. *The daughters* of Samaria and Sodom, signify the cities and towns dependent on them.—"Samaria lay northward of Jerusalem, and Sodom southward, which two quarters of the world are expressed by the left and right, being placed in such a position to those that set their faces eastward." (*Louth.*)

V. 48-51. The Lord here confirmed it with a solemn oath, for fuller assurance, that the sins of Sodom were not equal to those of Jerusalem. Being situated in a very fruitful country, the inhabitants of Sodom and the adjacent cities grew proud of their wealth and prosperity, indulged in luxury and sensuality, and attended to nothing but present gratification, for which they had abundant leisure, not being constrained to labour for their bread. At the same time they neglected to protect and uphold the poor and needy, and probably their rulers oppressed and enslaved them. In short, they were proud and ungodly, and given up to unnatural lusts: and the Lord took them away by a tremendous judgment as he saw good. But they had not sinned against such clear light and abundant advantages, or with so many aggravations, as Jerusalem had done. Nor yet had Samaria stood it out against so many warnings and mercies, or multiplied idols, or persisted in idolatry in opposition to the efforts of many pious reforming kings, as Jerusalem had done. So that the conduct of the Jews tended to justify, or by comparison extenuate the guilt of both Sodom and Samaria.—"Pride and luxury make men expensive in their own way of living, and regardless of the wants and miseries of others."—"The ingratitude of Jerusalem was greater than that of Samaria; because God had placed his name there. She profaned the temple, by placing idols in it; which was a degree of idolatry beyond any thing that the ten tribes had been guilty of." (*Louth.*)—It is highly worthy of notice, that want of charity to the poor should be mentioned among the crimes which brought tremendous judgments on abandoned Sodom.

V. 52-55. The Jews had perhaps proudly judged and condemned the Samaritans and Sodomites, as justly punished; and yet their own conduct tended to justify them; for they had followed and far exceeded their abominations. As these two ruined cities had been more righteous than Jerusalem, could that city expect to escape the punishment due to her enormous crimes? Multitudes of the Jews would therefore be as dreadfully destroyed as the Sodomites had been; others would be dispersed and lost among the Gentiles, as the Israelites. Many of the Israelites would return with the Jews after the captivity; and many of the Jews would bear their shame by continuing in their dispersions. As they had kept the inhabitants of Sodom and Samaria in countenance by their crimes, and thus been a comfort to them: so Jerusalem should never be reinstated in her former glory, nor the Jews be wholly restored from their captivity, until Sodom and Samaria were restored likewise. This may mean, that they never would be thus restored: but it rather relates to the conversion of the Gentiles, who are frequently spoken of by the name of some nation, that was most given up to idolatry. Then, and not before,

56 For thy sister Sodom ^{was} not mentioned by thy mouth in the day of thy ["]pride.

57 Before ^{thy} wickedness was discovered, as at the time of ^{thy} reproach of the daughters of ["]Syria, and all ^{that are} round about her, ["]the daughters of the Philistines, which ["]despise thee round about.

58 Thou ["]hast ["]borne my lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord God, ["]I will even deal with thee as thou hast done, ["]which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless ["]I will remember my covenant

u 27. + Or, spoil. x xxiii. 49. Gen. iv. 13. Lam. v. 7. † Heb. thy lewdness, &c. thou hast born them. y vii. 4, 8, 9. xiv. 4. Is. iii. 11. Jer. ii. 19. Rom. ii. 8, 9. z xvii. 13—16. Ex. xxiv. 1—8. Deut. xxix. 10—15, 25. 2 Chr. xxxiv. 31, 32. Is. xxiv. 5. Jer. xxii. 9. xxxi. 32. a 8. Lev. xxvi. 42, 45. Neh. i. 5—11. Ps. cv. 8. cvi. 45. Jer. ii. 2. xxxiii. 20—25. Hos. ii. 15. Luke i. 72.

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r Is. lxxv. 5. Zeph. iii. 11. Luke xv. 28—30. xviii. 11. s Heb. for a report, or, a hearing. || Heb. prizes, or, excellencies. a 36, 37. xxi. 24. xxiii. 18, 19. Pa. i. 21. Lam. iv. 22. Hos. ii. 10. vii. 1. 1 Cor. iv. 5. ‡ 2 Kings xvi. 5—7. 2 Chr. xxviii. 5, 6, 18—23. Is. vii. 1. * Heb. Aram. Gen. x. 22, 23. Num. xxiii. 7.

b xxxvii. 26, 27. Is. lv. 3. Jer. xxxi. 31—34. xxxii. 38—41. c 63. xx. 43. xxxvi. 31, 32. Job xlii. 5, 6. Jer. xxxi. 18—20. 1. 4, 5. d 53—55. Cant. viii. 8, 9. Is. ii. 2—5. xi. 9, 10. Hos. i. 9—11. Rom. xi. 11. xv. 8, 9. Gal. iv. 26, 27. Eph. ii. 12—14. iii. 6. || Is. xlii. 18—23. liv. 1, 2. lx. 4. lxxvi. 7—12. f Jer. xxxi. 31. Hab. viii. 13. g 60. Dan. ix. 27. Hos. ii. 18—23. h vi. 7. xxxix. 22. Jer. xxiv. 7. Joel iii. 17. i 61. xxxvii. 31, 32. k Job 4. 4, 5. Ps. xxxix. 9. Lam. iii. 39. Rom. ii. 1. iiii. 19, 27. ix. 19, 20. l Rom. v. 1, 2. —1 Cor. iv. 7. Eph. ii. 3—5. Tit. iii. 3—7.

with thee in the days of thy youth, and ["]I will establish unto thee an everlasting covenant.

61 Then thou shalt ["]remember thy ways, and be ashamed, ["]when thou shalt receive thy sisters, thine elder and thy younger: and ["]I will give them unto thee for daughters, ["]but not by thy covenant.

62 And ["]I will establish my covenant with thee; ["]and thou shalt know that I am the LORD.

63 That thou mayest ["]remember, and be confounded, ["]and never open thy mouth any more because of thy shame, ["]when I am pacified toward thee for all that thou hast done, saith the Lord God.

should the captivity of Judah be fully restored.—This took place in part in the apostolical age; but its most signal accomplishment is yet future.

V. 56—59. Either the Jews entirely overlooked the example, set before them in the desolations of Sodom; or, being proud of their privileges and prosperity, they would have disdained to mention so infamous a place, especially as standing in any near relation to them. This was peculiarly the case, before the iniquity of the Jews was discovered by the punishments inflicted on them, during the invasions of the land by the Syrians and Philistines in the reign of Ahaz: but at that time the gentiles reproached and despised the Jews, as a most abominable people. These, and other judgments, had come upon them for their idolatries, of which they had openly borne the shame: but the Lord meant further to deal with them after their deserts, especially in violating their covenant-engagements, which they had so solemnly ratified, but now despised as of no value or obligation.

V. 60—63. The Lord did not, however, intend finally to cast off the whole people of Israel. Of his mere mercy and abundant grace, he would remember his covenant with Abraham and Israel, and even that made with the nation at mount Sinai: and he would establish with them a better and more enduring covenant. If this at all refer to the return of the Jews from Babylon; no doubt it more directly predicts the conversion of the Jews and Gentiles to Christ, and their future restoration to the church, when the fulness of the Gentiles also shall come in. At these periods, the Jews would remember, and be ashamed of their former evil ways; they would willingly receive into communion with them the worst of the heathen, when converted to Christ; the Lord would then give unto Jerusalem for daughters, those very persons whom she had disdained to acknowledge as sisters; that is, the gentile converts would be brought into God's family, as the children of his ancient church. This would not be effected by the national covenant made with Israel; but by the new covenant of grace in the hands of Christ our Mediator: a covenant established upon better promises, and they would then indeed know the Lord. All these events would concur in humbling them for their sins; and they would then remember all their shameful behaviour to their merciful God; which would cover them with confusion, and silence their boasts of being the peculiar and exclusive favourites of heaven: their complaints of the Lord's dealings with them; their self-justification, and their revilings and contemptuous abuse of the poor gentiles. When the Lord had shewn himself reconciled to them, they would scarcely be able to forgive themselves, and would only have their mouths open before him in humble confessions and fervent prayers, praises, and thanksgivings.—This seems particularly to refer to the case of the Jews, at their future conversion to their long rejected Messiah; when their former enmity will effectually silence their proud boastings: but it may be applied to new converts, to returning backsliders, and to true believers, who are thus instructed and disciplined by their daily experience.—The conclusion of this remarkable chapter clearly predicts the abolition of the Sinai-covenant, the introduction of a new dispensation, and the union of Jews and gentiles in the church of Christ; events, against which the Jews, in the time of our Lord and his apostles, entertained the most invincible prejudices. "They erred, not knowing the scriptures."

PRACTICAL OBSERVATIONS.

[N.B. The peculiar arrangement of these Practical Observations renders it impossible to divide them according to the verses of the chapter; the distinct subjects, therefore, are only separated by a break.]

As men are with great difficulty made sensible of their heinous guilt, and as this conviction is absolutely necessary to repentance and faith in Christ: so it is the duty of ministers frequently to set before them their sins, with all the aggravations of them, as the appointed means of this humiliation.—None are with more difficulty convinced of their abominations than hypocrites; nor should any be reproved and exposed with so great severity and abhorrence.—Human depravity is most evident in the wickedness of those, who have been most favoured with the means of becoming holy, and in the similarity, hitherto very observable betwixt the visible church and the rest of the world; except as the former hath produced the most monstrous abominations! Jerusalem hath too generally appeared to be the daughter of the Amorite and the Hittite, and the sister of Samaria and Sodom. If we could survey the Christian church, in all the various forms and places, in which it hath been established in different ages; we should have a picture before us, not much more attractive than this of the nation of Israel: though there hath always been, in both of them, "a remnant according to the election of grace," whose pious and quiet lives have not been much noticed in history. Otherwise, the annals of the church are the most melancholy subject that can be contemplated.—Let us turn our

thoughts to the first establishment of Christianity in the gentile world, and especially in the Roman empire. The state of the gentiles was, indeed, such as rendered them a loathsome object in the eyes of a holy God: yet in a time of pity and love he passed by, and said to them, as they lay perishing in sin and pollution, "Live, yea, he said unto them, Live." He planted his gospel among them, and caused Christians to multiply exceedingly. At length the Roman emperors becoming Christians, the church grew great and honourable; Christianity became the established religion; abundance of liberty and encouragement was given to its preachers and professors; the places for public worship were multiplied, decorated, and enriched by ample donations and endowments, and the church prospered into a kingdom. But what were the consequences? The pride, ambition, rapacity, and licentiousness; the furious contests and cruel persecutions; the superstitions, blasphemies, impostures, and idolatries, which came in, and continued to increase for ages, at length rendered the Christian Roman empire a genuine daughter of the pagan Roman empire; and all that used proverbs might well say, "As was the mother so is the daughter." Nor was there ever a heathen city or kingdom on the face of the earth, whose iniquities, cruelties, and unnatural lusts; whose whoredom and adultery, corporal and spiritual, have not been justified, and far exceeded, by the church of Rome and her dependencies, which long formed so large a part of Christendom, as to give occasion to her assuming the arrogant title of the Holy Catholic Church!

If we turn our attention to the reformed and protestant churches, which were brought forth out of this antichristian community, in a low, feeble, and despised condition, (as Israel was out of Egypt;) we shall again find cause of lamentation and shame. When they were ready to be overwhelmed in infancy by the merciless power of their enemies, and seemed to have no helper; when they were still polluted with many of the errors and superstitions of that church, from which they had separated, as well as with other corruptions; the Lord in a time of love looked upon them, and said to them, live: he rescued them from their oppressors, increased them abundantly, reduced them to some regular order, afforded them abundant means of grace, took them under his protection, espoused them to himself, and they became his. And he continued to purify, instruct, prosper, and adorn them with eminent and excellent ministers and writers; until they became very "renowned among the nations, through the comeliness which the Lord had put upon them." But, though they have not run into the gross outward idolatries and enormities of the church of Rome; yet they have become proud of their beauty and played the harlot. In many places, forms, creeds, and establishments are nearly the whole of what is left of their former excellency; and this dead carcass they idolize: in others infidelity and scepticism have discarded even the forms of truth and godliness. In covetousness, pride, luxury, and every worldly lust, they have grievously been guilty of idolatry; in impiety, perfidy, perjury, and licentiousness, many of them have lived with Rome herself; and though more free from the blood of persecution; yet the blood shed by unjust wars and cruel oppressions in different parts of the globe, from a sordid love of gain, renders the daughter too much like her base and abominable mother. It is not necessary to expatiate further on the painful topic; the inference is obvious and unavoidable: no outward forms can change the propensity of man's heart to depart from God and rebel against him; but they often give it occasion, to rage more vehemently. Whatever nation professing Christianity, whatever sect of Christians, we accurately survey; we shall soon perceive traces of the same spirit, which led Israel into all their abominations.

Again, if we consider the subject with reference to ourselves, we shall here too find it applicable. When we recollect the mercies of God our Creator in giving us our being and rational powers; in protecting us in helpless infancy and bringing us to maturity; in supplying all our wants, and vouchsafing us innumerable benefits; we cannot but remember, at the same time, that we have been forgetful of him, and ungrateful and rebellious in numberless instances. How have we abused his bounty, in making provision for our pride and lusts! How have many of us proceeded from one iniquity to another, as we had time and opportunity! How have we stood it out against warnings, corrections, and convictions, and gone on in sin, though evidently exposed by it to manifold losses, troubles, and sorrows! And should we not have still continued in the same course, through our idolatrous attachment to worldly objects, and our aversion to the spiritual service of God, if we had been left to ourselves? Should we not indeed have done still worse, if our restraints had been removed, and we could have gratified our inclinations without fear or shame! Many have been educated amidst good instructions and edifying examples, and for a time made some profession of religion: yet the lusts of their hearts have broken through all these obstacles, and hurried them away into apostacy, infidelity, and open wickedness. In various ways the same cause

CHAP. XVII.

A parable of two eagles and a vine, 1-10; explained of the captivity of Jeconiah; and of Zedekiah, who had broken his covenant confirmed by an oath, with the king of Babylon, and made an alliance with the king of Egypt; and of the judgments that were coming upon him, 11-21. An emblematic prediction of the person and kingdom of Christ, 22-24.

AND the word of the LORD came unto me, saying, 2 Son of man, ^aput forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord God; ^bA great eagle with ^cgreat wings, long-winged, full of feathers, which had ^ddivers colours, ^ecame unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young twigs, and carried it ^finto a land of traffic; he set it in a city of merchants.

5 He took also of ^gthe seed of the land, and ^hplanted it in a fruitful field; ⁱhe placed it by great waters, and set it as a willow-tree.

^a a field of seed. Deut. viii, 7-9.

^g xix. 11, 12. ⁱ s. xv. 7. xlv. 4.

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a xx. 49. Judg. ix. 6-15. xiv. 12-19. 2 Sam. xii. 1-4. Hos. xii. 10. Matt. xiii. 13, 14. 35. Mark iv. 33, 34. 1 Cor. xiii. 12. Marg. b 7. 12. Deut. xxviii. 49. Jer. iv. 13. xlviii. 40. xlix. 16. Lam. iv. 19. Hos. viii. 1. Matt. xxiv. 28. c Dan. ii. 38. iv. 22. vii. 4. * Heb. embroidering. d 12. 2 Kings xxiv. 10-16. 2 Chr. xxxvi. 3. 10. Jer. xxii. 24-28. xxiv. 1. e s. xliii. 14. xlvii. 15. Jer. li. 13. Rev. xviii. 3. 11-19. f 13. 2 Kings xxiv. 17. Jer. xxxvii. 1. g Heb. put it in

h 14. Prov. xvi. 18, 19.

i 15. 2 Kings xxiv. 20. 2 Chr. xxxvi. 13. Jer. xxxvii. 5-7.

* Heb. field. 5, 6. k 10. 15-17. Num. xiv. 41. 2 Chr. xiii. 12. xx. 20. Is. viii. 9, 10. xxx. 1-7. xxxi. 1-3. Jer. xxxii. 5. l 2 Kings xxv. 4-7. Jer. xxi. 4-7. xxiv. 6-7. 10. xxxix. 4-7. lli. 7-11. m Jer. xxxvii. 10.

6 And ^hit grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also ⁱanother great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good ^jsoil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord God; ^kShall it prosper? ^lshall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? ^mit shall wither in all the leaves of her spring, ⁿeven without great power, or many people to pluck it up by the roots thereof.

produces similar effects, and it is evinced that we are all conceived and born in sin, carnally minded and enmity against God.

And if we take a view even of true believers, we shall not fail to discover abundant evidence of the same mortifying truth. They know, that they were by nature children of wrath, even as others: they were depraved and polluted, and of the same original propensities as Amorites and Hittites. As they grew up, their innate depravity brought forth its fruit in their words and actions, and proved them to be deserving of God's indignation, and meet objects of his loathing and abhorrence. Unless he had saved them, they must have perished, without help or pity; and they had no claim on him: so that they were "cast out to the loathing of their persons, from the day that they were born." But in a time of love and mercy, the Lord passed by them, when they lay in this polluted and perishing condition: "of his great love, wherewith he loved them, even when they were dead in sin," he said unto them, live, and saved them by his grace: he rescued them from the power of Satan, brought them to repentance and faith in Christ, forgave their sins, and took them into covenant with himself, and they became his people. Thus were they "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God;" they were consecrated to him by this sacred unction; they were clothed with the robes of righteousness and salvation, enriched with the unsearchable riches of Christ, adorned with heavenly graces and privileges; and the God of Heaven became unto them both a father and a husband: it is his good pleasure to give them the kingdom, and they are made the excellent of the earth, "through the comeliness which he puts upon them." Far be it from us to suppose, that many of those, who have been thus favoured and blessed, return to the habitual practice of any gross wickedness; but, alas! too often even in them, pride and the carnal mind recover much force; they backslide from God, and pursue worthless vanities and idols. Some few have been left to fall from one evil to another, in a most awful manner, to shew whither the bent of their hearts would carry them, if left to themselves, and if they should cease to watch and pray. Others have in an unguarded hour given such cause to the enemies of the Lord to blaspheme, as hath embittered all their future days. And even they, who walk most uniformly in the Lord's ways, are conscious of such inward workings of pride and ambition; of such strong propensities to worldly objects; of such forgetfulness of God and ingratitude to him, and such rebellion against his appointments; of such unfaithfulness, unprofitableness, and want of love and zeal; of such weakness of heart and strength of passions, as render them daily more and more sensible, that they equally need and are equally unworthy of the Lord's mercy, with the most profligate of their neighbours. They have "the witness in themselves" continually, that they are naturally no better than others, and that all the difference in their state, character, hopes, and prospects, arises from the mere mercy and grace of God. They look upon those, who are living without God in the world, in pride, idleness, luxury, licentiousness, and cruel oppression of the poor and needy; and are humbly sensible, that it hath been the Lord's doing, that they were not left to live, die, and perish in the same manner. They look at apostates and hypocrites, at proud Pharisees and prouder infidels; and in condemning them, they condemn themselves: for such they have been, or were disposed to be. And though, through grace, they now are not such; yet they so often sin against light and love; that their conduct seems to themselves equally aggravated, even when no eye, but that of God and their enlightened consciences, can see any thing culpable. This disposes them to justify God in all his corrections, which they find to be indispensably necessary for them, and to thank him for them; and whilst they adore his justice in the final destruction of impenitent sinners; they have nothing to say in their own behalf, but feel, that though more favoured, they are no more deserving. Thus the new convert remembers, and is confounded whilst he reviews the iniquities of his past life, and discovers the enmity of his heart against God and his word. The experienced believer is ashamed and confounded, whilst he reviews the evils of his heart and life, even since he was brought acquainted with the gospel; and his mouth is stopped from impatient murmurs, proud boasting, severe censures, and self-justification: and the more he is satisfied that the Lord is "pacified to him for all that he hath done," the more he is ashamed of his ingratitude and rebellion against so merciful a God and Saviour. This temper of mind distinguishes the true Christian from all other men: the Lord will bring all those to it, with whom he establishes his everlasting covenant; and will render them willing to be saved in the same way with the vilest outward offenders, and to receive them, when penitent, as their brethren in Christ

Jesus. All others will have their mouths stopped in the day of judgment; and God will glorify himself, and satisfy his justice in their punishment.

But let us rejoice, that as the Lord would not break his covenant with his ancient servants, because of all the abominations of their descendants; so, he will never forsake his church, with whom he hath made a new covenant, established upon better promises; nor will he ever leave the sinner to perish, who is humbled for his sins, and comes to trust in his mercy and grace through Jesus Christ; but will keep him by his power through faith unto salvation.

NOTES.

CHAP. XVII. V. 2. *A riddle.* That is, an emblematic representation, which requires attention and ingenuity to unravel it, but which aptly and elegantly depicts the transactions intended by it. This riddle seems to have been put forth about the time when Zedekiah was devising to revolt from the king of Babylon, and to form an alliance with the king of Egypt.

V. 3, 4. (11, 12.) Nebuchadnezzar, king of Babylon, was described under the emblem of a great eagle, because of his towering ambition, and his preying on all his neighbours. The great and long wings of his eagle denoted the extent of his dominions, both in length and breadth: the feathers of divers colours signified, that he ruled over many countries, abounding in people and riches, and of different languages and manners. This eagle came to Lebanon, and cropped off the highest branch of a cedar; that is, Nebuchadnezzar came to Jerusalem, and seized on Jeconiah, of the ancient and honourable family of David. And though he was the highest branch of the cedar, the heir of David's crown; yet being very young, and newly raised to the throne, in a very enfeebled state of the kingdom; he was no more able to resist the victor, than the tender twig would be to resist the eagle. He therefore carried him and his princes to Babylon, which was become a city of merchants in a land of traffic, being very prosperous under the rule of Nebuchadnezzar.—The word rendered traffic is *Canaan*, which signifies *trade* or *merchandise*. (Zech. xiv. 21. John ii. 16.)

V. 5, 6. The word, rendered *a willow-tree*, is translated by many, *very circumspectly*. Nebuchadnezzar took every precaution to prevent Zedekiah's revolting from him. (Marg. Ref.) (12, 13.) The conqueror did not further oppress or enslave the Jews, nor place over them any of his own princes; but he took Mattaniah, of the family of David, Josiah's younger son, the uncle of Jeconiah; and having engaged him by covenant and by a solemn oath in the name of JEHOVAH, to be faithful to him; and having changed his name to Zedekiah, which signifies *the righteousness of JEHOVAH*, he made him king over the Jewish nation. Thus he planted of the seed of the land in a fruitful field, as a willow flourishes when planted by great waters. And though the kingdom was depressed and dependent; yet Zedekiah's situation was so favourable, and the conditions granted him so moderate, that by keeping of the covenant, it might have stood. Indeed for a time this twig grew, and became a spreading vine of low stature; and so long as Zedekiah and his princes were willing to depend on and submit to the king of Babylon, the Jews enjoyed peace and recovered strength, and Zedekiah prospered in his kingdom and family.

V. 7, 8. The other great eagle was Pharaoh-hophra king of Egypt, who was as ambitious and rapacious as Nebuchadnezzar, but not so powerful. This eagle had great wings and many feathers; but not equal to those of the other eagle. Yet the vine bent its roots, and shot its branches towards it; in order to be watered by the furrows of its plantation. Many suppose that this refers to the inundations of the Nile, and the manner in which Egypt was watered. Zedekiah planned a revolt from the king of Babylon, and entered into an alliance with the king of Egypt; either hoping to recover independence by his assistance; or preferring to be his vassal rather than Nebuchadnezzar's, as expecting greater prosperity and security under him. But he had no sufficient or even plausible reason for this conduct; being already in such a situation, as would have enabled him to reign in credit, and to be useful to his people.

V. 9, 10. (15-21.) It could not be expected, that the vine should prosper: the eagle that planted it would certainly root it up, destroy all its fruit, and cause all its leaves to wither, even in the spring when other trees looked green; and this would be done very easily, as a small force suffices to pull up a newly planted vine by the roots. Though it had been carefully planted and was well watered, yet it would soon wither in its place, as a tree by the blast of the unwholesome east wind.

20. 2 Sam. xxi. 2. Ps. xv. 4. Ec. viii. 2. Hos. x. 4. Zech. v. 3, 4. Mal. iii. 5. Rom.
10. 2 Tim. iii. 3. e 10. xii. 13. Jer. xxxii. 4. 5. xxxiv. 3—5. xxxix. 7. li. 11. f x
6. Jer. xxxvii. 7. Lam. iv. 17. g iv. 2. Jer. xxxiii. 5. lii. 4. h 1 Chr. xxxix.
Margins. Lam. v. 6. i 15. k xxi. 23—27. Deut. v. 11. Jer. v. 2. 9. vii. 9—15.

V. 22-24. The Lord would not, however, forget his engagements to the family of David, whilst he punished this degenerate branch of it. He would plant a tender shoot cropped from the highest branch of this high cedar. Some refer this to Zerubbabel, who ruled over the Jews after the captivity : but if he were at all meant, it could only be as a type of Christ. This plant, was first at his incarnation apparently a tender one, but after his humiliation, sufferings, and death, he was exalted to the right hand of the Father, and made "head over all things to his church;" and thus became a plant of renown. The high and eminent mountain, on which he was planted, signified the Christian church, of which mount Zion was the type. There he grows, as the living vine, or as the stately cedar, or both in one, and all his people are united to him, and live in him. Under the shadow and among the branches of this

God reproves the Jews for the proverbs of sour grapes, 1-4. He shews his dealings with a righteous man, 5-9; with the wicked son of a righteous father, 10-13; and with the righteous son of a wicked father, 14-18. He will deal with each individual according to his character, 19-21. The wicked, if he repent, shall live, 21-23; and the righteous, if he apostatize, shall die, 24. He shews the equity of his dealings, and the iniquity of the Jews, 25-29. He earnestly exhorts them to repent, in the prospect of being judged according to their ways, 30-32.

2 What ^amean ye, that ye use this proverb concern-
ing ^bthe land of Israel, saying, ^cThe fathers have eaten
sour grapes, and the children's teeth are set on edge?

2. xxv. 3. xxxvi. 1—6. xxxvii. 11. 19, 25. c Jer. xv. 4. xxxi. 29, 30. Lam. v. 7.

PRACTICAL OBSERVATIONS.

The greatest exploits of mighty conquerors, when impartially represented, resemble the ravages of birds and beasts of prey ; except as their power and success render them more extensively destructive, and as they alone devour their own species. But they are employed by a righteous God, to perform a part of his grand design ; and till their work be done, they prosper in their enterprizes.—It is more desirable to be like a spreading vine of low stature which brings forth fruit, than to prosper in doing evil ; and if we be planted in the courts of the Lord, if our branches turn towards him, and our roots draw nourishment from him ; we shall be “ like a tree planted by the rivers of waters, which bringeth forth its fruit in due season.” And should we be kept poor and obscure, and live hardly by honest industry ; we shall notwithstanding be more comfortable, as well as more useful, than the most successful of the ungodly. But they, who depart from God, can only vary and multiply their crimes, by exchanging one carnal confidence for another ; and, notwithstanding their fair prospects and sanguine hopes, they never can attain durable prosperity.—Princes and politicians are apt to trifle with solemn oaths and treaties, and to devise specious pretences for violating them : but the Lord will not hold them guiltless, who thus take his name in vain ; and few of them will be able to plead more plausibly for perjury and perjury, than Zedekiah might have done ; against whom these awful threatenings were denounced, for breaking his covenant with the king of Babylon, and despising the oath sworn to him.—Rulers and nations seldom prosper who commit atrocious crimes : but no man shall escape the righteous judgment of God, who dies under the unrepented guilt of such iniquity and impiety : for as sure as the Lord liveth, he will recompense them upon the sinner's head ; and the sinful methods, which men take of extricating themselves out of difficulties, are sure to entangle them in snares and nets, to their greater misery or ruin.—Blessed be God, our Redeemer, to whom all the prophets bare witness, differs wholly from these degenerate branches of the family of David. His word is truth, his arm is power, and his heart is love. He is planted upon a high and

Deut. iv, 19. Ps. cxl. i. xxiii. 1, 2. k xxi, 10. Lev. xviii, 19, 20. xx. 1.
 22. xc. Jer. v, 8, 9. Matt. v, 23. 1 Cor. vi, 9—11. Gal. v, 19—21. Heb. xii, 4.
 xxii. 12, 17—29. Ex. xxii. 21—24. xxiii. 9. Lev. xxv, 14. 1 Sam. xii, 3, 4.
 Prov. xiv, 31. xii, 22, 23. Is. i, 17. v, 7. xxvii, 15. lviii, 6. Jer. xvi, 6, 7. Am.
 iii, 1. Hab. ii, 1. Zeph. i, 1. Mal. i, 1. 1 Pet. i, 1—5.
 Deut. xxiv, 13, 13, 17. Job. xxi, 6. xxiv, 3, 9, 10. Am. vi, 1. Mic. vii, 23. Gen.
 6, 7. Jer. xiii, 3, 16, 17. Am. iii, 10. v, 11, 22. vl, 3. Zeph. i, 4. o 16. De.
 xxi, 17—20. Ps. xli, i. xlii, 4, 9. Prov. xi, 24, 25. xxviii, 27. Is. lviii, 17—19.
 Luke. ii, 1. 2 Cor. vii, 7—9. ix, 6—14. Rom. xi, 13—17. 1 John. ii, 1—11.
 Ex. xxi, 13, 14. 1 Sam. xxi, 10. 2 Sam. xxi, 10. 1 Chr. xxi, 1. Ps. v, 5. Pr.
 v, 10. q 2 Sam. xxi, 24. Neh. v, 15. Is. xxxiii, 15. r Deut. i, 16, 17. xvi,
 7—17. Prov. xxiii, 8, 9. Is. i, 17. Jer. xxii, 15, 16. Zach. vi, 9, 10.

d 19, 20, 30. xi.
13. xxxiii. 11.
20. xxvii. 3.
32. Rom. iii. 1.
e Num. xvi. 2.
xxvii. 16. Zecl.
xii. 1. Heb. xii.
9.
f Rom. vi. 2.
Gal. iii. 10-11.
22.
g Ps. xv. 2—
xxiv. 4—
Matt. vii 21—
27. Rom. ii. 7.
10. Jam. i. 22.
25. ii. 14-24.
1 John ii. 3,
29. iii. 7, 8, 2.
v. 2-5. Rev.
xxii. 14.
* Heb *judgment*
and *justice*.
xxxiii. 14. *Mar.*
Gen. xviii. 1.
Prov. xxi.
Jer. xxii. 15.
h 11. 13. vi. 1.
xx. 28. xlii. 1.
Ex. xxvii. 1.
Num. xxv. 2.
i Rom. x. 20, 24,
28.
j 12. 15. xx. 7.
24 xxiii. 27.

s
xxiii. 15. xxv. 13
27 xxviii. 24. xxix.
Deut. iv. 1. v.
i. vi. 1. 2. x.
12. 13. xi. 1.
Neh. ix. 1.
Ps. xiv. 7. 17.
cx. 44, 45. cxix.
1—6. Luke i. 6.
John xvi. 21.
1 John i. 1.
Jam. i. 22—25.
t Ps. xiv. 4—6.
Hab. ii. 4. Rom.
17. 17. Jam. ii.
18. 19.
19. 29. iii. 7.
u xx. 11. Am. v.
4. 14. 24. Luke
x. 25—28.
v Lev. xix. 13.
Mal. iii. 8.
John xviii. 40.
† Or, *breaker of*
the yoke. Euseb.
xxii. 2.
v Gen. ix. 5.
Rx. xxi. 1.
Num. xxxv. 3.
John x. 1.
15.
‡ Or, *to his brethren*
their besides and
of these.
v Matt. vi. 1.
21—27. Luke
xii. 18. John
xii. 17. xv. 1.
Phil. i. 1.
Jam. ii. 1.
1 John iii. 2.
Rev. xxii. 14.
a 6. 15. 1 Kings
x. 1. Lev. x.
xxiii. 4. Le
h ix. 18. 2. Le

gs xiii. 8, 22. b 7. 10. Hos. xii. 7. Am. iv. 1. Zech. vii. 10. Jam. ii. 6. c 6. viii.
viii. 22, 26—30. 2 Kings xvi. li. xxi. 13. d 8. 17. e 24. 28, 32. f ii. 18.
v. xx. 9. ii—13, 16, 27. Acts xviii. 6. § Heb. *bloods*. g 10. Prov. xvii. 21, xxi. 24, 25.
hr. xxi. 3—11. xxiv. 21. Jer. ix. 14. xlv. 17. Matt. xlii. 32. 1 Pet. i. 18. i 28. 35.
x. xlv. 19. Jer. viii. 6. Hos. vi. 2. Hag. i. 5, 7. ii. 18. Luke xv. 17—19. k 6, 7. ii—13.

V. 3, 4. In the most solemn manner, the Lord assured the people, that he would bring this proverb into entire disuse; by exposing their crimes to public view, at the time when he executed vengeance upon them. It was absurd, as well as profane, to suppose, that he would punish the innocent instead of the guilty: seeing he had, as Creator, a sovereign right and power to deal with all men as he pleased. The life or soul of one man was as much regarded by him, as that of another: he had the soul of the father as absolutely at his disposal, as that of the son; and he could have no motive for letting the one escape with impunity, in order to punish the other in his stead.—But “The soul that sinneth, it shall die.” According to the law, death, temporal and eternal, is the wages of every sin: and the impenitent sinner remains under this condemnation notwithstanding the gospel.—Some commentators

V. 5—9. Some expositors explain these verses, as merely relating to a man's *outward conduct*, which entitled him to exemption from national judgments : but external good behaviour, while the heart remains unchanged and at enmity against God, is *hypocrisy*; and God would never thus solemnly have pronounced a mere hypocrite *righteous*, or entitled to any reward, (*Matt. vi. 1, 2. xxiii. 25—28.*) On the other hand, the way of justification before God is not the subject; nor yet the source of the discrimination which takes place in men's characters, who are all of the same fallen nature. But it is taken for granted, that there are righteous persons on earth; and their character and conduct are described; which is very commonly done both in the Old and the New Testament. The upright servant of God, that is, the true believer, would do justice and judgment; for the Divine law would be the rule of his conduct. Reverential fear and love of God would keep him from eating of the sacrifices, offered upon the mountains to idols: and he would bring his oblations in penitent faith to the temple; and there feast on his peace-offerings with thankful heart. He would not lift up his eyes in adoration of the base idols, which the house of Israel madly worshipped. So far from committing adultery, he would consult expediency, and obey the law of God, even in lawful marriage. He would by no means oppress the poor, by retaining their pledges, or exacting usury contrary to the law, or by fraud or violence; he would not only be strictly and conscientiously honest; but he would liberally contribute to the necessities of the needy: he would use his influence and authority to

16 Neither hath oppressed any, hath not ^swithholden the pledge, neither hath spoiled by violence, ¹but hath given his bread to the hungry, and hath covered the naked with a garment,

17 That ²hath taken off his hand from the poor, ³that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; ⁴he shall not die for the iniquity of his father, ⁵he shall surely live.

18 As for his father, because he cruelly oppressed, spoiled his brother by violence, and did ⁶that which is not good among his people, lo, ⁷even he shall die in his iniquity.

19 Yet say ye, ⁸Why? doth not the son bear the iniquity of the father? ⁹When the son hath done that which is lawful and right, ¹⁰and hath kept all my statutes, and hath done them, he shall surely live.

20 The ¹¹soul that sinneth, it shall die. The son shall not ¹²bear the iniquity of the father, neither shall the father bear the iniquity of the son: ¹³the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

xiv. 13. 2 Kings xiv. 6. xxii. 18—20. 2 Chr. xxv. 4. Jer. xxxi. 29, 30. u. iv. 4. Lev. v. 1. 17. x. 17. xvi. 22. xix. 8. Num. xviii. 1. Is. iiii. 11. Hos. ix. 28. 1 Pet. ii. 24. x. 30. xxi. 1. 2 Chr. vi. 23. 30. Is. iiii. 10, 11. Matt. xvi. 27. Rom. ii. 6—9. Rev. ii. 23. xx. 12. xxii. 12—15.

execute justice betwixt man and man; habitually walk in God's ordinances and commandments, stand at a distance from all kind of iniquity, and act uniformly as the spiritual worshipper and devoted servant of the Lord.—They, who speak as if a man might do all this, without faith or special grace, unwarily concede more, to those who deny man's total depravity, than they intend.—Such a course of conduct formed, under that dispensation, the proper evidence of a man's conversion, and that he was a true believer and an heir of eternal life. Indeed the New Testament scarcely affords a more distinguishing description of the believer's conduct to God and man. As therefore, "he that doeth righteousness is born of God:" and "he that doeth righteousness is righteous;" and as living faith is known by its fruits, and distinguished from a dead faith; so God would certainly adjudge him, whose character, in his sight, answered to this description, to be a righteous man, and an heir of eternal life. (*Marg. Ref.*)

V. 10—13. If this very man, who so satisfactorily had shewn his faith by his works, had a son, whose character and conduct was the reverse of his father's; which might be the case, notwithstanding the good example set, and the good instructions given him: if he were a robber, a murderer, an adulterer, or idolater, an oppressor, or usurer, or guilty of other abominations; could it be expected that he should escape the vengeance of God on account of his father's piety? Surely no: though he might for a time fare better for it in this world; yet he would at length perish with deeper aggravation, and have none but himself to blame for his destruction. "The cause of his ruin is in himself."—Josiah was an eminently righteous father, whose children were notoriously wicked; yet the difference as to this world was not so great between him and them, as to accord to the vast difference in their character. He died in battle at the age of thirty-nine; and Jehoiaikim, the most wicked of his sons, was slain at the age of thirty-six: but the one died in peace, and went to glory; the other was cut off in his sins.

V. 14—17. It seems peculiarly absurd to explain this of the single generation of Israel in which the prophet lived, and of the temporal judgments that awaited them; when a succession of generations is expressly supposed in the illustrations given of the Divine conduct.—Should such a wicked man, as had been described, have a son, who, witnessing his father's sins, instead of imitating them, duly considered the evil of them: and so was led conscientiously to avoid them, and to walk before God, as the righteous man before described did; relaxing even the hard impositions, that had been laid upon the poor by his father, as soon as he had it in his power. This man would by no means perish for his father's sins. If indeed he lived in a time of public calamity, he could not avoid many temporal evils; and he might perhaps suffer famine, poverty, or captivity; or, "be taken away from the evil to come;" but, as a true believer, "a doer of the word, he would be blessed in his deed," and his soul would finally be saved. (*Marg. Ref.*) Thus Hezekiah considered the sins of his father Ahaz; and his whole character was a perfect contrast to that of his father.

V. 19, 20. Notwithstanding this condescension of the Lord, in explaining his dealings to the people; he foresaw they would still object, that it was evident the son did bear the iniquity of the father. To this he answered, that the son, who had not copied his father's sins, but had lived a godly life, should surely be saved, and that they only should perish who had themselves deserved it. "He that doeth righteousness, shall be graciously accepted; he that doeth evil shall receive according to the wickedness he hath committed." (*Bp. Hall.*) (*Notes, Is. iiii. 10, 11. Rom. ii. 7—11.*) Let it again be observed, that the question here, is not about the meritorious ground of justification, but about the Lord's dealings with the righteous and the wicked. (*Marg. Ref.*)

V. 21, 22. In order to evince more undeniably the mercy, as well the equity of the Lord's dealings with his creatures, it is here further declared that the wicked man himself, if he turned from his evil ways, would certainly be saved. (*Note, iii. 18, 19.*—"If that man, who hath been formerly wicked, shall now

A. M. 3410.

B. C. 594

s Heb. pledged the pledge, or, taken to pledge.
1 Job xxii. 7. xxxi.
19 Prov. xxii. 9. xxv. 21. xxxi.
20 Ec. xi. 1, 2.
Is. lviii. 10—10.
Luke xi. 41.
xiv. 13.
Job xxix. 16.
Prov. xiv. 31.
xxix. 7, 14. Jer. xxii. 16. Dan. iv. 27. Matt. xviii. 27—35.
Luke xix. 8.
n. 8, 9, 13. Lev. xvi. 9. 26. 30.
o. 19, 20. xxv. 13. Jer. xvi. 11.
—13. 19. Mal. iii. 7. Matt. xxiii. 29—33.
p. 9, 19, 21. 28. iii. 21. xxi. 13, 15, 16.
q. 4. 24. 26. iii. 18. Is. iiii. 11. John viii. 21.
r. Ex. x. 5. Deut. v. 9. 2 Kings xxiii. 26. xxiv. 3, 4. Jer. xv. 4. Lam. v. 7.
s. xx. 18—20. 24. 30. Zech. i. 3—6.
t. 4. 13. Deut. xxiv. 16. 1 Kings i. 17. x. 17.
u. iv. 4. Lev. v. 1. 17. x. 17.
x. 30. xxi. 1. 2 Chr. vi. 23. 30. Is. iiii. 10, 11. Matt. xvi. 27. Rom. ii. 6—9. Rev. ii. 23. xx. 12. xxii. 12—15.

y. 27, 28, 30. xxxiii. 11—16. 19. 2 Chr. xxiii. 12, 13. Prov. xviii. 13. Is. i. 16—20. iv. 6, 7. Luke xxiv. 47. Acts iii. 19. xxvi. 18—20. 1 Tim. i. 13—10. Luke iv. 8.
z. 9. xxxvi. 27. Gen. xxvi. 5. Ps. cxix. 80, 112. Luke i. 6.
a. 5, 19, 27. Ps. cxix. 1. Gal. v. 22—24. Tit. ii. 11—13.
b. 17, 28. iii. 21. Rom. viii. 13. c. 24. xxxiii. 16. 1 Kings xvii. 18. Ps. xxv. 7. xxxii. 1, 2. ii. 1. Is. xlii. 25. Jer. xxxi. 34. 1, 20. Mic. vii. 19. Heb. viii. 12. x. d. 2 Chr. vi. 23. Ps. xviii. 20—24. xix. 11. Rom. ii. 6, 7. Gal. vi. 7, 8. Jam. ii. 21. 2 Pet. i. 5, 6.
—11. 1 John iii. 7. e. 32. xxxiii. 11. Lam. iii. 33. Hos. xi. 8. 1 Tim. ii. 4. 2 Pet. iii. 9. f. R. xxiv. 6, 7. Job xxxiii. 27, 28. Ps. cxlvii. 11. Jer. xxxi. 20. Mic. vi. 18. Luke xv. 4—7. 10. 22—24. 32. Jam. ii. 13. g. 26. iii. 20, 21. xxxiii. 12, 13. 18. 1 Sam. xv. 11. 2 Chr. xxiv. 2. 1, 2. ii. 1. Is. xlii. 25. Jer. xxxi. 20, 21. John vi. 66—70. Gal. v. 7. Heb. x. 38, 39. 2 Pet. ii. 18—22. 1 John ii. 19. v. 16—18. Jude 12. h. 10—13. Matt. xii. 43—45. Rom. i. 28—31. 2 Cor. xii. 20, 21. 2 Tim. iii. 1—5. i. 22. Mark xiii. 13. Gal. iii. 4. Heb. vi. 4—6. x. 26—31. 2 John 8. Rev. ii. 10. ii. 11. k. 18. Prov. xiv. 32. xxi. 16. Matt. vii. 22, 23. John viii. 21, 24. l. 29. xxxiii. 17, 20. Job xxxii. 2. xxxiv. 5—10. xxxv. 2. xl. 8. xlii. 4—6. Mal. i. 17. 12—15. Matt. xxi. 11—16. Rom. iii. 5, 20. ix. 30. x. 3. m. Gen. xvi. 25. Deut. xxii. 4. Ps. i. 6. cxlv. 17. Jer. xii. 1. Zeph. iii. 5. Rom. ii. 5, 6. n. Ps. i. 21. Jer. ii. 17—23. 29—37. xvi. 10—13.

21 ¶ But ¹if the wicked will turn from all his sins that he hath committed, ²and keep all my statutes, ³and do that which is lawful and right, ⁴he shall surely live, he shall not die.

22 All ⁵his transgressions that he hath committed they shall not be mentioned unto him: ⁶in his righteousness that he hath done he shall live.

23 Have ⁷I any pleasure at all that the wicked should die? saith the Lord God; ⁸and ⁹not that he should return from his ways, and live?

24 But ¹⁰when the righteous turneth away from his righteousness, and committeth iniquity, ¹¹and doeth according to all the abominations that the wicked man doeth, shall he live? ¹²All his righteousness that he hath done shall not be mentioned: ¹³in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 Yet ye say, ¹⁴The way of the Lord is not equal. Hear now, O house of Israel: ¹⁵Is not my way equal? ¹⁶are not your ways unequal?

prove truly penitent, and turn from all his sins, and live holily,—he shall surely live, and not die. (*Bp. Hall.*)—"He joineth the observation of the commandments with repentance; for no man can repent indeed, except he labour to keep the law." The true penitent is also a true believer; and as to the grand question of acceptance with God unto eternal life, none of his former transgressions shall be any more mentioned unto him; but in the righteousness which he hath done, as the fruit of faith and the effect of conversion, he shall surely live. How enervated does it render the passage, to explain it, that his sins should not be mentioned against him to his temporal punishment, though they might to his eternal damnation!

V. 23. "Is it any pleasure to me, that men should be wicked; or that those which are now wicked men should die everlastingly? It is not rather my desire that men should repent, and that the repentant should live? Is not this the very sum of my gospel, which I send into the world? Do I not call, and cry, and sue to men, that they would return from their sins, and be saved?" (*Bp. Hall.*) This is sufficient to encourage the humble penitent, and to silence the obstinate rebel: and these are condescending methods of illustrating the Divine dispensations, by a reference to human affairs. The original may be rendered, "Do I greatly delight that the wicked should die? saith the Lord God; and do I not greatly delight, that he should return from his ways and live?" God doth greatly delight in shewing mercy to the penitent; (*Marg. Ref.*) he greatly approves their repentance, and takes pleasure in their happiness; but he abhors the conduct of the impenitent, and punishes them, not because he delights in their misery, but for the display of his own glory, and the general good of his universal and everlasting kingdom. The most clement and benevolent prince finds it necessary and incumbent on him, to punish with death those criminals, who endanger the safety of the state and the peace and happiness of his loyal subjects; but it is a painful duty, while he feels much pleasure in the good conduct of his people, and in shewing mercy, as far as it can be done with propriety. Whereas, there have been many tyrants, who have delighted in the crimes of their subjects as giving them occasion to gratify their malignity in tortures and executions. Every dispensation of Providence, and especially the whole plan of salvation, shews that God delights in the salvation and happiness, even of sinners; and that he has done all, that was consistent with his own glory, to prevent the necessity, so to speak, of executing vengeance. He could doubtless convert and save all men and all devils; but he hath wise reasons for not doing it. But it must not be inferred, that he will not execute his threatenings on the impenitent: nay, the opposition between the two parts of the verse, strongly implies, that they, who do not return from their evil ways, shall certainly perish. Nor can we conceive, for a moment, that the destruction of the wicked will in the least degree interrupt the perfect blessedness of the infinite God; nay, many Scriptures shew, that he takes pleasure in the display of his glory by punishing obstinate rebels; though he more delighteth in mercy. Neither must this general declaration be wrested by an application to those "secret things which belong to God," and not to us. And will not men allow God to delight in mercy unless he shew mercy in all possible cases, to the exclusion of his holiness, justice, truth, and wisdom, as the moral Governor of the world? Will they not allow him to be omnipotent; because he hath not created all the worlds, which possibly might have been created? May he not be allowed to be good, because he hath not absolutely excluded evil from the creation, which he doubtless could have done? All such objections are the offspring of pride, ignorance, unbelief, and enmity; and whilst vain men would be wise, they are often little aware that they are running into direct blasphemy. In respect both of temporal and eternal retributions, infinite wisdom directs, and seems, (but only seems,) to limit the exercise of Divine goodness and mercy. (*Marg. Ref.*)

V. 24. (*Note, iii. 20, 21.*) The question here is not, whether truly righteous men ever do thus apostatize. It is certain many who were thought

26 When ^aa righteous man turneth away from his righteousness, and committeth iniquity, and dieth in it; for his iniquity that he hath done shall he die.

27 Again, ^bWhen the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, ^che shall save his soul alive.

28 Because ^dhe considereth, and ^eturneth away from all his transgressions that he hath committed he shall surely live, he shall not die.

29 Yet saith the house of Israel, ^f'The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

A.M. 3410.

B.C. 594.

o 24.
p 21. Is. i. 16.
17. 7. Matt. ix.
13. xxi. 28—32.
Acts iii. 19. xx.
21. xxvi. 20.

q xxxiii. 5. Acts
ii. 40. 1 Tim. iv.
16.
r 14. xli. 3. Deut.
xxxii. 29. Ps.
cxix. 69. Jer.
xxxi. 18—20.
Luke xv. 17.
18.
s 21. 31. xxxiii.
12. 1 Sam. vii.
3. 4. Col. iii. 5.
—9. Tit. ii. 14.
Jam. ii. 10—12.
t 2. 25.

u vii. 3, 8, 9, 27.
xxxiii. 20. xxxiv.
20. Ec. iii. 17.
xii. 14. 1 Pet. i.
17. Rev. xx. 12.
x Mal. iii. 18.
Matt. xvi. 27.
xxv. 32. 2 Cor.
v. 10, 11. Gal.
vi. 4, 5. Rev.
xxii. 12.
y 21. xiv. 5. xxxiii.
8, 11. Dan. ix.
13. Hos. xii. 8.
Joel ii. 12, 13.
Matt. iii. 2, 8.
Acts xxvi. 20.
Rev. ii. 16.
z Or, others, 32.
z 21. Luke xiii.
3. 5. Rom. ii. 5.
Jam. i. 15. Rev. ii. 21—23. a xx. 7. Ps. xxxiv. 14. Is. i. 16, 17. xxx. 22. 1v. 7. Rom. viii. 13. Eph. iv. 22—32.
Col. iii. 9—9. Jam. i. 21. 1 Pet. i. 14. ii. 1. iv. 2—4. b ix. 19. xxxv. 20. Ps. li. 10. Jer. xxxi.
39. Matt. xii. 33. xxiii. 26. Acts iii. 19. Rom. viii. 13. xii. 2. Jam. iv. 8. 1 Pet. i. 22. c xxxiii. 11.
Deut. xxx. 15, 19. Prov. viii. 36. Jer. xxi. 8. xxvii. 15. Acts xiii. 46. d 23. Lam. iii. 33. * Or, others, 30.

30 Therefore ^aI will judge you, O house of Israel, ^bevery one according to his ways, saith the Lord God. ^cRepent, and turn ^dyourself from all your transgressions; ^eso iniquity shall not be your ruin.

31 ^fCast away from you all your transgressions whereby ye have transgressed; and ^gmake you a new heart and a new spirit: ^hfor why will ye die, O house of Israel?

32 For ⁱI have no pleasure in the death of him that dieth, saith the Lord God: ^jwherefore turn ^kyourself, and live ye.

righteous do; and, dying without repentance, they must surely perish. This suffices to shew the equality of the Lord's dealings with men, which is the subject of the chapter.

V. 25. *Unequal*, &c. The Jews rebelled against God, robbed him of his glory, and committed manifold abominations; and then they blasphemously charged the Lord with injustice in punishing them for the sins of their fathers. So that their conduct was the very reverse of the justice, truth, goodness, and mercy of the Lord's dealings with them; and they had none to blame for their miseries except themselves.

V. 26, 27. 'It is an opinion, that prevails among the Jews even till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones: so that they thought it a hard case for a man, who had been righteous the far greatest part of his life; if he did at last commit iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares, that a righteous man, sinning and not repenting, should die in his sins, and that a wicked man, upon his repentance, should save his soul alive.' (*Louth*.)—Notwithstanding this plain declaration, it is obvious, that the notion, current among the Jews, is equally current among the generality of professed Christians; though directly opposite to the whole doctrine of Scripture, and even subversive of it. For, the condemnation of every transgressor by the holy law; salvation by free grace, justification by faith, through the righteousness and atonement of Christ; the necessity of regeneration, the sinfulness of all the supposed good works of the unregenerate and unbelieving; and the great and many defects of the real good works of true believers, with many other doctrines essential to Christianity, must be entirely set aside, before such a scheme of final retribution can be made so much as plausible.

V. 21. We have here, as it were, the beginning and progress of repentance. The man is "come to himself," and he considers, where he is, what he hath done, and against whom he hath offended; he considers the evil, number, and desert of his sins; what cause he hath to be humbled and alarmed; and what need he hath of repentance, conversion, forgiveness, and newness of life. In consequence he turneth from *all* his transgressions, and obtaineth mercy.—Is not this the very same repentance which is delineated in the parable of the Prodigal Son?

V. 30—32. The Lord having thus stated the measure of his dealings with every individual, proceeds to assure the Israelites, that he will judge each of them according to his ways: thus it is every where declared, that the Lord will judge every man, at the last day, according to his works. On this he grounds an earnest exhortation to them to repent, and turn from all their transgressions; to cast them all away from them; and even to "make them a new heart and a new spirit." This certainly implies the same thing as regeneration, and a new creation unto holiness; and though man cannot effect this change in himself by any power of his own; yet that temper, to which regeneration restores us, is required of every one by the holy law of God; and the essence of our depravity and apostasy consists in being of the contrary temper. The change is absolutely necessary to the exercise of every christian grace, and the performance of every christian duty. It must be effected, or iniquity will be the sinner's ruin: the less a sinner can do of himself, the more need he has to beg of God to work it in him: ordinances and means are appointed, directions and promises are given; in order that they, who desire this change, may seek it from God. This is as much man's duty, and as proper a subject for exhortation, as faith, repentance, love to God or man, or any other spiritual service, which the carnal mind can no more perform, than effect this new creation. Indeed exhortations to the same import are found repeatedly in the New Testament. (*Marg. Ref.*) The Israelites were therefore commanded to do these things, in order that they might be led to feel their own depravity, inability, and misery; and that they might learn to value the promises of God to this effect, and plead them in prayer. (*Marg. Ref.*) In this sense such exhortations are similar to Christ's command to the paralytic to take up his bed and walk; depending on His help, who gave the command, he attempted obedience, and found himself enabled to perform it. But the sinner's inability is criminal: he might justly be left under condemnation; and when the gospel commands all men every where to repent; and men so love their sins, and are so proud, that they will not come to him who is exalted to give repentance; they seem resolved to die, as a man, who hath taken poison and refuses the antidote. And it is the height of human presumption and impiety, for men to charge their ruin upon God, when they so criminally despise his law, and neglect the salvation of his gospel.—The prophets often exhort the Jews to an inward purity; thereby to take them off from relying on an outward legal righteousness.—By thus instructing them in a more excellent way of serving God, than the ceremonial law did directly prescribe; they prepared their minds for receiving those truths, which the gospel would more fully discover.—God promises, (xxxvi. 26.) to "give them a new heart," &c. here he exhorts them to make themselves a new heart and a new spirit;

which difference of expression is thus to be reconciled, that although "God works in us to will and to do;" and is the *first mover* in our regeneration; yet we must work together with his grace; at least willingly receive it, and not quench or resist its motions.' (*Louth*.)

PRACTICAL OBSERVATIONS.

V. 1—20. It is not more natural for fallen man to commit wickedness, than it is to excuse or justify it, and to throw the blame on others. Thus men venture to charge God with injustice, rather than condemn themselves; and either deny that future vengeance awaits them, or consider themselves punished, in this and all their sufferings, for the sin of Adam: as if they had not imitated him, and broken the law of God as well as he!—An acute wit is very different from heavenly wisdom; and it is often employed as a most dangerous weapon against religion, to the ruin of many, especially of the impious possessor. Detached sentences of Scripture, and instances in providence, may be adduced, and wrested to support the most detestable doctrines; and even truth itself may be stated in so crude and vague a manner, as apparently to favour the most erroneous inferences. The patience, goodness, and mercy of God to some men, are often perversely interpreted to be injustice to others: as if he might not shew mercy to whom he would, and as he would, provided he punish none above their deservings! But the Lord will enquire of men what they mean by their infidel and impious objections and sarcasms; and at length effectually silence them. Then the most admired infidel or profligate will have done with his witty jests and scoffs, and have them turned into wailing and gnashing of teeth: and woe be to them, who thus "laugh now! for they shall weep and lament."—"All souls are in the hands of the great Creator and Proprietor of the universe; and he will deal with them either in perfect equity or rich mercy: nor will any perish for the sins of another, who is in no sense worthy of death for his own. Many enquiries may here be started of cases and persons, concerning which revelation is silent; and therefore we ought to be so, or only to say, "Shall not the Judge of all the earth do right?" In our own case, we know that we have sinned; and our souls must as certainly sink into perdition as our bodies must die, if the Lord should deal with us according to the tenour of his holy law. But, blessed be his name, we are under a dispensation of mercy, and are invited to come to Christ, and to accede to the covenant of which he is the surety. Thus sinners become righteous, and being justified by faith, they have peace with God; his "grace teacheth them to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world:" they learn to avoid their easily-besetting, secret, lucrative, or fashionable sins; they "do justice, love mercy, and walk humbly with God." Thus they evidence that they are justified, and may be assured that eternal life abideth in them; whether they be of Jewish or Gentile extraction; whether their parents were righteous or wicked: for "of a truth God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness, is accepted of him." If this be our conduct and experience, let us give the glory of this salvation to him, and take the comfort of it, in this evil world, and in the prospect of death and judgment. Indeed nothing else can give us solid satisfaction: for though there is great encouragement for us to train up our children in the nurture and admonition of the Lord; yet there is no absolute certainty, that they will not take bad courses and run into and persist in those destructive abominations, that we have most conscientiously shunned, and carefully warned them against. In this case they must expect no favour for their parents' sake, but must perish, and their blood will be upon their own heads. But, on the other hand, no man need be discouraged as to his own acceptance, on account of the wickedness of his parents and progenitors; (though his constitution, estate, and temporal concerns may be impaired by it:) provided he considers and avoids their crimes, and walks in the ways of repentance, faith, and holy obedience, marked out in the sacred word.—But how absurd is their conduct, who are satisfied with any superstition, idolatry, or form, or even without any religion; provided they live as their fathers did, and walk in their ways, true or false, right or wrong! In short, "the tree is known by its fruits: every tree, that bringeth not forth good fruit, is hewn down, and cast into the fire;" and the more fruitful we are in real good works, the more evidently it appears, that we are "trees of righteousness, the planting of the Lord, that he may be glorified."

V. 21—32. How amazing is the condescension of our God in reasoning against the objections of his rebellious creatures! And how inexcusable will they be, who yet say, or think, that his ways are unequal, when it is so plain, that his ways are equal and their ways unequal! This appears with still greater evidence, when we consider that the most wicked man on earth is not excluded from his favour and eternal life, by all his former sins, if he do not impenitently persist in them, or despair of mercy: for if he repent and believe the Gospel, and turn from all his transgressions, and do that which is lawful and right, he shall save his soul alive: none of his sins shall once be mentioned

CHAP. XIX.

A lamentation over the ruin of the royal family of Judah, under the emblem of young lions taken in a net to be destroyed, 1-9; and of a vine and its branches, once flourishing, but now rooted up, withered, or burnt, 10-14.

MOREOVER take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? 'A lioness; she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: 'it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him: 'he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

A.M. 3410.

B.C. 594.

a 14. ii. 10. xxvi. 17. xxvii. 2. xxxii. 16. 18. Jer. ix. 1. 10. 17. 18. xiii. 17. 18. b 2 Kings xxiv. 29. 30. 34. xxiv. 6. 12. xxv. 5-7. 2 Chr. xxxv. 25. xxxvi. 3. 6. 10. Jer. xli. 10. 12. 18. 19. 28. 30. xxiv. 1. 8. lii. 10. 11. 25-27. Lam. iv. 20. v. 12. c Nah. ii. 11, 12. Zeph. iii. 1-4. d Job iv. 11. Ps. lviii. 6. Is. v. 29. xi. 8-9. Zech. xi. 3. e 6. 2 Kings xxii. 31. 32. 2 Chr. xxxvi. 1. 2. f 2 Kings xxii. 33. 34. 2 Chr. xxxvi. 4. Jer. xxii. 11, 12. g 3 Kings xxiii. 34-37. h 2 Kings xxiv. 1-7. 2 Chr. xxxvi. 5. Jer. xxii. 13-17. xxvii. xxviii. * Or, widows. i xlii. 25. Prov. xix. 12. xxviii. 3. 15. 16. k xli. 19. xxx. 12. Am. vi. 8. Mic. i. 2. Margins. l 2 Kings xxiv. m 4. xli. 13. xvii. 20. + Or, hooks. n 2 Chr. xxxvi. 6. Jer. xli. 18, 19. xxv. 30, 31. o 7. vi. 2. xxxvi. 1.

p 2. Hos. ii. 25. q xv. 2-8. xvii. 6. Is. v. 1-4. Matt. xli. 33-41. r Or, quietness, or, likeness. s Num. xxiv. 6. 7. Ps. lxxx. 8-11. lxxxix. 25-29. t 12. 14. xli. 10. 13. Gen. xlix. 10. Num. xxiv. 7-9. 17. Ezra iv. 20. v. 11. Ps. li. 8, 9. lxxx. 15. 17. ex. 2. 15. xi. t xxxi. 3. Dan. iv. 11. 20. 21. u xv. 6-8. Ps. liii. 5. lxxx. 12. 13. 16. lxxxix. 40-45. Is. v. 5. 6. Jer. xxxi. 28. x. xvii. 10. Jer. iv. 11, 13. Hos. xii. 15. y 11. 2 Kings xxii. 29. 34. xxiv. 6. 14-16. xxv. 6, 7. Jer. xxii. 10, 11, 18. 19. 25-27. 30. z xv. 4. xx. 47. 48. Deut. xxiii. 12. Is. xxvii. 11. Matt. iii. 10. John xv. 6. a 10. Deut. xxviii. 47. 48. 10. Jer. lii. 27-31. b Ps. lxxii. 1. lxxviii. 6. Hos. ii. 3. c vii. 18-20. Judg. ix. 15. 2 Kings xxiv. 20. 2 Chr. xxxvi. 15. Is. ix. 18. 19. 10. lxxxviii. 23. lii. 3. d 11. xxi. 25-27. Gen. xlix. 10. Neh. ix. 37. Ps. lxxx. 15, 16. Hos. iii. 4. x. 3. Am. ix. 11. John xix. 15. e 1. Lam. iv. 20. Luke xli. 41. Rom. ix. 2-4. CHAP. XX. a 1. 2. viii. 1. xxi. 1. xxix. 1. 17. xxx. 20. xxxi. 1. xxxii. 1. xl. 1. b xiv. 1-3. xxxiii. 30-33. 2 Kings xiv. 2-6. xxii. 15. &c. 2 Kings iii. 13. Is. xix. 13. lviii. 2. Jer. xxviii. 17. Matt. xxii. 16. c viii. 1. Luke ii. 46. viii. 55. x. 39. Acts xxii. 3.

CHAP. XX.

God refuseth to be enquired of by certain elders of Israel, 1-3. His dealings with the people, and their rebellions, in Egypt, 4-9; in the wilderness, 10-26; and in Canaan, 27-29; imitated by that generation, 30-32. While the rebels will be rigorously punished, a chosen remnant shall be gathered into their own land, as accepted worshippers and humble penitents, 33-44. The destruction of Jerusalem foretold, by a parable of a forest, 45-49.

AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to enquire of the Lord, and sat before me.

V. 10-13. The Jewish nation, and their princes, are here represented under the emblem of a vine, with many branches.—This expression "in thy blood" is obscure, and differently interpreted. Some say, that blood was commonly put at the roots of vines to enrich the soil, and render them more fruitful: or, "in thy quietness;" "Thy mother is like a vine, in the time of her first peaceable plantation." (Bp. Hall.) So long as Judah continued to behave peaceably, the nation flourished; nay, so long as Zedekiah and his subjects quietly submitted to Nebuchadnezzar, they enjoyed many blessings which they forfeited by revolting. (Notes, xix.) This vine was planted by many waters, became fruitful, had many branches, and amongst them strong rods for sceptres; that is, powerful princes had reigned over them, under whom Judah appeared very considerable among the neighbouring kings and nations. But at length the Lord, in anger, had plucked it up, thrown it on the ground, and left it, with all its strong rods, to wither and be burned. That is, the strength and prosperity of the kingdom were decayed and come to nothing. The remnant of this vine was now planted in a barren and dry land: her branches were continually consumed; her princes were slain, and carried away captive; and there were none left, except a succession of inexperienced, feeble, and worthless princes, who were speedily about to be entirely deprived of the throne.

V. 14. 'A destruction is risen from among themselves, even from the treachery of Zedekiah, which hath utterly destroyed the remainder of her hopes; so that now there is no more likelihood of any of the royal blood being exalted to the government.' (Bp. Hall.)—This is a matter of present lamentation, and shall be so in after times. (Louth.)

PRACTICAL OBSERVATIONS.

They, who associate with ungodly and abandoned persons, will soon be assimilated to them: and when professors of religion form such connections, their children generally grow up in conformity to the worst maxims and fashions of a wicked world. Having cast off the fear of God, they often seem to be divested even of humanity, and to be transformed into savage beasts: and that most noble and royal blood, of which so many are proud, only distinguishes them, as lion's whelps, from the other beasts of prey. Advancement to authority discovers the ambition and selfishness of men's hearts: and many know no use of power, except as it enables them to catch the prey, and devour their own species. But they who are thus the plague and terror of their neighbours, may expect to be hated and terrified in their turn: they are often hunted and laid wait for, like wild beasts; and as they spend their lives in mischief, they generally end them by violence. Yet men proceed in the same bloody track, without profiting by the example of their predecessors! It is, and must be for a lamentation, that pious and useful families so soon degenerate, and flourishing churches and nations are so speedily rooted up and withered. But in all these events the Lord is righteous; and his anger dries up and consumes the prosperity of the most flourishing sinners. Yet, blessed be God, one branch of the vine here alluded to, is not only become a strong rod for the sceptre of them that bear rule, but is himself the true and living Vine; and neither he, nor any of his fruitful branches, shall be rooted up, withered, or consumed for ever. And this is a rejoicing, and shall be for a rejoicing, to all the chosen people of God, throughout all generations.

NOTES.

CHAP. XX. V. 1-3. 'All the prophecies, recorded from the eighth chapter to this, probably belong to the sixth year of Jehoiachin's captivity.' (Louth.) (Notes, vii. 1 xiv 1-5.) Many conjectures have been formed about these

against him to his condemnation; but in his righteousness that he hath done, since his conversion and by the faith and grace of the gospel, shall he live.—As to that righteousness, from which many turn away, to commit all the abominations of the wicked, and to live and die in them; they will by no means be profited by it; but in their trespasses and sins will they perish, and their last state will be worse than their first. But true believers are preserved by God, and persevere in his ways; they keep Christ's commandments and continue in his love: they fear coming short or turning back; and thus they watch and pray, continue to the end, and are saved. And are not these ways of God equal? and what can reasonably be objected to them? As therefore he will shortly judge every man according to his ways; and as he hath no pleasure in the death of a sinner, but rather that he should repent and live; let sinners be warned, and encouraged to repent, turn from and cast away all their transgressions, and seek to the Lord for a new heart and a new spirit. Without this, iniquity must be their ruin; for none will eventually be saved, except those, who repent and become new creatures, and walk in newness of life; and none will perish, who thus turn to the Lord. Let them therefore turn these commandments and exhortations into prayers; let them trust in Christ for pardon and strength; and they will by him be enabled to do all things that pertain unto salvation. It is indeed more our interest, as well as more becoming us, to be employed in mourning over and confessing our sins; praying for grace and forgiveness; mortifying our pride and lusts; exercising ourselves unto godliness; and doing good to all men, as we have time and opportunity; than to be disputing about hard questions, perverting the Scriptures, excusing our iniquities, or replying against God.

NOTES.

CHAP. XIX. V. 2-9. The enquiry and answer must not be understood of the mother of Zedekiah, or of the other branches of Josiah's family, but of the Jewish church and nation: which is represented under the image of a lioness, because of the cruelty and oppression which generally prevailed; for the rulers and people of Judah seemed to have lost their humanity, and to have been transformed into savage beasts. The lioness lay down among lions: that is, the Jews formed alliances with the heathens, and learned their manners. Thus she brought up her whelps with lions: that is, the sons of Josiah, though descended from so good a father, yet learned from the people and princes, and the surrounding nations, to be ambitious, oppressive, and rapacious, like the tyrants and conquerors of the gentiles. When Josiah was slain, the people of the land made Jehohaz king in his stead; and this lion's whelp, being advanced to royal authority, became a young lion, and soon learned to use his power in oppression and cruelty. But Pharaoh-necho and his allies came against him, and took him as a wild beast in a pit; and he was carried thence in chains into Egypt, where he died. And when the people saw there were no hopes of his return, they submitted to Jehoiakim, whom Pharaoh had appointed to be king. Thus he became their young lion; and used his power for eleven years most cruelly; desolating the palaces, cities, and country, by the terror of his oppressions. (Marg. Ref.) At length he drew on him the hatred and vengeance of the king of Babylon, and the neighbouring nations; and he was taken prisoner, and ended his life miserably; so that the terror of his roaring no more disturbed the mountains of Israel.—The captivity of Jeconiah, and that of Zedekiah, are not here expressly mentioned; Jeconiah reigned a very short time, and Zedekiah seems rather to have been a timid than a tyrannical prince.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; 'Are ye come to enquire of me? 'As I live, saith the Lord God, I will not be enquired of by you.

4 Wilt thou judge them, son of man, wilt thou judge them? 'cause them to know the abominations of their fathers;

5 And say unto them, Thus saith the Lord God: 'In the day when I chose Israel, and 'lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, 'I am the LORD your God.

6 In the day that I 'lifted up mine hand unto them, 'to bring them forth of the land of Egypt, 'into a land that I had espied for them, 'flowing with milk and honey, 'which is the glory of all lands:

7 Then said I unto them, 'Cast ye away every man 'the abominations of his eyes, and 'defile not yourselves with the idols of Egypt: 'I am the LORD your God.

8 But 'they rebelled against me, and would not hearken unto me: 'they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: 'then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But 'I wrought for my name's sake that it should not be polluted before the heathen, among whom they were, 'in whose sight I made myself known unto

q 15. Ps. xlviii. 2. Dan. viii. 9. xi. 16. 41. Zech. vii. 14. r 8. xviii. 6. 15. 31. Is. ii. 20, 21. xxxi. 7. s vi. 9. xiv. 6. t xxi. 3. 8. Lev. xvii. 7. xviii. 3. Deut. xxxix. 16—18. Josh. xiv. 14. u 19. Ex. xvi. 12. Lev. xi. 44. xx. 7. x Deut. ix. 7. Neh. ix. 26. Is. i. 10. Jer. ii. 23. y 7. Ex. xiii. 4—6. z 13. 21. v. 13. vii. 8. a 14. 22. xxxvi. 21, 22. xxxvii. 7. Ex. xxxii. 12. Num. xiv. 13, &c. Deut. ix. 28. xxxiii. 26, 27. Josh. vii. 9. 1 Sam. xii. 22. b Josh. ii. 10, ix. 9, 10. 1 Sam. iv. 8.

A. M. 3410.

B. C. 594.

d Is. i. 12. Matt. iii. 7. Gal. iii. 7. e 31. xiv. 3, 4, 7. f 8. 4 Sam. xiv. 7. g Ps. i. 15—21. h Prov. xv. 8. xxi. 27. xxviii. 9. Is. i. 13. Mic. ii. 7. i Matt. xv. 8, 9. j xxi. 2, xxiii. 36. k 45. Is. v. 3. l Cor. vi. 2, 3. m Or, plead for them. xiv. 14. n 20. Jer. vii. 16. o xi. 14. xiv. 11—14. xv. 1. p xvi. 2, 3. q xxi. 2, 3. r Matt. xxi. 29—37. Luke xi. 47—51. xiii. 33—35. Acts vii. 51, 52. h Ex. vi. 15, 7. i xix. 4—6. Deut. iv. 37. vii. 6. xiv. 2. Ps. xxxiii. 12. Is. xli. 8, 9. xliii. 10. xlv. 1. 2. Jer. xxxiii. 24. Mark xiii. 20. l 6. 15. 23. xlvii. 14. Gen. xiv. 22. Deut. xxxii. 40. Rev. v. 5. t Or, swear so. g. &c. vi. 8, 9. k xxxv. 11. Ex. iii. 6. iv. 34. Deut. iv. 31. 32—7. Ps. ciii. 7. l Ex. iii. 6. 16. xx. 2, 3. m 6. 15. 22. 42. n Gen. xv. 13. 14. Ex. iii. 8, 17. xiv. xv. o Deut. vii. 7—9. xi. 11, 12. xxvii. 8. p Ex. xiii. 5. xxxiii. 3. Lev. xx. 24. Num. xii. 27. xiv. 8. Deut. vi. 3. xi. 9. xxvi. 9. 15. xxvii. 3. xxxi. 20. xxxii. 13. 14. Josh. v. 6. Jer. xi. 5. xxxiii. 22.

them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore 'I caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And 'I gave them my statutes, and 'shewed them my judgments, 'which if a man do, he shall even live in them.

12 Moreover also 'I gave them my sabbaths, 'to be a sign between me and them, that they might know that 'I am the LORD that sanctify them.

13 But the house of Israel 'rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, 'which if a man do, he shall even live in them, 'and my sabbaths they greatly polluted: then 'I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But 'I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also 'I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, 'flowing with milk and honey, which is the glory of all lands;

16 Because 'they despised my judgments, and walked not in my statutes, but polluted my sabbaths: 'for their heart went after their idols.

17 Nevertheless 'mine eye spared them from destroying them, 'neither did I make an end of them in the wilderness.

18 But 'I said unto their children in the wilderness, Walk ye not in 'the statutes of your fathers, neither

elders and the subject of their enquiry: but it suffices for us to know, that they were addicted to idolatry, and that their enquiry was either a mere pretence, or they vainly attempted to serve God and idols also. Therefore the Lord swore by himself, that he would not be enquired of by them. (*Marg. Ref.*)—'You shall not receive such an answer as you expect, but such as your hypocrisy deserves.' (*Lowth.*)

V. 4. Some think, that the prophet attempted to plead with God in behalf of these elders, (according to the marginal translation;) but perhaps he was thus invited and required, to act as their judge, to bring them to a trial, and having proved their guilt, to denounce sentence in the name of God against them. In order to do this, he must set in order before them the abominations of their fathers, of which their own conduct was an exact copy. (*Notes*, xvi. xxiii.) (*Marg. Ref.*)

V. 5, 6. The Lord's choice of Israel, to be his people, was the source of all their privileges: in consequence of this, he made himself known to them by his word and works, when they had generally forgotten him; which he did in order that they might become his worshippers and servants. He lifted up his hand to them, as was customary in solemn oaths, engaging himself to be their God, to effect their deliverance, and to bring them into Canaan; which he had, so to speak, searched out for them, as the most fertile and excellent land on earth; a type of heaven, that chosen inheritance of God's chosen people.

Lifted up, &c. 'I swear that I would be their God, which manner of oath was observed from all antiquity, where they used to lift up their hands towards the heaven, acknowledging God to be the author of truth, and the defender thereof, and also the judge of the heart; wishing that he should take vengeance, if they concealed any thing which they knew to be truth.' (*Marg. Ref.*)

V. 7—9. When the Lord had engaged himself to be Israel's God, and to confer every blessing on them; and whilst he was working so many miracles in their behalf; he reasonably commanded them to cast away all their abominable idols, which they looked up to and worshipped; and especially those of the Egyptians their oppressors, who could not defend their devotees against the power of JEHOVAH the God of Israel. But even there, the Israelites rebelled against him, and clave to their idols: insomuch, that he saw reason to say, that he would pour out his fury on them in the land of Egypt; that is, he justly might, and certainly would, have destroyed them with the Egyptians, if he had dealt with them according to their deserts. But having called "Israel his son, and his first-born," and having undertaken his deliverance: the Egyptians would have imputed it to his want of power if he had not effected it; they would have concluded, that he was not the only true and living God, and have been hardened in idolatry and blasphemy. Therefore, for the glory of his own name, and to make his perfections known among the Egyptians and the surrounding nations, he spared Israel, and delivered him with his mighty hand and out-stretched arm.—The honour of his truth and mercy were also concerned, and required, that he should perform his promises made to their fathers.

V. 11. Gave. 'A favour not afforded to other nations—such a treasure as David prizes above thousands of gold and silver.' (*Lowth.*) (*Marg. Ref.*)

If a man, &c. (*Note*, Lev. xviii. 5.) The moral law shewed Israel the extent of their duty to God and man; and proved their need of mercy and grace, as well as served for the rule of their conduct: the ceremonial law shadowed forth Christ, their righteousness and sanctification. They who properly attended to these judgments and statutes of the Lord, in a humble, believing, and conscientious obedience, would live in them, according to the covenant of grace; and a national observance of these laws and statutes would have ensured Israel's prosperity in Canaan. Yet the manner, in which St. Paul quotes this expression, (*Rom. x. 5. Gal. iii. 12*;) implies, that it was intended to shew the Jews, that righteousness could not be obtained by the works of the law: and this well suited the argument in this place; as it served to mark the contrariety between the holy law, the rule of obedience, and Israel's rebellious conduct. So that evidently they had no claim either to temporal advantages, or eternal life, by the law, to which they trusted: as those blessings could only be claimed by such, as had done according to the commandments, and not by those that had violated them all. (*Note*, *Rom. ii. 13. 17—29*.)—If we understand the condition in its rigorous sense, as implying an exact and unerring obedience, and as the word *life* contains the promise of eternal life under it;—as it was impossible to be performed, so no person could lay claim to eternal life, by virtue of any promise therein contained; from whence St. Paul infers the necessity of seeking to Christ, and laying hold of the promises of the gospel, for the obtaining justification and eternal life. (*Lowth.*)—The promises in the Old Testament, of pardon, acceptance, and sanctification, and, in a word, of spiritual blessings, belong to the gospel, as much as those in the New Testament. (*2 Cor. i. 20. Heb. vi. 17, 18. viii. 10—12, xi. 13.*)

V. 12. The Lord, as a special favour, gave Israel his sabbaths; (which included the holy rest of the weekly sabbaths, and also that of the solemnities and sabbatical years.) These were signs of their special relation to him, as his people: for at those stated times they met him with their worship, and he engaged to meet them with his blessings. They likewise marked and kept up the distinction and separation betwixt them and the Gentiles; and served to bring them more acquainted with God, his perfections, truth, and holy will: so that they were appointed means of sanctification to their souls.

V. 13, 14. (*Marg. Ref.*) The people in the wilderness were continually rebelling against God: they seemed to think his service a mean and irksome employment. They preferred the worship of the golden calf, and the idols of Egypt and Moab, to his statutes, which were too spiritual to suit their carnal hearts. They also profaned greatly his sabbaths: neglecting the duties of those holy days, and employing them in worldly avocations, or in secret idolatry and wickedness. So that regard to his own glory alone, prevented him from utterly extirpating them in the wilderness.

V. 15. The Lord swore in his wrath, that none of that generation, that

V. 30—32. They ought not to conclude, that they were about to suffer only for their fathers' sins; for they were polluted with the same idolatries and iniquities. Nay, the elders, that sat before the prophet, (by whom the Lord would not be enquired of,) were projecting entirely to cast off his worship, and to conform to the idolatries of the people among whom they lived; that they might obtain their favour, share their prosperity, and escape from present affliction and reproach. But the Lord solemnly assured them, that he would not prosper them in this impious attempt: their apostacy would expose them to far severer punishment, than the people would suffer that had been educated in idolatry: they would not be considered as aliens, but as traitors and deserters, who had joined the enemy, and must expect no quarter or favour.—‘God tells them, that he will prevent this purpose of theirs from taking effect: and we find, that from—the Babylonish captivity, they have been very cautious of

mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you :

34 And ¹I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And ¹I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like ^{as} I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to ^{pass} under the rod, and ^I will bring you into ^{the} bond of the covenant.

38 And ^I will purge out from among you the rebels, and them that transgress against me : I will bring them forth out of the country where they sojourn, and ^{they} shall not enter into the land of Israel : ^{and} ye shall know that I ^{am} the Lord.

39 ¶ As for you, O house of Israel, thus saith the Lord God ; ^{Go} ye, serve ye every one his idols, and hereafter ^{also}, if ye will not hearken unto me : ^{but} pollute ye my holy name no more with your gifts, and with your idols.

40 For ⁱⁿ mine holy mountain, in the mountain of the height of Israel, saith the Lord God, ^{there} shall all the house of Israel, all of them in the land, serve me : there will I accept them, and there will I require your offerings, and the ^{first-fruits} of your oblations, with all your holy things.

41 I will accept you ^{with} your ^{sweet} savour, ^{as} ^{the} ^{first-fruits} of your oblations, with all your holy things.

committing idolatry, and scrupulous of making the least approaches to it.' (*Louth.*)

V. 33—38. The Lord further declared, that he would assert his authority over his apostate people, by the powerful and terrible vengeance, that he would inflict upon them. He would separate them from the inhabitants of those countries to which they had been driven, with whom they attempted to unite themselves : he would bring them into a situation, like that of their fathers in the wilderness. There he would plead his cause with them, and make them to pass under the rod, as the shepherd does the flock, when he distinguishes betwixt the sheep and the goats, or marks out some of them for slaughter : and he would bring them into the bond of the covenant, or deal with them according to it ; enforcing the bond, and exacting the penalty, as to the obstinate rebels ; and again ratifying it with the penitent and obedient, and shewing them mercy according to it. Thus he would destroy from among them the rebels ; as he had done from among their fathers, previous to their entrance into Canaan ; whom, having brought out of Egypt, he would not suffer to enter into the promised rest.—The passage seems to refer to the whole of the Lord's dealings with Israel, from the time when this prophecy was delivered, to the establishment of a small remnant of them in their own land, after the captivity ; from among whom the idolaters and idolatry itself were completely destroyed, by their manifold desolations, and the terrible havoc made among them. These events are accommodated to the history of Israel's being brought out of Egypt, and purified in the wilderness, before they entered Canaan ; though we find not any thing in history, which seems *literally* to answer to the prediction : but there was a great resemblance in these two distant dispensations. Many, however, suppose, that the dealings of God, with the Jews, in after ages, both of judgment and mercy, are foretold.

V. 39. 'An ironical permission, full of indignation and rebuke ; sharply upbraiding them for despising those many warnings which God had given them ; and implying that he was resolved to give them up to strong delusions, as a just judgment for their abuse of the means of grace, so long offered to them, and still rejected by them.' (*Louth.*) In abhorrence and disdain of their wickedness, he bade them follow their beloved idols, and take the consequence, both at the present and in future. Let them do it at their peril, seeing they would not hearken to him : but let them no more profane and affront his name by joining him with their dunghill gods, and offering sacrifices both to him and them.

V. 40—44. 'In the Christian church, called God's holy mountain, in allusion to the temple at Jerusalem.—The prophet expresses the Christian worship by those religious observances, which were proper to his own time : as the other prophets frequently describe the Christian church, by representations taken from the Jewish temple and service.' (*Louth.*)—God purposed to raise up to himself a large company of spiritual worshippers, when he had destroyed the rebels from among his people. He would restore Israel to their own land, and they would worship him on mount Zion, the eminent and honourable place which he had chosen.—There would they find acceptance and oblations ; he

A. M. 3411.

B. C. 593.

i 38. xxiv. 10.
Is. xxvii. 9—
13. Am. ix. 9.
10.
k 38. xix. 13.
xxviii. 8. Hos.
ii. 14. Mic. iv.
10. vii. 13—15.
Rev. xii. 14.
l xxxviii. 22. Jer.
i. 2. 35. xxv.
31. Hos. iv. 1.
Mic. vi. 1, 2.
m 13. 21. Ex.
xxviii. 7. &c.
Num. xiv. 23—
xvi. xxv. Ps.
cvi. 15. &c.
1 Cor. x. 5—10.
n xxxiv. 17. Lev.
xxviii. 32. Jer.
xxv. 13. Matt.
xxv. 32, 33.
o xvi. 59, 60. Lev.
xxv. 25. Ps.
lxxxix. 30—32.
Am. iii. 2.
p xi. 21. xxxiv.
17. 20—22.
Num. xiv. 23—
30. Am. ix. 9.
10. Zech. xiii.
8, 9. Mal. iii. 3.
iv. 1—3. Matt.
iii. 9. 10. 12.
xxv. 32, 33.
Rom. ix. 27—
29.
q xiv. 9. Num.
xiv. 30. Ps. xxv.
11. Jer. xiv.
14. 1 Cor. x. 5.
Heb. iv. 6. Jude
5.
r vi. 7. xv. 7.
xxiii. 49. Ps.
ix. 16.
s 25, 26. Judg. x.
14. 2 Kings iii.
13. Ps. lxxxix.
12. Hos. iv. 17.
Am. iv. 4, 5.
Rom. i. 24—28.
2 Thes. ii. 11.
t xxiii. 37—39.
Prov. xxi. 27.
u xvii. 23.
Is. i. 13—15. lxxvi. 3. Jer. vii. 9—11. Zeph. i. 4, 5. Matt. vi. 24. Rev. iii. 15, 16. u xvii. 23.
Ps. ii. 6. lxxviii. 15, 16. Is. ii. 2. 3. lxxvi. 20. Jer. xxxi. 12. Joel iii. 17, 18. Ob. 16. Mic. iv. 1, 2. Heb.
xii. 20—22. Rev. xxi. 10. x. xxxvii. 22—28. Is. lvi. 7. lx. 7. lxxvi. 23. Zech. vii. 20—23. Mal. i.
11. iii. 4. Rom. xii. 1. Heb. xiii. 15. 1 Pet. ii. 5. + Or. chief. y 28. vi. 13. Gen. viii. 21. Lev.
i. 9. 13, 17. Eph. v. 2. Phil. iv. 18. † Heb. savour of rest.

u xi. 17. xxxiv.
13. xxxvi. 24.
xxxvii. 25.
xxxviii. 8. Is.
xi. 11—16.
xxvii. 12, 13.
Jer. xxiii. 3.
xxx. 3. 18.
xxxii. 37. Am.
ix. 14. Ob. 17—
21. Mic. vii. 12.
—16.
a xxviii. 22, 25.
xxxviii. 23.
xxxix. 27—29.
Lev. x. 3. Is. v.
16. Luke ii. 14.
1 Pet. iii. 15.
b 38. 44. xxiv. 24.
xxvii. 23. Jer.
xxv. 7. xxxi.
34. John xvi. 3.
1 John v. 20.
c xi. 17. 20.
xxxiv. 13. xxxvii.
25.
d 15.
e vi. 9. Lev.
xxvi. 39—41.
Neh. i. 8—10.
Hos. v. 15.
f xvi. 61—63.
xxxvii. 31. Job
xviii. 18. Zech.
xii. 10—14.
Luke xviii. 13.
2 Cor. vii. 11.
g 14. 22. xxxvi.
22, 32. Ps. lxxxix.
9. cxv. 1. Eph.
i. 6. 1 Tim. i.
15.
h xi. 7. vi. 2.
i xxi. 2. Deut.
xxii. 2. Job
xxix. 22. Am.
vii. 16. Mic. ii.
6. Marg.
k Jer. xlii. 19.
xxii. 7. Zech.
xi. 1, 2.
l xv. 6, 7. xix.
14. xxii. 20, 21.
Deut. xxxii. 22.
Is. ix. 18, 19.
xxx. 33. Jer.
xxi. 14.
m xvii. 24. Luke xxiii. 31. n Is. lxxvi. 21. Mark ix. 43—49. o xxi. 3, 4. Is. xxiv. 1—6.
p Deut. xxix. 24—28. 2 Chr. vii. 20—22. Is. xxvi. 11. Jer. xl. 2, 3. Lam. ii. 16, 17. q Matt.
xiii. 13, 14. John xvi. 25. Acts xvii. 18.

when ^I bring you out from the people, and gather you out of the countries wherein ye have been scattered ; ^{and} I will be sanctified in you before the heathen.

42 And ^{ye} shall know that I ^{am} the Lord, ^{when} I shall bring you into the land of Israel, into the country ^{for} the which I lifted up mine hand to give it to your fathers.

43 And there ^{shall} ye remember your ways, and all your doings, wherein ye have been defiled ; ^{and} ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I ^{am} the Lord, ^{when} I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

45 ¶ Moreover the word of the Lord came unto me, saying.

46 Son of man, ^{set} thy face toward the south, and drop ^{thy} word toward the south, and prophesy against ^{the} forest of the south field ;

47 And say to the forest of the south, Hear the word of the Lord ; Thus saith the Lord God ; Behold, ^I will kindle a fire in thee, and it shall devour every ^{green} tree in thee, and every dry tree : ^{the} flaming flame shall not be quenched, and all faces ^{from} the south to the north shall be burned therein.

48 And ^{all} flesh shall see that I the Lord have kindled it : it shall not be quenched.

49 Then said I, Ah Lord God ! they say of me, ^{Doth} he not speak parables ?

would be honoured in them among the heathen ; and they would know and worship him alone, when he had gathered them from their dispersions into their own land : for they would remember their sins and abhor themselves for them, as true penitents ; and they would acknowledge, that he had dealt with them in mercy and for the glory of his name, and not according to their deservings. —This was fulfilled in part, by their restoration from captivity ; but it seems to be a prediction of the establishment of the Christian church ; and also of the future conversion of the Jews, and their restoration to their own land. (*Marg. Ref.*)

V. 45—48. These verses are the beginning of another prophecy, and belong properly to the next chapter. The prophet was ordered to look southward, towards the land of Israel ; and though he was about to prophesy against it, his word would drop, as the dew or rain : for he would speak with gravity and temper, as one, who sought the conversion and not the ruin of the people. (*Marg. Ref.*) The land of Israel, or the city of Jerusalem, had been as a cultivated vineyard ; but it was now become a forest, filled with unfruitful trees, abounding with beasts of prey, and about to be cut down and burned. For the Lord was determined to consume the whole forest, both green and dry trees together, that is, persons of all ranks and characters, (xxi. 3, 4.) and all the inhabitants of the land, with all their allies, would be scorched or consumed by it ; and thus it would be generally known, that the Lord had kindled the fire, and that it was in vain for man to attempt to quench it.

V. 49. 'They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they cannot discover my meaning, (xii. 9.) whereupon God commands him in the next chapter to speak the same thing in plain terms.' (*Louth.*)

PRACTICAL OBSERVATIONS.

V. 1—9. It is incumbent on ministers to charge men's sins upon their consciences, as well as to pray for them that they may be converted and saved ; when this is done in a scriptural manner, they judge and pass sentence on the wicked ; and God will ratify their decisions in heaven, and produce them at the last day ; except the criminals judge and condemn themselves, and seek his mercy and salvation.—It is a dreadful case, when sinners provoke God to swear in his wrath, that he will no more be enquired of by them ; and when he gives them up to their lusts and idols ; determines to receive no services from them ; and says of the barren fig-trees, "Let no fruit grow on you henceforth for ever." Their condemnation then becomes irreversible, and nothing remains for them, but "a certain fearful looking-for of judgment and fiery indignation." In ordinary circumstances, however, none can know this to be their case. Persons of this awful character are always hardened, either in presumption or despair ; and whilst these alarming subjects should teach us to beware of hypocrisy, no upright enquirer need be discouraged by them ; for all, who seek salvation in the Lord's way, shall certainly find it.—If he had waited till some of our fallen race had merited his favour, or appeared meet objects of his complacency ; nay, till any of us had been disposed to enquire after him and return

CHAP. XXI.

The prophet, predicting the indiscriminate slaughter made by the Lord's sword, in Israel, is commended to sigh bitterly, for a sign, 1-7. Another prophecy to the same effect, 8-17. Nebuchadnezzar in suspense, is directed by divination, to march against Jerusalem, 18-24. Sentence denounced against profane Zedekiah, 25-27. The destruction of Ammon, 28-32.

AND the word of the LORD came unto me, saying, 2 Son of man, "set thy face toward Jerusalem, and draw *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; "Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go

xxii. 7. f ix. 5, 6. Job ix. 22, 23. Ec. ix. 2. Jer. xv. 2-4.

A. M. 3411.

B. C. 593.

a iv. 3, 7. xx. 46.
xxv. 2. xxviii.
21. i. xxx. 2.
xxviii. 2. Eph.
vi. 19.
b Deut. xxii. 2.
Am. vii. 16. Mic.
ii. 6. Marg.
c iv. 7. vi. 2. xx.
46. xxviii. 1.
Jer. xxvi. 11.
12. Acts vi. 13.
14.
d v. 8. xxvi. 3.
Jer. xxi. 13. i.
31. ii. 25. Nah.
ii. 13. iii. 5.
e 9-13. v. 12.
xv. 17. 21.
Ex. xv. 9. Lev.
xxvi. 25. 33.
Deut. xxxii. 41.
42. Ps. xlvii. 13.
Is. x. 5. xxvii.
5. Jer. xlvii. 6.
7. ii. 20. Zeph.
ii. 12. Zech.
ii. 12.

g vi. 11-14. vii.
xx. 47.
h xx. 48. Num.
xiv. 21-23.
Deut. xxix. 24
-28. i Kings ix.
7-9.
i 30. i Sam. iii.
12. Is. xiv. 23.
iv. 11. Jer. xxiii.
20. Nah. i. 9.
k 12. vi. 11. ix. 4.
Is. xxii. 4. Jer.
iv. 19. ix. 17-
21. John xi. 33
-35.
l Is. xvi. 11. xxi. 3.
Jer. xxx. 6.
Dan. v. 5. viii.
27. Nah. ii. 10.
Hab. iii. 16.
m iv. 12. xii. 3-
5. xxxvii. 20. Jer. xix. 10. n xii. 9-11. xx. 49. xxiv. 19. o vii. 26. 2 Kings xxi. 12. Is. vii. 2.
xxviii. 19. Jer. vi. 22-24. xlii. 23. p Ex. xv. 15. Deut. x. 8. Marg. Josh. ii. 9-(1. v. 1.
2 Sam. xvi. 10. Nah. ii. 10. q Job iv. 4. Is. xxxv. 3. Jer. i. 43. Luke xxi. 26. Heb. xii. 12.
r Lev. xxvi. 36. Is. xlii. 7. Jer. vii. 18. Lam. v. 17. * Heb. go into water, vii. 17. Marg.

forth out of his sheath against all flesh, from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: 'it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of thy loins: and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, "Wherefore sighest thou? that thou shalt answer, "For the tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as

to him; not one would have been saved. His free love to rebels and enemies moved him to promise and to give the great Redeemer; he mercifully sent his word to us, as he did to Israel in Egypt; he made himself known to us, when we were "enemies in our mind by wicked works;" and being thus found of us when we sought him not, he taught us to seek his favour, and an interest in his covenanted mercies. Thus he became our God and portion, and we his worshippers and servants: his word and oath became the security of our souls, and the warrant of our consolations, when we "fled for refuge to lay hold on this hope set before us;" and we then learned to expect liberty and victory, and an inheritance in that heavenly country, which he hath searched out for his chosen people. But in the day, when the Lord thus makes himself known to sinners, and, "of his great love, wherewith he hath loved them even when dead in sins," calls them to life and salvation; he also commands them to cast away all their idols and iniquities, and to defile themselves no more with the abominations of the ungodly world around them; that they may be his people "to shew forth his praise." Yet if we look back to the important season, when we were first awakened to a sense of our guilt and danger; and remember our reluctance to part with our idolized interests, pleasures, and pursuits; and to bear the requisite cross, reproach, and self-denial; if we consider the opposition, that our hearts made to the humbling doctrines and holy precepts of God's word; or to our procrastination, and the sins which we persisted in committing against the convictions of our consciences and the strivings of the Holy Spirit; we shall be constrained to confess, that the Lord wrought with us, "for his own name sake," and "for the glory of his grace;" or he would have left us even then to our own perverseness and rebellion, or have cut us off in his righteous indignation. For many of us are conscious, that at no moment of our lives did more of the enmity of our hearts against God and his authority and sovereignty, appear, than just before he made us willing by his power, to leave all and follow Christ.

V. 10-49. It has been repeatedly observed, that the believer, all his journey through, is conscious of many evils in his temper and conduct; and is continually constrained to confess, that he never could have escaped destruction, if God had not wrought with him for his name's sake, and not according to his own doings. He hath deserved wrath in numberless instances: and he would have turned back and perished a thousand times over, had it been possible, if he had been left to himself. He is therefore more and more disposed to remember his ways and doings, and to loathe and abhor himself, and to give the whole glory of his salvation, from first to last, to the mere mercy and distinguishing grace of God alone. And when he enters heaven, that happy land of promise, (which differs from Canaan, as rebellion, pollution, enemies, and sufferings are for ever excluded;) he is prepared to cast his crown before the throne, and praise redeeming love; and to offer spiritual sacrifices, in that holy mountain, suited to his obligations, and his love of his God and Saviour.

In like manner, had not the Lord wrought for his own name's sake, his visible church must long since have been destroyed: but his honour is concerned in its preservation, lest his name should be profaned amongst idolaters and infidels. The Lord hath given us his oracles and ordinances, his law and his gospel, for the rule of our conduct and the foundation of our hope; and they are suited, in the proper use of them, to promote our present comfort, and to direct us in the way to everlasting life. He hath also given us his sabbaths, his own day to be kept holy, as a sign of our relation to him our Creator and Redeemer; and that, in rendering him on it the worship due to his name, we may receive from him the sanctifying grace of his Holy Spirit, to "purify us unto himself a peculiar people, zealous of good works." But wherever we look, we observe multitudes that are called Christians, who do not walk in his statutes, but despise his judgments, and greatly pollute his sabbaths. For their hearts go after their idols; worldly gain, sensual or dissipated pleasure, or other carnal objects, are eagerly pursued even on the Lord's day; and if men serve the devil, the world, and the flesh on this holy day, we cannot suppose, that they serve any better master on other days.

Alas! it is a very small remnant, even in this highly favoured land, who delight in sanctifying the day of God, because they honour and love his ordinances, truths, and precepts: and this remnant are despised as precise and narrow-minded, for obeying the plain word of God, which others generally profess to believe! Thus from time to time, the church, or different parts of it, become greatly corrupted in every respect: and the Lord gives up vast numbers to follow their own traditions, lusts, and delusions; until their very gifts and services become their greatest abominations. At length he executes his judgments upon them, as he did on Israel in the wilderness; and having by severe discipline destroyed many of the rebels from among them, and

reformed the remainder, he commands them not to walk in the statutes of their fathers, but to keep his judgments and do them. Then, perhaps, for a time spiritual religion revives: but soon the power of godliness begins to decline, dangerous errors, abominable idolatries, or immoralities, creep in; and it again becomes necessary by judgments and corrections to plead against them; again to purge out the rebels from among them, and to bring forth a company refined as gold from the furnace: or else to take away their privileges from them, and confer them on some other people.

In these ways, the Lord hath from the beginning wrought with his church for his name's sake; and hath purified her from time to time, instead of utterly destroying her: and his word engages and his honour requires, that he should still have a people on earth; that the gates of hell should never prevail against his church; and that his cause should finally prevail. But they, who remain so insensible and wicked amidst the means of grace, as to cast off his worship, that they may be like the heathen to serve wood and stone, or to live without Christ and without God in the world, may be assured, that they will never prosper in such an impious project. With a mighty hand and an outstretched arm, the Lord will assert his authority; and if idolatrous Israelites were so severely dealt with, of how much sorer punishment will apostate Christians be thought worthy! The same gracious dispensation, which ensures the salvation of every believer, denounces deeper condemnation on the unbelieving and rebellious: if the rod of the covenant do not bring men to repentance, and to walk with God according to the gracious tenor of it; he will execute upon them the punishment due to the despisers of it; and if any part of his vineyard become a forest of unfruitful trees, he will soon burn it up with unquenchable fire.—Men often deride or revile the truths of God, as if they were obscure and unintelligible: when in fact they understand so much of them, as to hate the light that condemns them. But whilst others cavil at God's word, or form projects of rebellion, it is our wisdom to humble ourselves before him, and to beg of him to glorify himself in our salvation.

NOTES.

CHAP. XXI. V. 2-5. These verses evidently explain the parable at the close of the former chapter. Jerusalem and the land of Israel were intended by "the forest of the south field." The holy places either mean the temple and its courts; or the temple, the holy city, and the holy land. The Lord, who had so long been known by the princes of Judah "as a sure refuge," was at length turned against them, and was about to draw his sword, "to cut off both the righteous and the wicked." As he had determined on this indiscriminate slaughter and devastation, he would commission his sword, (that is, the Chaldean army, the same as the fire in the preceding chapter, that was "to devour both the green and the dry trees,") to go forth against all flesh, throughout the whole extent of the land. Thus the Jews, and indeed all nations, might know that this destruction was not fortuitous, or the effect of man's policy, ambition, or revenge; but that God had decreed it against a rebellious people, which had filled up the measure of their iniquities.—The words, "I will cut off from thee the righteous and the wicked," cannot mean, that every individual would be slain; but all would be cut off from the land of Israel, though not out of the land of the living; however, they militate very strongly against those, who explain the eighteenth chapter and similar passages, of an exact discrimination observed in these calamities betwixt the righteous and the wicked. Many of the pious Jews were preserved from death during these judgments; but perhaps not all, nor they only: but they were all "cut off from the land of Israel," so that not one remained in it; but all the survivors were either carried captive to Babylon, or migrated into Egypt and other countries. But if any righteous persons fell by the sword, the famine, or the pestilence: as they were removed from the evil to come to a better world, in mercy not in anger, all the promises and emblems, respecting the Lord's special regard to them, might be sufficiently verified. Thus Josiah, though slain in battle, went down to the grave in peace. (Marg. Ref.)

V. 6, 7. To give these awful predictions the greater emphasis, the prophet was ordered to sigh deeply and frequently in the presence of the elders, or of the captive Jews; as if his heart would break, or his loins were racked with pain, like the anguish of a woman in travail: (as afterwards he was ordered to cry and howl for the same reason,) (12.) And when the people enquired of him the cause or meaning of his bitter sighs and groans: he was ordered to answer them, that they were extorted by the tidings, which they would soon hear, of the invasion of Judah, and of the siege and destruction of Jerusalem: for these events, which were just at hand, would greatly distress and intimidate the whole company, and deprive them of all courage, strength, and spirits, (Marg. Ref.)

water: behold, ^{it} cometh, and shall be brought to pass, saith the Lord God.

8 ¶ Again the word of the Lord came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the Lord; Say, 'A sword, a sword is "sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; ^{it} is furbished that it may glitter: ^{should} we then make mirth? ^{it} contemneth ^{the} rod of my son, ^{as} every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, ^{to} give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, ^{it shall be} upon all the princes of Israel: ^{terrors} by reason of the sword shall be upon my people: ^{smite} therefore upon ^{thy} thigh.

13 ^{Because it is} ^a trial, and what if ^{the} sword ^{contemn} even the rod? ^{it shall be} no ^{more}, saith the Lord God.

14 Thou therefore, son of man, prophesy, and ^{smite} ^{thine} hands together, and ^{let} the sword be doubled the third time, the sword of the slain: ^{it is} the sword of the great ^{men} that are slain, which ^{entereth} into their privy chambers.

15 I have set the ^{point} of the sword ^{against} all their gates, ^{that} ^{their} heart may faint, and ^{their} ruins be multiplied: ah! ^{it is} made bright, ^{it is} ^{wrapped} up for the slaughter.

¶ Heb. hand to hand. h Lev. xxvi. 21, 24. 2 Kings xxiv. 1. 10—16. xxv. 1, &c. Dan. iii. 19. i viii. 12. 1 Kings xx. 30. xxi. 25. Am. ix. 2. * Or, glittering, or, fear. xvii. 27. 17. xx. 47. † Or, sharpened, 9—11.

V. 9—10. The sword of war was given into the hands of the Chaldeans by the just indignation of God: and it was sharpened, that it might do the more terrible execution, and furbished, that its very glittering might cause the greater alarm. The Jews it seemed thought that divine vengeance was become as a sword, that grows dull and rusts in the scabbard: but they would soon learn, that it was made ready for use, and would be employed against them. Was it then a time for them to rejoice and indulge in sensual mirth; or to deride God's threatenings? and did not their circumstances rather call on them to join with the prophet in sighs and lamentations?

* *It contemneth, &c.* 'It makes no distinction between the sceptre and common wood; between the branches of the royal family, descended from David and Solomon, whom I honoured with the title of being my sons; and the meanest of the people.' (*Lowth.*) (*Marg. Ref.*) Nebuchadnezzar would disregard Israel's relation to JEHOVAH, (*Ex. iv. 22.*) as well as the sceptre in the hand of David's descendants; and the sword of God's righteous vengeance would cut down Zedekiah and his family like any other of the trees of the forest.—*Or, It is the rod of my son, it despiseth every tree.* (*Marg.*) The rod of the Son of God, by which he destroys his enemies, would pay no regard to any of the trees in that devoted forest. (*Marg. Ref.*)

V. 11, 12. (*Marg. Ref. Notes*, 6, 7. vi. 11.)

V. 13. These events would be a grievous trial of the faith and patience of God's people; or rather a trial of the Jews and their rulers, whether they would repent or not. And if the sword despised even the rod or sceptre in the hands of Zedekiah, what would be the event? Truly that sceptre would fall from his hands, the temporal kingdom in David's family would cease, and Jerusalem would be desolated. It may be rendered, "What if the sceptre despise it?" What if Zedekiah despise these warnings and trials, and persist in rebellion? Then *he shall be no more*, that is, no more king of Judah.—*Ezekiel*, moved with compassion, thus complaineth, fearing the destruction of the kingdom, which God had confirmed to David and his posterity by promise; which promise God performed, although here it seemed to man's eye, that it should utterly perish.' (27.)

V. 14. *Be doubled, &c.* This is by some interpreted to signify, that the third invasion of Nebuchadnezzar would complete the ruin of Jerusalem. He had taken Jehoiakim captive, and then Jeconiah, and at the third time he would take Zedekiah, and lay the city in ruins, and desolate the land. But perhaps it only refers to the repeated prophecies concerning the sword, that was coming on the land. (*Marg. Ref.*) This sword would especially enter into the chambers of the great men, where they concealed their idolatries and iniquities; as they were the ringleaders in rebellion, and would by no means escape.

V. 15. The point of this sword, exciting terror and multiplying destruction, would appear at all the gates of Jerusalem; so that the inhabitants would have no way left to escape.

Wrapped. That it might not lose its edge or polish, till it was to be used: some render the word *sharpened*. It occurs no where else in Scripture.

V. 16. The sword is here addressed, by a bold figure, as a messenger that was to go and execute his commission on every side.

A.M. 3411.

B.C. 593.

s vii. 2—12. xii. 22—28. 1 Pet. iv. 7. 7. 13. 15. 28. Deut. xxxii. 41, 42. Job xx. 25. Is. lxxvi. 16. Jer. xii. 12. xv. 2. Am. ix. 4. u Ps. vii. 11—13. Is. xxvii. 1. xxxiv. 5, 6. x Jer. xlv. 4. Nah. iii. 3. Hab. iii. 11. y Esth. iii. 15. Ec. iii. 4. Is. v. 12—14. xxi. 12. —14. Am. vi. 3. —7. Nah. i. 10. Luke xxi. 34, 35.

† Or, it is the rod of my Son, it despiseth every tree. xx. 47. Ps. ii. 7—9. ex. 5, 6. Rev. ii. 27. z 25—27. xix. 11—14. 2 Sam. vii. 14. Ps. lxxxix. 26—32. 38—45.

a 19. Jer. xxv. 9. 33. ii. 20—23. b 6. ix. 8. xxx. 2. Jer. xxv. 34. Joel i. 13. Mic. i. 8.

† Or, they are thrust down to the sword with my people. c 14. vi. 11. Jer. xxi. 19. d Job ix. 23. 2 Cor. viii. 2. 10. 25. f 27. g 17. vi. 11. Num. xxiv. 10.

h Lev. xxvi. 21, 24. 2 Kings xxiv. 1. 10—16. xxv. 1, &c. Dan. iii. 19. k 22. xv. 7. Jer. xxi. 27.

m 4. 20. xiv. 17. xvi. 46. n Gen. xlii. 9. † Heb. set thyself, take the left hand. o 14. xxi. 13. Num. xxiv. 10. p v. 13. xvi. 42. Deut. xxviii. 63. Is. i. 24. Zech. vi. 8. q Jer. i. 3—v. 1. &c. Jer. i. 10. r xxv. 5. Deut. xii. 26. Jer. xix. 2. Am. i. 14. s 2 Sam. v. 9. 2 Chr. xxvi. 9. xxxii. 5. xxxiii. 14. Ps. xlviii. 12. Is. xxii. 10. Lam. iv. 12. t Prov. xvi. 33. xxi. 1. † Heb. mother of.

u Num. xxii. 23. Deut. xxviii. 10. 1 Sam. xv. 23. Prov. xvi. 10. Marg. Acts xxi. 16. † Or, knives. † Heb. teraphim. Gen. xxxi. 9. Marg. 30. Judg. xvii. 5. xxi. 14. 18. 20. 24. 2 Kings xxii. 2. Marg. Hos. iii. 12. Zech. x. 2. Marg.

† Or, battering rams. Heb. rams. iv. 2. v. Ex. xxxii. 17. 18. Josh. vi. 10. 20. 1 Sam. xvii. 20. 21. 22. 23. 24. 25. Jer. ii. 14. x Jer. xxii. 24. xxxiii. 4. lii. 4. y 13. x. xii. 22. Is. xxviii. 14, 15.

z xvii. 13—19. 2 Chr. xxxvi. 13. 2 Kings xxiv. 20. xxv. 1—7. Jer. lii. 3—11. b 24. xxi. 16. Num. v. 15. 1 Kings xvi. 18. Rev. xvi. 19. c vi. 16. &c. xxi. 3—12. xli. 3—12. xlii. 5, &c. xxiv. 7. Is. iii. 9. Jer. li. 34. iii. 2. v. 27. 28. vi. 15. viii. 12. ix. 2—7. Hos. iv. 2. Mic. iii. 10—12.

16 ^{Go} thee one way or other, ^{either} on the right hand, ^{or} on the left, whithersoever thy face is set.

17 I will also ^{smite} mine hands together, ^{and} I will cause my fury to rest; I the Lord have said ^{it}.

18 ¶ The word of the Lord came unto me again, saying,

19 Also, thou son of man, ^{appoint} thee two ways, that the sword of the king of Babylon may come; both twain shall come forth out of one land: and choose thou a place, choose ^{it} at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem ^{the} defenced.

21 For ^{the} king of Babylon stood at the parting of the way, at the ^{head} of the two ways, ^{to} use the divination: he made ^{his} arrows bright, he consulted with ^{images}, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint ^{captains}, to open the mouth in the slaughter, ^{to} lift up the voice with shouting, ^{to} appoint ^{battering} rams against the gates, to cast a mount, ^{and} to build a fort.

23 And it shall be unto them ^{as} a false divination in their sight, ^{to} them that have ^{sworn} oaths: ^{but} he will ^{call} to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God: Because ye have made your iniquity to be remembered, in that ^{your} transgressions are discovered, so that in all

V. 17. The Lord thus emphatically declared his purpose of encouraging and prospering the besiegers: till he had taken full vengeance on the Jews.

V. 19—22. The prophet was here ordered more plainly to declare, that the sword of the king of Babylon was intended by all these metaphors. He must describe on a tile, a parchment, or the ground, the road from Babylon to a place, where it was parted into two roads, one leading to Jerusalem, the other to Rabbath the capital city of the Ammonites.—As the people of Judah confided in the fortifications of Jerusalem, and were about to retire within them; so they were called "Judah in Jerusalem the defenced."—This plan would represent the conduct of Nebuchadnezzar. For that prince would march his army from Babylon, intending to destroy both Rabbath and Jerusalem, but undetermined which he should first attack; so that when he came to the parting of the roads, neither his policy nor his resentment would decide the matter; but he had recourse to divination. This was an appeal to some superior power to determine for him; conducted with many superstitious and idolatrous rites. Three kinds of augury or divination seems to have been used on this occasion. 'They wrote on several arrows the names of the cities they intended to assault; and then putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was writ on the arrow first drawn, was the city they first made war upon.' (*Jerom in Lowth.*) He mingled his arrows, or little images that were carried with them, were consulted as oracles: some artificial answer was supposed to be returned by them: and, having offered sacrifices, the priests or augurs examined the intestines, especially the liver; from the state of which, in different animals, whether mutilated or complete, sound or unsound, or from its colour, they decided, according to the rules laid down among them. The Lord however, so over-ruled it, that all these enquiries concurred in determining Nebuchadnezzar to march against Jerusalem, rather than Rabbath. And when this was settled, he appointed captains, and prepared every thing for the siege of that city. (*Marg. Ref.*)

V. 23. The Jews would treat these predictions as false; and disregard all the preparations of the Chaldeans, as if they were no more to be feared than their delusive divinations. They especially, who had sworn allegiance to Nebuchadnezzar, (along with Zedekiah,) and had broken their oaths, and sworn others to the king of Egypt, would be so infatuated as to despise all warnings. Thus they would be delivered into the hands of Nebuchadnezzar, who would remember against them their perfidy and perjury. (*Marg. Ref.*)

V. 24. *Because, &c.* The notorious sins of the Jews of that generation, which shewed that all their doings were contaminated by impiety and iniquity, had caused the sins of their fathers also to be remembered against them, and rendered it requisite to the glory of God, that they should be delivered into the hands of their enemies.—'Because your sins cry to heaven for vengeance, ye shall fall into the hands and power of the king of Babylon.' (*Lowth.*) (*Marg. Ref.*)

V. 25—27. The Lord, by his prophet, next addressed himself immediately to Zedekiah, as the head of the conspiracy against his authority. He had shewn his impiety and iniquity, especially in violating his solemn oath, and revolting from the king of Babylon. But the day was come, when his crimes

3 Then say thou, Thus saith the Lord God, The city ⁴sheddeth blood in the midst of it, ⁵that her time may come, ⁶and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made: ⁷and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore ⁸have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be near, and those that be far from thee, shall mock thee, which art* ⁹infamous and much vexed.

6 Behold, ¹⁰the princes of Israel, every one were in thee to their ¹¹power to shed blood.

7 In thee have they ¹²set light by father and mother: in the midst of thee have they ¹³dealt by ¹⁴oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast ¹⁵despised mine holy things, and hast profaned my sabbaths.

9 In thee are ¹⁶men that ¹⁷carry tales to shed blood: and in thee ¹⁸they eat upon the mountains: in the midst of thee ¹⁹they commit lewdness:

10 In thee have they ²⁰discovered their father's nakedness: in thee have they ²¹humbled her that was set apart for pollution.

11 And ²²one hath ²³committed abomination with his neighbour's wife; and ²⁴another ²⁵hath ²⁶lewdly defiled his daughter-in-law; and another in thee hath ²⁷humbled ²⁸his sister, his father's daughter.

12 In thee have they ²⁹taken gifts to shed blood; ³⁰thou hast taken usury and increase, and thou hast ³¹greedily gained of thy neighbours by extortion, ³²and hast forgotten me, saith the Lord God.

13 ³³Behold, therefore, ³⁴I have smitten mine hand at ³⁵thy dishonest gain which thou hast made, ³⁶and at thy blood which hath been in the midst of thee.

14 Can ³⁷thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? ³⁸I the Lord have spoken *it*, and will do *it*.

15 And I will ³⁹scatter thee among the heathen, and disperse thee in the countries, and will ⁴⁰consume thy filthiness out of thee.

16 And thou shalt ⁴¹take thine inheritance in thyself in the sight of the heathen, and ⁴²thou shalt know that *I am the Lord*.

17 ⁴³¶ And the word of the Lord came unto me, saying,

18 Son of man, ⁴⁴the house of Israel is to me become dross: all they *are* ⁴⁵brass, and tin, and iron, and lead, ⁴⁶in the midst of the furnace; they are *even* the ⁴⁷dross of silver.

19 Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore, ⁴⁸I will gather you into the midst of Jerusalem.

20 ⁴⁹As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, ⁵⁰to blow the fire upon it, to melt *it*; so will I gather *you* ⁵¹in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, ⁵²and blow upon you in the fire of my wrath, ⁵³and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ⁵⁴ye shall know that I the Lord have poured out my fury upon you.

23 ⁵⁵¶ And the word of the Lord came unto me, saying,

24 Son of man, say unto her, ⁵⁶Thou *art* the land *that is not cleansed, nor rained upon in the day of indignation*.

25 Behold, therefore, ⁵⁷I have smitten mine hand at ⁵⁸thy dishonest gain which thou hast made, ⁵⁹and at thy blood which hath been in the midst of thee.

26 Can ⁶⁰thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? ⁶¹I the Lord have spoken *it*, and will do *it*.

27 And I will ⁶²scatter thee among the heathen, and disperse thee in the countries, and will ⁶³consume thy filthiness out of thee.

28 And thou shalt ⁶⁴take thine inheritance in thyself in the sight of the heathen, and ⁶⁵thou shalt know that *I am the Lord*.

29 ¶ And the word of the Lord came unto me, saying,

A. M. 3410.

B. C. 594.

d 27. xxiv. 6-9.

Zeph. iii. 3.

e 4. vii. 2-11. xli.

25. Rom. ii. 5.

2 Pet. ii. 3.

f 2 Kings xxi. 2-

9. Jer. ii. iii.

g Num. xxxii. 14.

Matt. xxii. 32.

33. 1 Thes. ii.

16.

h v. 14. 15. xvi.

57. xxi. 28.

Lev. xxvi. 32.

Deut. xxviii. 37.

xxix. 1 Kings

ix. 7. 2 Chr. vii.

20. Ps. xlv. 13.

14. lxxix. 41.

Jer. xlviii. 16.

xxiv. 9. xlv. 8.

Lam. ii. 15. 16.

Dan. ix. 16.

i Heb. polluted

of name, much

in occasion. Jer.

xx. 2. 3.

i 27. Neh. ix. 34.

Is. i. 23. Jer. ii.

26. 27. v. 5.

xxiii. 32. Dan.

ix. 8. Mic. iii. 1.

-3. 9-11.

Zeph. iii. 3.

s Heb. arm.

Mic. i. 1.

k Ex. xxi. 17.

Lev. xx. 9. Deut.

xxvii. 16. Prov.

xx. 20. xxx. 11.

17. Matt. xv. 4.

-6. Mark vii.

10.

l 29. xlvii. 12. Ex.

xxii. 21. 22.

Deut. xxviii. 19.

Prov. xli. 22.

23. Jer. vi. 6.

Zech. vii. 10.

Mal. iii. 5.

n Or, deceit.

m 26. xli. 3. 21.

24. xliii. 38. 39.

Lev. xix. 30.

Am. viii. 4-6.

Mal. i. 6-8. 12.

* Heb. men of

slanders.

n Ex. xvi. xliii.

1. Lev. xix. 16.

1 Kings xli. 10

-13. Ps. i. 20.

cl. 5. Prov. x.

18. xlviii. 8. xxvi.

22. Jer. vi. 28.

Rev. xli. 9. 10.

Hos. ix. 12. 13. 14.

2 Sam. xxi. 21.

+ Or, every one.

t Lev. xlii. 13.

xx. 12. 17.

u Lev. xviii. 9. xx. 17.

Deut. xxvii. 22. 2 Sam. xlii. 1. 14. 28. 29.

x Ex. xlii. 7. 8. Deut. xvi. 19.

xxvii. 25. Is. i. 23.

Mic. vii. 2. 3. Zeph. iii. 3. 4.

y xviii. 8. 13.

Ex. xxii. 25. 26. Lev. xxv. 35. 36.

Deut. xxiii. 19. Neh. v. 1-7. Ps. xv. 5.

z Prov. i. 19. Is. lvi.

11. Matt. xxiii. 14. 25. Luke iii. 15. xviii. 11. xix. 8. i Cor. v. 11. vi. 10. 1 Tim. iii. 3. vi. 9. 10.

James v. 1-4. Jude 11. a xliii. 35. Deut. xxxii. 18. Ps. cvi. 21. Jer. li. 32. lli. 21.

b xxi. 14. 17.

Num. xxi. 10.

e 27. Prov. xxviii.

8. Is. xxxiii. 15.

2. Pet. ii. 3.

v. 26. 27.

vii. 9-11. Am.

ii. 6-8. iii. 10.

viii. 4-6. Mic.

iii. 1-3. vi. 10.

11. 1 Thes. iv.

16.

d 2-4.

e xxi. xxviii. 9.

Job xl. 9. Is.

xxxi. 3. xiv. 9.

Jer. xlii. 21.

1 Cor. x. 22.

Heb. x. 31.

f v. 13. xvii. 24.

xxiv. 14. 1 Sam.

xv. 29. Mark

xiii. 31.

g v. 12. xii. 14.

25. xxxiv. 14.

xxxvi. 19. Deut.

xvi. 27. xxviii.

25. 61. Neh. i. 8.

Jer. xv. 4. Zech.

vii. 14.

h 18-22. xx. 38.

xxiii. 47. 48.

xxiv. 6-14. Is.

i. 25. Zech. iii.

9. Mal. iii. 3.

iv. 1. Matt. xiii.

12. 1 Pet. iv. 12.

* Or, be profaned

in thyself. vii.

24. xxv. 3. Is.

xliii. 28. xlvii. 6.

vi. 7. xxvii. 6.

7. 28. Ex. viii. 22.

1 Kings xx. 13.

28. Ps. lxxviii.

18. Is. xxxvii.

20. Dan. iv. 25.

32-35.

k Ps. cxix. 119.

Is. i. 22. Jer. vi.

28-30.

l 20. Is. xlviii. 1.

Lam. iv. 1. 2.

m Prov. xvii. 3.

Is. xxxi. 9.

xlviii. 10.

* Heb. drosses.

n x. 7. xxiv. 3.

-6. Mic. iv. 12.

Matt. xlii. 30.

40-42.

t Heb. Accord-

ing to the

gathering.

o 21. xxi. 31. 32.

Is. liv. 16.

p xxiv. 13. Jer.

iv. 11. 12. 20.

q xv. 6. 7. xx. 47.

48. Deut. iv. 24.

xxix. 20. xxxii.

22. 2 Kings xxv.

9. Ps. xli. 9. 1.

3. Is. xxx. 33. Jer. xxi. 12.

Nah. i. 6. Zeph. i. 18.

r Ps. lxxviii. 2. cxli. 10. Is.

lxiv. 2. 7. Marg. Jer. ix. 7.

s 16. 31. Hos. v. 10. Rev. xvi. 1.

t 2 Chr. xxxviii. 22. xxxvii. 14-16.

Is. i. 5. ix. 13. Jer. ii. 30. v. 3. vi. 29. xlv. 16-19. Zeph. iii. 2.

Yet the inhabitants of this very city were peculiarly guilty of murder and idolatry, the two most atrocious of all crimes. They shed much blood, in sacrificing their children to idols, persecuting God's prophets and servants, and in cruelly oppressing the poor, and by iniquitous laws and unrighteous decrees; and probably by frequent assassinations, in perpetrating robberies and in furious quarrels. So that the people seemed in haste to bring forward the time of vengeance. They also made idols to defile themselves: which was eventually to destroy themselves, as it was sure to provoke the Lord to destroy them. Thus they would speedily arrive at those years of desolation, that had been predicted; when they would become the objects of scorn and reproach to the heathen: for even the idolaters, whose gods they worshipped, having tenaciously adhered to the religion of their fathers, would mock them for forsaking JEHOVAH, and insult them under the miseries that their rebellion had exposed them to; so that their infamy would equal their misery. (Marg. Ref.)

V. 6-11. (Marg. Ref.)

V. 12. 'The judges have taken bribes, not only to pervert justice, but even to take away the lives of the innocent.' (Louth.)—All the immorality, as well as idolatry, of the Jews, arose from forgetfulness of God, of his perfections, commandments, testimonies, promises, and wonderful works; and of their relations and obligations to him. (Marg. Ref.)

V. 13. The Lord was about to shew his abhorrence of the iniquity committed by his professed worshippers, and his earnestness in punishing it; as men smite their hands together, when they are provoked beyond what they are able to bear.—The old translation has *covetousness*, instead of *dishonest gain*. There is nothing for *dishonest* in the original; and the insertion of this epithet may lead some to think, that no eagerness after gain is hateful to God unless attended by injustice: whereas "covetousness," in all cases, "is idolatry."

V. 14. (Marg. Ref.) The utter inability of sinners, to stand against that God, whom they continually set at defiance, shews their folly to be equal to their impiety.

V. 15. When Jerusalem was desolated and laid in ruins, her iniquity and idolatry were entirely purged out, as by fire; and idolatry was never after practised there, till the final destruction of the city by the Romans.

V. 16. *In thyself. Or For thyself.* The Lord had been the Portion of his people; and he had allotted Canaan to them for their temporal inheritance. But they had forfeited his favour, and were driven out of the country; they might therefore provide for themselves, and get what inheritance they could

among the nations, by whom they were enslaved and carried captive; and thus they should know the Lord, by experiencing the misery of forfeiting his favour and incurring his indignation. (Marg. Ref.)

Thou shalt be profaned, &c. (Marg.) 'Thou shalt no longer enjoy the privileges of a city called by my name; but shall be profaned by infidels.' (Louth.)

V. 18-22. Israel, compared with other nations, had been as the gold and silver compared with the baser metals. But they were now become as the dross or scum of silver, the refuse that is consumed in the furnace, or thrown away, when the silver is refined. Or they were become as brass, tin, iron, and lead, or a mixture of such metals as are comparatively of small value. These may mean different characters among them, all far beneath what Israelites ought to have been, and at best only equal to the heathen. The Lord intended therefore to gather them into Jerusalem, as metals are cast into the furnace; to make the fire exceedingly hot under them by blowing it; and to leave them there to be melted and proved; that if there were any gold or silver it might be separated and refined, and that the dross and base metal might be consumed. The wrath of God kindled and blew this fire, which consisted of the judgments inflicted on the Jews by the Chaldeans; by whom Jerusalem was entirely destroyed, and all orders and characters of men were either slain or reduced to a wretched captivity.—The destruction of Jerusalem by the Romans, and the long-continued calamities of the Jews since that event, seem also to have been intended by the Spirit of prophecy, though the Chaldean invasion was primarily foretold.

V. 24. No cleansing, purifying, fertilizing showers of rain, attended on these tremendous storms: the land still continued polluted with idolatry and wickedness, after all the calamities which had been experienced, and notwithstanding the predictions of more entire desolations. The people were not led to repentance or reformation, but grew more and more wicked amidst them all.

V. 25. The false prophets, who were numerous, conspired together to maintain the authority of their lying predictions, to encourage the people in wickedness, and to run down the few who spake the word of God. Perhaps they boasted of their unanimity, as a proof of the truth of their predictions: whereas it was a wicked conspiracy against the cause of God and the interests of true religion. They resembled "roaring lions ravening the prey;" they were fierce, cruel, and rapacious, seeking only to enrich themselves, and be

25 There is "a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things: they have made her many widows in the midst thereof.

26 Her "priests have "violated my law, and have "profaned mine holy things: they have "put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have "hid their eyes from my sabbaths, and "I am profaned among them.

27 Her "princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And her "prophets have daubed them with untempered mortar, "seeing vanity, and divining lies unto them, saying, "Thus saith the Lord God, when the LORD hath not spoken.

29 The "people of the land have used "oppression and exercised robbery, and have vexed the poor and needy; yea, they have "oppressed the stranger "wrongfully.

Hos. vii. 1-7. Mic. iii. 2, 3, 11. vii. 3. Zeph. iii. 3. Jam. ii. 6, 7. f 13. Matt. xxi. 13. Jan. v. 1-4. g 25. xiii. 10-16. Is. xxx. 10, 11. h xiii. 22, 23. xxi. 29. Jer. xxiii. 20-32. Lam. ii. 14. Zeph. iii. 4. i xiii. 6, 7. Jer. xxiii. 20, xxviii. 2, 15. xxx. 8, 9, 23. xxxviii. 19. k 7. xviii. 12. Is. v. 7. x. 2. lxx. 7. Jer. v. 20-28. 31. vi. 13. Am. iii. 10. Mic. ii. 2, iii. 3. Jam. v. 4. l Or, deceit. 1, 7. Ex. xxii. 21. xliii. 9. Lev. xix. 33, 34. Ps. xciv. 6. Matt. xxv. 43. * Heb. without right.

avenged on all who opposed them. They not only deceived the souls of men by false doctrine; but they procured the death of numbers, that they might take the treasure and precious things belonging to them: thus they multiplied the widows in Jerusalem, by the murder of their husbands on one pretence or other; and reduced them to beggary, by seizing their property as forfeited.

V. 26. The whole company of the priests were become like Hophni and Phinehas: they wrested the law of God from its true meaning, that it might seem to sanction their enormities; or they contemptuously broke it for their own ungodly gain! They profaned the temple by their crimes; where the sacrifices and oblations were offered, or used by them, in a most unholy manner. They disregarded the distinction betwixt holy and profane, and betwixt clean and unclean, both in respect of times, meats, persons and actions; making every thing bend to their interest. They connived at, and joined in, the profanation of the sabbaths; and their sacred function was so disgraced by their crimes, that the name of God was greatly profaned by them.

V. 27, 28. The prophets employed all their ingenuity to varnish over the crimes of the princes, who were like ravishing wolves, and took bribes to shed innocent blood. By these means the prophets shared the dishonest gain with the princes, or availed themselves of their authority to gratify their avarice or revenge. And thus from their robbery and oppression were diffused through the land.

V. 30. I sought, &c. Jeremiah, and some few others, endeavoured to bring the people to repentance, and to avert divine judgments by their prayers: but they were greatly despised; their efforts were generally and pertinaciously opposed, and almost entirely unsuccessful; and their prayers were discouraged. There was not one, however, that possessed authority or influence, who made a good use of it. Neither the king nor any of his nobles; neither the high priest nor any of the chief priests; not one of the scribes, the members of the sanhedrim, or the magistrates; nor of those, who possessed credit and influence. None of them all employed their abilities and authority to stop the progress of wickedness, and to bring the principal offenders to justice; or endeavoured by their labours and examples to promote a reformation; or to interpose by their prayers to avert divine judgment. The Lord, (speaking after the manner of men,) sought for some Moses, Phinehas, or Samuel, to stand in the gap on this occasion; but as he found none, the destruction of Jerusalem was inevitable.

PRACTICAL OBSERVATIONS.

V. 1-16. How strong must the stream of human depravity be, when it can burst through so many powerful obstructions, and inundate even the city of God with such a torrent of horrible wickedness!—We must not excuse nor scruple to expose the crimes of men, because they live in holy places, or occupy sacred functions: for when professing Christians, or the clergy, become odious by their vices; the glory of God requires, that they be made a reproach and a mocking even to the heathen; and if they be sheltered from deserved punishment and contempt, religion itself will be disgraced, or the sacred ministry despised; but their infamy and vexation shew, that God will not connive at wickedness in persons of any name or station.—It is happy for mankind, that the power of ungodly men is limited: for they who perpetrate the most injustice and murder, would do still more were it in their power. But whilst they greatly harass and afflict others, they destroy themselves. The Lord notes the sins of men with all their aggravations; and as he will call them to account for their idolatries, murders, and outrageous cruelties, so he will not overlook the neglect and contempt shewn by children to their parents; the oppression of those of other religions, nations, or complexions; the vexation of orphans and widows; the slanders by which characters and often lives are destroyed; the profanation of his holy sabbaths; the neglect of his ordinances, or hypocrisy in attending on them; the preference given by men to their own traditions and superstitions, above his truths and precepts;

A. M. 3411.

B. C. 593.

u xiii. 10-16. 1 Kings xiii. 11-13, 23. Jer. v. 30, 31. vi. 13. Lam. ii. 14. iv. 13. Hos. vi. 9. 2 Pet. ii. 1-3. x 27-29. Is. lvi. 11. Mic. iii. 5-7. Rev. xiii. 11, 15. y xiii. 19. Jer. ii. 14, 23. Matt. xxiii. 14. Mark xii. 40. Luke xx. 47. Rev. xvii. 6. xviii. 13. z 1 Sam. ii. 12-17. 29. Jer. ii. 8, 26, 27. Lam. iv. 13. Mic. iii. 11, 12. Zeph. iii. 4. Mal. i. 6-8. ii. 1-3. s Heb. offered violence to. a Lev. xxii. 2. 1 Sam. ii. 15, 29. b xliii. 23. Lev. x. 1-3. 10. xi. 47. xx. 25. Jer. xv. 19. Hag. ii. 1-15. c 8. xx. 12, 13. d xxxvi. 20-23. Rom. ii. 24. e 6. xix. 3-6. xlv. 9. Is. 1, 23. f 13. Matt. xxi. 13. Jan. v. 1-4. g 25. xiii. 10-16. Is. xxx. 10, 11. h xiii. 22, 23. xxi. 29. Jer. xxiii. 20-32. Lam. ii. 14. Zeph. iii. 4. i xiii. 6, 7. Jer. xxiii. 20, xxviii. 2, 15. xxx. 8, 9, 23. xxxviii. 19. k 7. xviii. 12. Is. v. 7. x. 2. lxx. 7. Jer. v. 20-28. 31. vi. 13. Am. iii. 10. Mic. ii. 2, iii. 3. Jam. v. 4. l Or, deceit. 1, 7. Ex. xxii. 21. xliii. 9. Lev. xix. 33, 34. Ps. xciv. 6. Matt. xxv. 43. * Heb. without right.

m Is. lix. 16. lxiii. 5. Jer. v. 1. n xiii. 5. Gen. xviii. 26-32. Ex. xxxii. 10-14. Ps. cvi. 23. 30. Jer. xvi. 1. o 21, 22. p vii. 3, 8, 9. ix. 10. xi. 21. xvi. 43. Rom. ii. 8, 9. CH. XXXIII. a xvi. 44. Jer. iii. 7-10. b xx. 8. Lev. xvii. 7. Deut. xxix. 16, 17. Josh. xxiv. 14. c 8. 19. 21. xvi. 22. Hos. ii. 15. d xvi. 46. 1 Kings xii. 20. e xvi. 8, 20. Ex. xix. 5, 6. Ps. xiv. 11-16. Jer. ii. 2, 3. Rom. vii. 4. * That is, Her tent, or tabernacle. 1 Kings xii. 26-33. John iv. 22. † That is, My tabernacle. 1 Kings viii. 29. Ps. lxxvi. 2. cxxxii. 15, 14.

30 And "I sought for a man among them that should "make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore "have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: "their own way have I recompensed upon their heads, saith the Lord God.

CHAP. XXIII.

The idolatry of Israel in Egypt exposed by a parable of two sisters, Aholah, and Aholibah, 1-4. The subsequent whoredoms of Aholah, and her punishment, 5-10. The whoredoms and punishment of Aholibah, 11-35. As involved in the same guilt, they are visited by similar judgments, 36-49.

THE word of the LORD came again unto me, saying,

2 Son of man, there were "two women, the daughters of one mother:

3 And they committed "whoredoms in Egypt: they committed whoredoms, "in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah "the elder, and Aholibah her sister; and "they were mine, and they bare sons and daughters. "Thus were their names; Samaria is "Aholah, and Jerusalem "Aholibah.

their multiplied violations of his holy law, in the gratification of their sensual appetites, and in every species of lewdness; or their bribery, extortion, and greediness of gain, however acquired.—It is very common for sinners secretly to indulge their worldly lusts; and to varnish it over with a zealous profession of religion, and a great attachment to some of its doctrines or observances: and thus they impose on themselves or on others; and perhaps exclaim against those, who warn them of their danger, as precise, or over rigorous. But can "their hearts endure, or their hands be strong, in the day that God shall deal with them," as he has spoken? If in temporal judgments, every heart melts and all hands wax feeble; what will be the case "in the day of wrath, and revelation of the righteous judgment of God?" Will the stout-hearted, at that awful season be able to harden their hearts under misery, as they now do in impiety? Will they despise the accomplishment, as they now do the revelation of the wrath of the Almighty God? As this must be impossible; let them, ere it be too late, submit to God, and seek his mercy and salvation. And let those, who find acute pain, or lingering disease (comparatively light and momentary afflictions,) very hard to be endured, take warning to "flee from the wrath to come," lest a far "worse thing come upon them."

V. 17-31. Whenever rulers and princes choose to be like ravishing wolves, and to shed blood in oppression or persecution; they will be sure to find profane priests and false prophets, to buoy up their confidence and keep them in countenance! There always were men of this stamp, who would violate God's law, contradict his truths, explain away his precepts, prostitute his ordinances, see vanity, divine lies, confound all distinctions betwixt holy and unholy, daub the wall with untempered mortar; and even become caterers to the lusts, or instruments of the cruelty and iniquity of wicked rulers, for a share of the spoil, and that they might be permitted to take the treasure and the precious things. Thus they destroy both the lives and souls of men for filthy lucre's sake. By such professed ministers of religion, whose false doctrines are devised to hide the shame of their wicked lives, the church of God becomes a den of thieves instead of a house of prayer; the gold and silver become dross and base metal; and nations are prepared to be melted or consumed by the fire of the divine indignation. And if lighter visitations be sanctified, and rendered effectual to bring men to repentance and fruits meet for repentance; they will prove to be the forerunners of desolating judgments and irreversible destruction.—But let every one, according to his measure of ability and influence, endeavour to make up the hedge and to stand in the gap, to stop the progress of iniquity, and to avert the judgments of God from our guilty land. The Lord seeks for such men, and will accept their prayers and efforts; and so long, as any are found, especially among our princes, senators, magistrates, and rulers in church or state, we may hope to be still preserved: but when none shall remain of this character, it may be expected, that God will pour out his indignation upon us, and recompense our ways upon our heads, as he hath spoken. Let then, all, who fear his name, unite to promote his truth and righteousness: even as zealously, as wicked men of every rank and profession often conspire to run them down.

NOTES.

CHAP. XXIII. V. 2. The two nations, of Israel and Judah, were both descended from one common stock, and at first formed but one people or family.

V. 3. As soon as the family of Jacob was grown up into a people, they were seduced into idolatry, and initiated into those abominations to which they ever after were so exceedingly prone.

V. 4. The kingdom of Israel, of which Samaria was the capital city, containing ten tribes, and occupying the larger part of Canaan, was called the Elder Sister in this parable. "Aholah," the name given to her, signifies, Her tent or tabernacle; and implies, that the whole of the religion established in Israel was a human invention, a temple and service of their own, and not of God's appointment. "Aholibah," the name given to the younger sister, or to

5 And 'Aholah played the harlot when she was mine; and she ^{doted} on her lovers, on the ^{Assyrians} her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she ^{committed} her whoredoms with them, with all them *that were* the ^{chosen} men of Assyria, and with all on whom she doted: ^{with all their idols} she defiled herself.

8 Neither left she her ^{whoredoms} brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore ^I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These ^{discovered} her nakedness: ^{they took} her sons and her daughters, and slew her with the sword: and she became ^{famous} among women: for they had executed judgment upon her.

11 And when ^{her sister} Aholibah saw *this*, she ^{was more corrupt} in her inordinate love than she, and in her whoredoms more than ^{her sister} in her whoredoms.

12 She doted ^{upon} the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that they took both one way*;

14 And *that* she increased her whoredoms: for when she saw men ^{pourtrayed} upon the wall, the images of the Chaldeans pourtrayed with ^{vermilion},

15 Girded ^{with} girdles upon their loins, exceeding in dyed attire upon their heads, ^{all of them} princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.

16 And ^{as soon as} she saw them with her eyes, she doted upon them, ^{and sent} messengers unto them into Chaldea.

17 And the ^{Babylonians} came to her into the bed

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B.C. 593.

f 1 Kings xiv. 9, 16, xv. 26, 30, xvi. 31—33, xxi. 26, 2 Kings xvii. 7—18.
g 7, 9, 12, 16, 20, xvi. 37, Jer. i. 38.
h xvi. 28, 2 Kings xv. 19, Hos. v. 13, viii. 9, 10, x. 6, xii. 1.
i 12—15.
† Heb. *bestowed her whoredoms upon them*, xvi. 15.
‡ Heb. *the choice of the children of Ashur*, Gen. x. 22, Ashur, k 30, xx. 7, xxi. 3, 4, Ps. cvi. 39, Hos. v. 3, vi. 10.
l 3, 19, 21, Ex. xxxii. 4, 1 Kings xii. 28, 2 Kings x. 29, xvii. 16, 2 Kings xv. 29, xvi. 5, 6, 23, xviii. 9—12, 1 Chr. v. 26, Hos. xi. 5, Rev. xvi. 13, 16, p 29, x. 37—41, Hos. ii. 3, 10, o 47.
§ Heb. *a name*, 48, Jer. xxii. 8, 9.
¶ Heb. *she corrupted her inordinate love more than*, Gen. x. 22, † Heb. *the whoredoms of her sister*, xvi. 47—51, Jer. iii. 8—11, q 5, xvi. 28, 2 Kings xvi. 7—15, 2 Chr. xxviii. 16—23, r 6, 23, s 31, 2 Kings xvii. 18, 19, Hos. xii. 1, 2, t viii. 10, Is. xlvi. 1, Jer. i. 2, u Jer. xxi. 14, x 3, Sam. xviii. 4, Is. xxi. 21, y Judg. xvi. 18, 2 Sam. xiv. 25, z Heb. *the sight of her eyes*, Gen. iii. 6, vi. 2, xxxix. 7, 2 Sam. xi. 2, Job xxxi. 1, Ps. cxix. 37, Prov. vi. 25, xxiii. 33, Matt. v. 28, z 40, 41, xvi. 17, 29, 2 Pet. ii. 14, § Heb. *children of Babel*, Gen. x. 10, xi. 9.

a 22, 28, xvi. 37, 2 Sam. xiii. 15, † Heb. *loosed, or, disjoined*, b xvi. 6, xxi. 24, Is. iii. 9, Jer. viii. 12, Hos. vii. 38, c Deut. xxxii. 19, Ps. lxxviii. 59, cvi. 40, Jer. vi. 8, xlii. 8, xv. 1, Lam. ii. 7, Hos. ii. 2, Am. vi. 8, Zech. d 14, xvi. 25, 29, 51, Am. iv. 4, e 3, 8, 21, xvi. 22, x 7, f xvi. 26, xvii. 15, g 9, 28, xvi. 37, Is. x. 5, 6, xxxix. 34, Hab. i. 6—10, Rev. xvii. 16, h 17, i Jer. vi. 22, 23, xli. 9—12, k xli. 19, &c. 2 Kings xxiv. 14 —17, xxv. 1—3, l 2 Kings xxiv. 2, Job i. 17, Is. xlii. 13, Acts vii. 4, m Jer. i. 21, n Gen. ii. 14, xxv. 18, Ezra vi. 22, o 6, 12, p xvi. 10, * Jer. xlii. 3, Nah. ii. 3, 4, iii. 2, 3, q 45, xvi. 38, xdi. 23, 2 Sam. xxiv. 14, Jer. xxxix. 6, 6, r v. 13, viii. xvi. 38, 42, Ex. xxxiv. 14, Deut. xxxiv. 20, xxviii. 21, 22, Prov. vi. 34, Cant. vii. 6, Zeph. i. 18, s 47, Hos. ii. 4, 5, t xv. 6, 7, xx. 47, 48, xxii. 19—22, Rev. xviii. 8, u 39, xvi. 16, 37, 39, xlii. 22, Hos. ii. 3, 9, 10, Rev. xvii. 16, xviii. 14—17, s Heb. *instrum. ments of thy decking*, Is. iii. 17—24, 1 Pet. iii. 3, 4, x xvi. 41, xlii. 15, Is. xxxiv. 9, Mic. v. 10—14, Zech. xiii. 2, y 3, 19.

of love, and they defiled her with their whoredom, and she was polluted with them, ^{and her mind was} alienated from them.

18 So she ^{discovered} her whoredoms, and discovered her nakedness: then ^{my mind was alienated from} her, like as my mind was alienated from her sister.

19 Yet she ^{multiplied} her whoredoms, ^{in calling} to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their ^{paramours}, whose flesh *is as the flesh of asses*, and whose issue *is like the issue of horses*.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God; Behold, ^{I will raise up} thy lovers against thee, ^{from whom thy mind is alienated}, and I will bring them against thee on every side.

23 The ^{Babylonians}, and all ^{the} Chaldeans, ^{Mekod}, and Shoa, and Koa, *and* all ^{the} Assyrians with them: all of them ^{desirable} young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee ^{with} chariots, waggons, and wheels, and with an assembly of people, *which shall set against thee* buckler, and shield, and helmet round about: and ^{I will set} judgment before them, and they shall judge thee according to their judgments.

25 And ^{I will set} my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: ^{they shall take} thy sons and thy daughters; and ^{thy residue shall be devoured} by the fire.

26 They shall also ^{strip} thee out of thy clothes, and take away thy ^{fair} jewels.

27 Thus ^{will} I make thy lewdness to cease from thee, ^{and thy whoredom} brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

the kingdom of Judah and the city of Jerusalem, signifies, "*My tent in her*;" and implies that the worship established in Judah was from God, and that his temple was indeed at Jerusalem: for the profanation of it was the grand aggravation of the sins of the Jews. Both these sisters belonged to the Lord: they were solemnly espoused to him at mount Sinai, and bare sons and daughters to him; that is, children of God, true believers were raised up among them: and had they continued faithful to him, the whoredoms of their youth in Egypt would not have been mentioned against them.

V. 5—10. The kingdom of Israel not only revolted from the family of David, but apostatized from God, whose people they were by the most solemn engagements. In addition to their former gross idolatries, in worshipping he golden calves and Baal; in the latter times of their nation they connected themselves with the Assyrians, who became their neighbours by conquering the Syrians. They then became dotingly fond of their idols: being captivated by the comely persons and splendid appearance of the Assyrian captains and horsemen; and thinking every thing desirable, which tended to connect them with these new idolatrous allies. Thus they defiled themselves with their idols: and, at the same time they retained the idolatries, which they had first learned in Egypt. Wherefore the Lord at length punished them by the kings of Assyria, who turned against them, entirely spoiled their country, and slaughtered, enslaved, impoverished, and dispersed the inhabitants. Thus they executed judgment upon Samaria and Israel, and Aholah became *famous* or *a name* for her crimes and her calamities. The expression means *celebrated*, whether in an honourable or a dishonourable manner; either famous or infamous.—'She had been formerly renowned among the heathen for her beauty; (xvi. 14,) so now she was every where talked of as a remarkable instance of God's vengeance, and set forth as an example to other cities and nations, to deter them from the like abominations.' (Lowth.) (Marg. Ref.)

V. 11—21. All the time that the kingdom of Israel was ripening for judgments, and even after it was ruined, Judah was growing more and more corrupt, and devoted to idols: and in the reign of Ahaz, afterwards in that of Manasseh and Amon, and at last after the death of Josiah, the Jews were more mad upon their idols than the Israelites had been; so that the efforts of their pious princes to reform them only tended to shew the inveteracy of the disease, which increased amidst the most powerful remedies used to abate it. They

too connected themselves with the Assyrians, and were enamoured of them and their idols; and then with the Chaldeans, and followed their idols; still retaining also their attachment to the Egyptians and their idols. Thus they were like those abandoned women, who have cast off all regard to decency, duty, or consequences; and are given up in the most infatuated manner to their unbridled inordinate passions, and are ready to prostitute themselves to every man they see: and their conduct was represented by these allusions, to shew how loathsome and hateful idolatry is in the sight of God. But after a short time they were as much alienated from the Chaldeans, as they had been attached to them; (as is frequently the case between bad women and their paramours;) and this made way for their tempters to become their executioners. For though they were alienated from the Chaldeans, they continued to provoke the Lord by their vile idolatries and heathen alliances, especially with the Egyptians; so that he was at length entirely alienated from them. (Marg. Ref.)

V. 24. *I will set, &c.* The Lord employed the Chaldeans to execute his judgments on the Jews; and they intended to judge and condemn them, for violating the solemn treaties, and rebelling against them. (Marg. Ref.)

V. 25. *Nose, &c.* This refers to the severe vengeance, which enraged jealous husbands sometimes took on their adulterous wives; or to the ignominious and terrible punishment, that was publicly inflicted on them: and it implied that God would employ the Chaldeans to destroy the king, princes, priests, and prophets of Judah; and, as it were, first to mutilate, and then put to death, this infamous adulteress with her whole family.

V. 27. 'These severe judgments shall effectually deter thee from idolatry, and make thee abhor the least approaches to it.' (Lowth.) This prediction is frequently repeated; and the accomplishment of it has been most wonderful. It might have been expected, that a nation, ever prone to idolatry in a country where the worship of the true God was established and none else tolerated, would have readily conformed to the idolatrous usages of the nations, among whom they were scattered by the captivity, and so have been incorporated with them. Yet neither the authority, the frowns, the examples, or the favour of their conquerors or powerful neighbours; nor their own fears, hopes, interests, or predilection for the sensual jovial worship of idols, could prevail with them to run into gross idolatry, during the captivity, or afterwards! Nay, they were

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of *them* whom thou hatest, into the hand of *them* from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare, and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols;

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery; and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths:

Is. i. 15. Jer. vii. 6, 9. Hos. iv. 2. Mic. iii. 10. Luke xiii. 34. x. 4. xvi. 20, 21. 45. xx. 26, 31. Lev. xviii. 21. xx. 2-5. Deut. xli. 31. 2 Kings xvii. 17. xxi. 6. Jer. vii. 31. xxxii. 35. v. 17. 20. vii. 5-16. 2 Kings xxi. 4. 7. xxiii. 11, 12. z. xx. 13. 24. xxii. 8. Neh. xiii. 17, 18. Jer. xvii. 27.

instrumental to the proselyting of numbers of idolaters to the worship of JEHOVAH, in the countries where they were dispersed! And though, since their national rejection of Christ, the Jews have been as destitute even of the appearance of true religion, as can well be conceived; yet they have in general been preserved from gross idolatry, during almost eighteen hundred years! The fact itself is unparalleled in the history of mankind; but it must increase the astonishment of every reflecting person, who carefully compares it with these express predictions. (Marg. Ref.)

V. 28. 'The Chaldeans were thy lovers formerly; but since thou hast broken thy league with them, thy love is turned to hatred.—This shall prompt them to take a full revenge on thy perfidiousness.' (Lowth.)

V. 29, 30. (Marg. Ref.)

V. 31. (Marg. Ref.) 'I will execute the same vengeance against thee, and that with greater severity.'

V. 32. *It containeth, &c.* The judgments of God to be inflicted on the Jews would be very terrible, and of long continuance.

V. 34. *Pluck off, &c.* As one drunken, frantic, and in despair. (Marg. Ref.)

V. 36. (Note, xx. 4.)

V. 39. *Same day, &c.* After the people had burned their children in the fire to idols, they came with horrid presumption and hypocrisy into the sanctuary of God, and polluted it with their abominable sacrifices.

Lo, &c. 'The words may be expounded of their setting up idols, in the temple, and worshipping them there.' (Lowth.)

V. 40-42. The Jewish princes and nobles used every artifice to induce the heathen nations to enter into alliances with them; and bestowed pains to gain admission with them to their idolatrous worship, as harlots do to inveigle their lovers. And when their ambassadors came before them, besides other methods of making themselves appear alluring or considerable; they took care to be surrounded with luxurious and effeminate retainers; who welcomed the ambassadors of the idolatrous princes with loud acclamations.—'They sent into other countries, to have such as should teach the service of their idols.' The table, refers to the idolatrous sacrifices, and the feasts connected with them.—The word rendered Sabaeans may mean *drunkards*, (marg.);—and it is very probable, that the drunken and mad revels, which the worshippers of Bacchus made in honour of that filthy idol, adorned with chaplets and other decorations, and accompanied with music, songs, and dances of the most sensual kind, may here be referred to.

A.M. 3411.

B.C. 593.

z. 17, 22. xvi. 37. Jer. xxi. 7-10. xxiv. 8. xxiv. 20. a 25, 26, 46-47. Deut. xxviii. 47. —51. 8 Sam. xiii. 15. b 18. xvi. 36, 37. c 12-21. vi. 9. Ps. cvi. 28. Jer. iii. 18-20. xvi. 11, 12. xxii. 8, 9. d 7. 17. e 13. vii. 47-51. Jer. iii. 8-11. f 2 Kings xxi. 13. Jer. vii. 14, 15. Dan. ix. 12. g Ps. lx. 3. Is. li. 17. Jer. xxi. 15. —28. xviii. 26. Matt. xx. 22, 23. Rev. xvi. 19. xviii. 4, 5. xxv. 6. xvi. 2. xxv. 15. xxxvi. 3. Deut. xxviii. 37. 1 Kings ix. 7. Ps. lxxix. Jer. xxv. 3. Lam. ii. 15, 16. Mic. vii. 8. i Jer. xxv. 27. Hab. ii. 16. k Is. li. 17. 22. l Ps. lxxv. m 3. 8. Rev. xviii. 7. n xxii. 12. Is. xvii. 10. Jer. ii. 32. iii. 21. xiii. 27. xxiii. 33. Hos. viii. 14. xiii. 6. Rom. i. 28. o 1 Kings xiv. 9. Neh. ix. 26. p 45-49. vi. 4. xlv. 10. Lev. xiv. 15. Num. xiv. 34. xviii. 22. q xx. 4. xxii. 2. Jer. i. 10. 1 Cor. vi. 2, 3. t Or, plead for. Jer. xli. 14. xiv. 19. s 4. s xvi. 2. Is. lviii. 1. Hos. ii. 2. Mic. iii. 6-11. Matt. xxiii. 14-35. Luke xi. 39. —52. Acts vi. 51-53. t 5. xvi. 32. Hos. i. 2. iii. 1. u 39. 45. xvi. 36. 38. xxii. 2-4. Ps. 6-9. 2 Kings xiv. 4. Ps. cvi. 37, 38.

a Is. iii. 9. Jer. vii. 8-11. xi. 16. Mic. iii. 11. John xviii. 28. b 38. xlv. 7. c 16. Is. lvii. 9. d Ruth iii. 3. Esth. iii. 12. e 2 Kings ix. 30. f xvi. 13-16. Prov. vii. 10. Is. iii. 18-23. g Heb. Honourable. Esth. i. 6. Prov. vii. 16, 17. Is. lvii. 7. Am. ii. 8. vi. 4. g xlv. 16. Is. xvi. 11. Mal. i. 7. h xvi. 18, 19. Jer. xlv. 17. Hos. ii. 8, 9. i Ex. xxxii. 6, 18. 19. Hos. xiii. 6. Am. vi. 1-6. j Heb. multitude of men. k Job i. 15. Joel ii. 5. * Or, drunkards. l xvi. 11, 12. Rev. xii. 3. m Ezra ix. 7. Ps. cvi. Jer. xii. 23. Dan. ix. 16. n Heb. her whoredoms. o 3. 9-13. o 38. xliii. 3. Jer. v. 1. H. vi. 5. Zech. i. 6. p 37-39. xvi. 38. —43. Lev. xx. 10. xxi. 9. Deut. xxii. 21-24. John viii. 7. q 37. r 22-26. xvi. 40. Jer. xxv. 9. s Heb. for a removing and spoil. Jer. xlv. 4. xxiv. 9. xxxiv. 17. Margins. s 25. 29. ix. 6. xvi. 41. Jer. xxxii. 4, 5. s Or, single them out. xxiv. 6. t xxv. 21. 2 Chr. xxxv. 17-19. u Deut. xlii. 16. Jer. xxxix. 8. lii. 13. x 27. vi. 6. xxii. 5. v 15. xvi. 41. Deut. xlii. 11. Is. xxvi. 9. 1 Cor. x. 6-11. 2 Pet. ii. 6. z vii. 4. 9. ix. 10. xi. 21. Is. lix. 18. a 35. b vi. 7. xx. 38. 42. 44. xxv. 5. Ps. ix. 16.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments,

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabaeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot; so went they in unto Aholah and unto Aholibah, the lewd women.

45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood: because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and despatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

V. 43, 44. The Lord repeatedly warned the Jews not to enter into alliances with idolaters, nor to join their idolatries; but though they were, grown hoary in these practices, and had suffered so much by them, that it might have been hoped they would have been weary of them, yet they were as eager after them as ever!

V. 45. *Righteous, &c.* As upright magistrates used to condemn and execute judgment on adulteresses and murderers; so did the prophets in the name of God denounce sentence against Jerusalem and Samaria: and even the heathen princes, who executed the sentence, were more righteous than the apostate sufferers. (Marg. Ref.)

V. 49. *Bear, &c.* 'Ye shall bear the punishment due to your idolatry. To bear sin or iniquity, is a noted expression in Scripture, signifying the undergoing of the punishment due to it.' (Lowth.)—This observation is of great importance, in respect of our Lord's sufferings, and the sense in which he "bare our sins in his own body on the tree."

PRACTICAL OBSERVATIONS.

They who first draw others into wickedness will have a dreadful account to render; for when the fence of modesty, fear, and conscience are broken down, and habits of sinful indulgence are contracted, it is very difficult to reclaim the offenders.—Bad customs and connections so pollute the memory, the imagination, and the affections, and so weaken the authority of reason and conscience over the inferior inclinations; that, even after apparent reformation, the offenders are very prone to relapse into their former practices. Every object tends to bring them to remembrance, associated with the idea of pleasure, and separated from the recollection of the painful consequences: and thus they are again tempted to return to them. When sinful imaginations are indulged, and former scenes of vice reviewed with delight; there can be no true repentance or change of heart: for, true penitents reflect with loathing and remorse on the iniquities of their former years.—Whilst our ears and minds are wounded with the mention of the practices of those who work all uncleanness with greediness; we are not generally aware, that these abominations have in them less turpitude, than our ingratitude to and enmity against God, except as they partake of that criminality in common with more decent transgressions.—If we would not be polluted with wickedness, we must avert our eyes from it, and close our senses against those objects which excite sinful thoughts and inclinations. So long as men are attracted with personal

CHAP. XXIV.

The prophet is informed of the day, when Nebuchadnezzar laid siege to Jerusalem. 1, 2. He is shewn the miseries of the Jews and the destruction of the city by the parable of a boiling pot, 3-14. He is forbidden to mourn for the sudden death of his wife; to denote, that the calamities of the people should exceed all expressions of sorrow, 15-24. When tidings were brought him of these events, his mouth would be opened, and he should be no more dumb, 25-27.

A GAIN in the 'ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

2 Son of man, ^bwrite thee the name of the day, ^ceven of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And ^dutter a parable unto ^ethe rebellious house, and say unto them, Thus saith the Lord God; ^f'Set on a pot, set it on, and also pour water into it.

4 Gather ^gthe pieces thereof into it, ^heven every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take ⁱthe choice of the flock, ^jand ^k'burn also the bones under it, ^land make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord God; ^m'Woe to the bloody city, ⁿto the pot whose scum is therein, and whose scum is not gone out of it: ^o'bring it out piece by piece; ^p'let no lot fall upon it.

7 For ^qher blood is in the midst of her: she set it upon the top of a rock; ^r'she poured it not upon the ground to cover it with dust;

accomplishments and external embellishments, and with the pomp and pride of life; they will always be tempted to prefer worldly connections, fashions, and maxims, to the worship and service of God, and the company of his people: and an intercourse with polished but irreligious nations always occasions an increase of vanity and iniquity.—That love, which is cemented by concurrence in sin, generally terminates in disgust, contempt, and enmity; and God commonly employs tempters to punish those who listen to them.—When sinners will not take warning by the punishment of others; they will be made warnings themselves, to teach men not to copy their crimes. Contempt, astonishment, desolation, rage, and despair, will be the portion of the cup of all who forget God, turn their backs on him, and refuse to return: but they, who are his people by profession, and by sacramental vows and engagements, and yet apostatize, will be punished most severely; and especially such as, after having done those abominable things which God hateth, venture to go into his sanctuary and profane his ordinances, to compromise for or cloak their crimes. If the grace of God do not change men's hearts, old age will not cure them of the love of sin: nay, the filthiness of the heart often seems to increase with the decays of nature; and worn out debauchees, like rotten wood, become more inflammable when ready to moulder into dust! How dreadful must it be for men to enter the eternal world in such a temper of soul, and with such vile affections!—Unrepented, unmortified, unpardoned sin must end in the destruction of body and soul, in time and to eternity: families, churches, and nations are ruined by it continually; and all righteous men and holy angels, yea, the whole assembled world, will applaud the sentence, which at the last day the Judge shall pronounce against the workers of iniquity.

NOTES.

CHAP. XXIV. V. 1, 2. The prophet resided many hundred miles from Jerusalem; yet on the very day when the siege of that city was formed, the Lord revealed it to him; and ordered him to make such a memorial of it, as would afterwards give authority to his word, that it was in truth the word of God. (*Marg. Ref.*)

V. 3-5. To represent to the rebellious Jews the certain event of the siege, the prophet was ordered to speak a parable to them. For the Lord gave repeated orders, (as in haste to be obeyed,) to set on a pot, and pour water into it. Into this they were directed to gather the pieces of an animal, or of several animals, the choice of the flock; especially the choice pieces and bones. This represented Jerusalem besieged by the Chaldeans: all ranks of men were gathered into it, by taking refuge within the walls, especially the nobles and princes; and thus they were retained in the city to their destruction.—And this parable; though they seem resolved not to take heed to what thou deliverest, either in plain words, or in figurative expressions.—*Burn also the bones, &c.* The bones of those who had been unjustly slain in the midst of the city, (xi. 6, 7;) whose blood cries for vengeance against it, and kindles God's anger like fire. (*Louth.*) (*Marg. Ref.*)

V. 6-8. Jerusalem, that bloody city. (*Marg. Ref.*) was the pot, and the wickedness committed in it the scum. The judgments of God upon the Jews caused this scum to arise, by exciting convictions, and discovering their crimes. Under these dispensations they should have put away their transgressions; as the scum, which arises by the heat of the fire, is taken off from the top of the pot. But they grew worse and worse; their sins remained unrepented and unpardoned, and therefore their miseries would continue and increase. All the besieged would endure lingering and dire calamities, till it came to the

A. M. 3411.

B. C. 583.

a 1. 2. viii. 1. xx. 1. xxvi. 1. xxxi. 1. 17. xxxi. 1. xxxii. 1. 17. xxxiii. 1. 21. 1. 2 Kings xxiv. 12. b 1s. viii. 1. xxx. 8. 9. Hab. ii. 2. 3. c 2 Kings xxv. 1. Jer. xxxix. 1. lli. 4. d xvii. 2. xix. 2. &c. xx. 49. Pa. lxxvii. 2. Mic. ii. 4. Mark xii. 12. Luke vii. 10. e ii. 3. 6. 8. iii. 9. xii. 25. xlvii. 12. Is. 2. 2. xxx. 1. 9. lxi. 10. Aets vii. 51. f 6. xi. 3. Jer. 1. 13. 14. g xxii. 19-22. Mic. iii. 2. 3. Matt. vii. 2. h xx. 47. xxxiv. 16. 17. 20. Jer. xxxix. 6. iii. 10. 11. 23-27. Rev. xix. 20. i 9. 10. * Or, heap. k 9. xi. 6. 7. xlii. 2. 3. 9. 12. 27. xlii. 37. 45. 2 Kings xxi. 16. xlv. 4. Mic. vi. 2. Nah. iii. 1. Matt. xxiii. 35. Rev. xi. 7. 8. xlvii. 6. xlviii. 24. i 11-13. Jer. vi. 29. m ix. 5. 6. xl. 7-9. 11. Josh. q 22. Nah. iii. 10. o 1 Kings xix. 19. Is. lli. 9. Jer. li. 34. vi. 15. p Lev. xvii. 13. Deut. xii. 16. 24. Job xvi. 18. Is. xxvi. 21.

q v. 13. viii. 17. 18. xxii. 30. 31. Deut. xxxii. 21. 22. 2 Kings xxii. 17. 2 Chr. xxxiv. 25. xxxv. 16. 17. Jer. vii. 18-20. xv. 1-4. r xvi. 37. 38. xlvii. 45. Deut. xxxix. 23-29. Jer. xlii. 8. 9. 1 Cor. iv. 5. Rev. xvii. 1-6. xlviii. 6-10. 16-20. s Hab. ii. 12. Luke xiii. 34. 35. Rev. xiv. 20. xvi. 6. 19. t xxii. 19-22. 31. Is. xxx. 33. xxxi. 9. 2 Thes. i. 8. 2 Pet. iii. 7-12. Jude 7. Rev. xxi. 8. u Jer. xlii. 9. xxv. 1. Lam. i. 10. ii. 16. x Jer. xxi. 10. xxxii. 29. xxxvii. 10. xxxviii. 18. xxxix. 8. lli. 13. y xx. 38. xlii. 16. &c. xlvii. 26. 27. 47. 48. xxxii. 25. Is. i. 25. iv. 4. xlvii. 9. Mic. ii. 11-14. Zech. xlii. 1. 2. 8. 9. Mal. iv. 1. Matt. iii. 12. 1 Cor. iii. 12. 13. z Is. xlvii. 13. lvii. 9. 10. Jer. li. 13. ix. 5. Is. 14. 15. li. 58. 10. xii. 13. 15. 19. b 11. xlii. 36-48. 2 Cor. vii. 1. c xxii. 24. 2 Chr. xxxiv. 14-16. 14. Dan. ix. 13. 14. v 4-6. ix. 13-17. Jer. vi. 23-30. xxv. 3-7. xxxi. 18. Hos. vii. 1. 9-16. Am. vi. 6-12. Zeph. iii. 2. 7. Matt. xxii. 37. Luke xlii. 7-9. Rev. xlii. 11. d v. 13. viii. 18. xvi. 42. Rom. ii. 8. e Num. xxii. 19. 1 Sam. xv. 29. Pa. xxxiii. 9. Is. lv. 11. Jer. xlii. 20. Matt. 24. 49. Is. lli. 11. Jer. iv. 18. Matt. xvi. 27. Rom. ii. 6. 6.

8 That it might cause fury to come up to take vengeance; ^a'I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God; ^b'Woe to the bloody city; ^c'I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and ^d'spice it well, and let the bones be burned.

11 Then ^e'set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and ^f'that the filthiness of it may be molten in it, ^gthat the scum of it may be consumed.

12 She hath ^h'wearied herself with lies, and ⁱ'her great scum went not forth out of her: her scum shall be in the fire.

13 In ^jthy filthiness is lewdness: ^k'because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, ^l'till I have caused my fury to rest upon thee.

14 I ^m'the LORD have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; ⁿ'according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 ¶ Also the word of the LORD came unto me, saying,

a 6. 13. Gen. vi. 5-7. viii. 21. Is. i. 15. Jer. v. 3. xlv. 16. 17. 18. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. b 11. xlii. 36-48. 2 Cor. vii. 1. c xxii. 24. 2 Chr. xxxiv. 14-16. 14. Dan. ix. 13. 14. v 4-6. ix. 13-17. Jer. vi. 23-30. xxv. 3-7. xxxi. 18. Hos. vii. 1. 9-16. Am. vi. 6-12. Zeph. iii. 2. 7. Matt. xxii. 37. Luke xlii. 7-9. Rev. xlii. 11. d v. 13. viii. 18. xvi. 42. Rom. ii. 8. e Num. xxii. 19. 1 Sam. xv. 29. Pa. xxxiii. 9. Is. lv. 11. Jer. xlii. 20. Matt. 24. 49. Is. lli. 11. Jer. iv. 18. Matt. xvi. 27. Rom. ii. 6. 6.

turn of each to perish, or to fall into the hands of the besiegers: multitudes would die during the siege, by the sword, by famine and pestilence; no lot would fall upon them, which should be slain, and which spared, (*Marg. Ref.*;) but they would be involved in one common ruin; and all, who survived the siege, would either be slain, or enslaved by the conquerors, or driven as wretched exiles to wander and perish in other countries. For, the guilt of Jerusalem's murders and other iniquities, remained in the midst of her. Indeed the murderers had avowed their crimes: the blood shed by them was, as it were, set on the top of a rock, a conspicuous place, into which it would not sink, and where it could not be concealed; and they disdained even to cover it with dust, or to bestow the least pains to hide it.—The words allude to the command of the law, that they should cover the blood of any beast with dust: which was not only intended to prevent their eating of blood, but also to give men a sort of horror to the sight of blood. (*Louth.*) (*Note, Lev. xvii. 10-16.*) The Lord would therefore call up his hot displeasure, expose their wickedness to all the world, and make their punishment as notorious as their crimes had been.

V. 9-11. The great pile for fire represented the power, courage, violence, and indignation of the Chaldeans, which would exceedingly distress the Jews, and both prevent their escape and accelerate their ruin. The command to heap on wood, &c; denoted the commission given the besiegers to conduct the assault with increasing vigour, and to treat the Jews with marked severity: so that they would be wasted in the city like flesh in the boiling pot; and all their previous calamities would prepare them for a prey to the Chaldeans, as the meat is stewed, and seasoned for relishing food. For they in this manner glut their revenge, cruelty, and avarice, as if enjoying the pleasures of a feast; and they would pursue the poor remains of the people with unrelenting rage, as men burn the bones, when they have eaten the flesh from off them. But as the pot was still polluted with the scum, or rust of the metal, (with the relics of their idolatry and iniquity,) it must also be heated, burned, and even melted by the fire, till wholly purified: that is, Jerusalem would be entirely levelled with the ground, as nothing short of this could purify it from its abominations; and then afterwards it would be rebuilt, free from those defilements, a holy city as in former ages.

V. 12, 13. Jerusalem had wearied herself, (or wearied God,) with lies. At a great expense, and with much labour, she had followed after idols, which were lying vanities; she had sought the assistance of her heathen neighbours, who deceived her, and she had professed to worship JEHOVAH, when it was mere hypocrisy. As no reformation took place, the Lord would consume her iniquity by his fiery vengeance. Her idolatry was no occasional offence, the effect of peculiar circumstances of temptation: but it was the result of a violent depraved propensity; an enmity to God and his holy worship; and a strong attachment to the sensual rites and worshippers of abominable idols: as the unfaithfulness of an adulterous wife is proved to arise from a rooted licentiousness of heart, when she grows more dissolute amidst all means used to reclaim her. The Lord had used various methods to cure the Jews of idolatry, by reforming kings, holy prophets, and awful judgments; but they still continued obstinately attached to idols: they would therefore at length be given up to ruin; and nothing further would be done for their reformation, till the Lord had caused his fury to rest upon them. (*Note, Hos. iv. 16-19.*)

V. 14. (*Marg. Ref.*)

V. 16-18. This was the last message which the prophet carried to the captives, respecting the destruction of Jerusalem and the temple; and it was introduced

16 Son of man, behold, I take away from thee ^hthe desire of thine eyes ⁱwith a stroke: ^kyet neither shalt thou mourn nor weep, neither shall ^lthy tears ^mrun down.

17 ⁿForbear to cry, ^omake no mourning for the dead, ^pbind the tire of thine head upon thee, and ^qput on thy shoes upon thy feet, and ^rcover not ^sthy ^tlips, and ^ueat not the bread of men.

18 So I spake unto the people in the morning: ^vand at even my wife died; and I did in the morning, as I was commanded.

19 And the people said unto me, ^wWilt thou not tell us what these ^xthings are to us, that thou doest so?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the LORD God; Behold, ^yI will profane my sanctuary, ^zthe excellency of your ^{aa}strength, ^{ab}the desire of your eyes, and ^{ac}that which your soul pitieth; and ^{ad}your sons and your daughters whom ye have left shall fall by the sword.

u Ps. xvi. 6, cv. 4. cxviii. 8. x 16. Ps. xxvii. 4. lxxiv. 1. y xxiii. 25, 47. Jer. vi. 11. ix. 21. xvi. 3, 4.

M.A. 3411.

B.C. 593.

h 18. 21. 25. Prov. v. 19. Cant. vii. 10. i Job xxxv. 18. k 21—24. Lev. x. 3. 8. Jer. xxii. 10. 18. l 1 Thes. iv. 13. m 1 Jer. ix. 1. 18. xii. 17. Lam. ii. 18. n Heb. Be silent. Ps. xxxv. 7. Marg. xxxix. 9. Am. viii. 3. Hab. ii. 20. o 1 Jer. xvi. 4—7. p 23. Lev. x. 6. xxi. 10. q 2 Sam. xv. 30. p 22. Lev. xiii. 45. Mic. iii. 7. r Heb. upper lip, and so. 2. q Hos. ix. 4. r 1 Cor. vii. 29. 30. s xii. 9. xvii. 12. xx. 49. xxi. 7. xxviii. 18. Mal. iii. 7, 8, 13. t vii. 20—22. ix. 7. Ps. lxxv. 7. jxxix. 1. Is. lxxv. 11. Jer. vii. 14. Lam. i. 10. ii. 6, 7. Dan. xi. 31. Acts vi. 13, 14.

s Heb. the pity of your soul.

z 16, 17. Job xxvii. 15. Ps. lxxviii. 64. Jer. xvi. 4—7. xlvii. 3. Am. vi. 9. a iv. 17. xxxiii. 10. Lev. xxvi. 39. b Is. lix. 11. c Is. x. xii. 6. 11. Is. viii. 18. xx. 3. 405. l. 2. 8. c. iii. 1—4. Luke xi. 29, 30. d 1 Sam. x. 2—7. Jer. xvii. 15. Luke xli. 13. John xiii. 19. xiv. 29. xvi. 4. e vi. 7. vii. 9. 27. xvii. 24. xxv. 5. 7. 11. 14. 17. f 21. Ps. xlviii. 2. 1. 2. xxii. 1—9. Jer. vii. 4. g Heb. the lifting up of their snout. h Deut. xxviii. 32. Jer. xi. 22. lxxviii. 21. i 1 Sam. iv. 12—15. Job. 15—19. j iii. 26, 27. xxix. 21. xxxiii. 22. Ex. vi. 11, 12. Ps. ii. 15. Luke xxi. 15. Eph. vi. 19. k 24.

22 And ^{ye} shall do as I have done; ye shall not cover ^{your} lips, nor eat the bread of men.

23 And your tires ^{shall be} upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; ^{but ye shall pine away} for your iniquities, ^{and} mourn one toward another.

24 Thus ^{Ezekiel} is unto you ^asign: according to all that he hath done shall ye do; and ^{when} this cometh, ^{ye shall know} that I ^{am} the Lord God.

25 ¶ Also, thou son of man, ^{shall it not be} in the day when I take from them ^{their} strength, the joy of their glory, the desire of their eyes, and that ^{where-} upon they set their minds, ^{their} sons and their daughters,

26 That ^{he} that escapeth in that day shall come unto thee, to cause ^{thee} to hear it with ^{thine} ears?

27 In that day ^{shall} thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and ^{thou} shalt be a sign unto them; and they shall know that I ^{am} the LORD.

by a very afflictive dispensation to himself. The Lord informed him previously that he would "take away the desire of his eyes with a stroke;" that is, his wife, whom he greatly loved, and whom we may suppose to have been in every respect worthy of his endeared affection, and a great comfort to him amidst his heavy trials: yet the Lord would take her from him by a sudden stroke, without any intervening sickness, which would aggravate the pain of this great affliction. Yet he was commanded to avoid every outward expression of sorrow: he was not allowed to shed tears, or to make any outcry, or to use any of the customary tokens of mourning: he was required to wear his turban, or bonnet, and his shoes, as usual; and not to cover his lips, the sign of silent distress. He was not allowed to eat the bread which was commonly sent on such occasions to the mourners by their friends, as supposing their minds too full of perturbation to make provision for themselves; and perhaps consisting of such things as were deemed to correspond with their afflicted state, or suited to minister to their comfort. Accordingly, by the grace of God, he was enabled to acquiesce in the Divine will, in this trying dispensation; and after having received this distressing information, he went to speak to the people, and to notify to them the affliction that was coming upon him, and the manner in which he was ordered to behave under it. For at even his wife died, and the next morning he was enabled openly to conform his conduct to the Divine command, though it would probably expose him to the censure of being insensible, and devoid of tender affections.

V. 19—24. Some of the people would enquire the prophet's meaning, in derision or censoriousness; but others would suppose that he thus intended to fix their attention on his instructions: and their enquiry gave him an opportunity of delivering the message of God to them. He had determined to profane his temple, which had been the chief defence, distinction, and honour of their nation; and which the idolatrous Jews still presumed upon as their safeguard, and gloried in as their pride: nor could they bear to hear or think that it would ever be destroyed by the heathen. At the same time, the remainder of their children, the objects of their tenderest affection and compassion, would be slain before their eyes. And then they would imitate the prophet, when he had been bereaved of his most valued earthly comfort: they would not shew any of the ordinary tokens of sorrow; either, lest they should give umbrage to the haughty victors; or because their troubles came upon them in such quick succession, that they had not space for lamenting each of them; or because their personal sorrows were swallowed up in the calamities of the nation; or the multitudes, who had cause to lament, would render particular instances of affliction less noticed; or, in short, their griefs would be too big for utterance. So that in sullen and stubborn desperation, without even the relief of freely giving vent to their sorrows, they would pine away in unrepented and unpardoned iniquities, or only fretfully complain and repine one to another in private.—Though this was addressed to the captives, yet it related to the general concerns of the nation. For the prophet suffered this heavy affliction, in this composed manner, to be a sign unto them of their approaching condition and conduct; when they would know the power, truth, and justice of the Lord, by the accomplishment of these terrible predictions.

V. 25—27. When the city and temple should be destroyed, all the nobles and valiant men, that were the strength, confidence, boast, and rejoicing of the Jews, should be cut off; and their valuable treasures and still more valued children, torn from them: the Lord would send one of those who had escaped the sword, to inform the prophet. Then his mouth would be again opened to speak with him that brought the tidings, concerning the affairs of the nation; and the people would perceive by the event that he had been a sign unto them, to make them know and fear the Lord. In the mean time he would be dumb, as to the Jews, and would not deliver any prophecies to them, during the continuance of the siege; though employed to deliver several predictions concerning the neighbouring nations. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1—14. The times before appointed, for the condign punishment of ungodly men, may *seem* to approach slowly, but they will certainly and speedily

arrive. In the mean while it behoves the ministers of God to use every method of exciting the attention and awakening the consciences, of the careless and obstinate, to a sense of their guilt and danger.—The refugees, to which impatient rebels flee for safety, and are often the occasions or the scenes of their destruction.—Men weary themselves far more in the pursuit of lying vanities, either in wickedness, or hypocrisy, or superstition, than they need to do, in seeking happiness and salvation in the service of God, and in the method of the gospel.—Some sinners are longer spared than others: but unless they repent and be converted, they will all perish, without respect to rank, abilities, or reputation.—The wrath of God is sufficient to convert any place into a hell, for the torment of his obstinate enemies: even as his favour and consolations can change a dungeon into a heaven, for the benefit of his suffering servants.—They, who are shameless in their crimes, shall be rendered infamous in their punishment; and all the innocent blood, which ambitious warriors, cruel tyrants, oppressors, or persecutors have gloried in shedding, shall soon be required at their hands.—When the instructions of God's word and the chastenings of his rod, leave men hardened in impenitence, he often condemns them "to continue filthy still;" and their filthiness will then no more be purged, till he hath caused his fury to rest upon them to their final destruction. However infidels may despise the denunciations of God's word, he will certainly accomplish them, and not go back, nor spare, nor repent; but will judge sinners according to their ways and their doings.

V. 15—27. Marriage is honourable in all, not excepting either priests or prophets, or the most eminent servants of God; and an amiable and pious wife is justly valued and rejoiced in, as one of the chief of created comforts. Yet this honourable and endeared affection must be subordinated to the love, and submitted to the will, of God. The faith which influenced Abraham to sacrifice his beloved Isaac, will cause us to submit patiently, should the Lord take away the desire of our eyes by a sudden stroke: for he hath a right to recall every loan, and is able to make up every loss to us. We cannot expect to retain very long our most valued earthly comforts; and should continually be seeking for grace, to enable us properly to bear such separating strokes: yet are we sure that our sovereign God will not take our relatives from us, without some wise and good reason. But should he see it conducive to his own glory, to our good, or the good of our brethren, to make us examples of suffering affliction and of patience; if our hearts be in a proper frame, we shall say "Thy will be done;" and shall find his grace sufficient for us. Nature must indeed feel exquisitely: but Christians should be careful not to sorrow as men without hope, or to copy the vehement language and expressions of grief, that are in use among those who know not God; and ministers especially should always endeavour so to moderate their passions on trying occasions, that they may be instructive examples to the numbers who have their eyes upon them. They must not deviate from their duty to follow the fashions of a vain world: nor is it expedient to omit their work on account of personal troubles; for it hath often been observed, that their words on such occasion have proved peculiarly useful to the hearers.—Every dispensation of Providence, and every action of the eminent servants of God, should lead us to enquire what we may learn from them; and it is very desirable, that the conduct of ministers should excite the people to hear the word of God from them. His ordinances, and the welfare of his church, should be dearer to our hearts than our nearest relatives: for they are the excellency of the strength, and the most honourable and joyful distinction of every nation, that truly values them. But when men abuse and pollute divine institutions by their crimes; and yet confide in the outward form, as entitling them to acceptance and protection; the Lord will take away these privileges, or pour contempt upon them. Yet after all the scriptural examples of this truth, men still continue to confide the glory in externals, who yet hate the power of godliness!—But if the case of sinners, under great temporal calamities, who remain unhumiliated and desperate, and pine away in their iniquities, be very dreadful: what will be the case of those, "whose worm never dieth, and whose fire is not quenched?" Blessed be God, we need not thus pine away in any of our present afflictions: for should all comforts fail, and all sorrows combine against us; yet the broken

CHAP. XXV.

Prophecies against Ammon, 1-7; Moab and Edom, 8-14; and Philistia, 15-17.

THE word of the LORD came again unto me, saying,

2 Son of man, ^aset thy face against ^bthe Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God: Thus saith the Lord God, Because ^cthou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore, I will deliver thee to the ^dmen of the east for a possession; and they shall set their palaces in thee, and make their dwellings in thee: ^ethey shall eat thy fruit, and they shall drink thy milk.

5 And I will make ^fRabbah ^ga stable for camels, and the Ammonites a couching-place for flocks: ^hand ye shall know that I *am* the LORD.

6 For thus saith the Lord God; Because ⁱthou hast clapped ^jthine hands, and ^kstamped with the feet, and ^lrejoiced in ^mheart with all thy despite against the land of Israel;

7 Behold, therefore, ⁿI will stretch out mine hand upon thee, ^oand will deliver thee for ^pa spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord God; Because that ^qMoab and ^rSeir do say, Behold, ^sthe house of Judah is like unto all the heathen:

9 Therefore, behold, I will open ^tthe side of Moab p 12-14. xxxv. Deut. ii. 5. Is. xxxiv. lxiii. 1-6. Jer. xxvii. 3. xlix. 7-23. Am. ii. 11, 12. Ob. 1, &c. q Is. x. 9-11. xxxv. 18-20. * Or, shoulder.

heart and the mourner's prayer are always accepted before our God. Mourning before him, confessing our sins, and seeking his help and grace; we need not despond, and shall not be left comfortless, in any situation during life, or in the approaching agonies of death.

NOTES.

CHAP. XXV. V. 2. 'Look thou towards the coast of the Ammonites, and in this posture do thou prophesy against them.' (Bp. Hall.) (Marg. Ref.)

V. 3-7. The enmity of the Ammonites, Moabites, and Edomites against the Jews, seem to have originated from ancient competitions, and from covetous desires of their possessions; but it was augmented by their hatred of God and of his worship. They therefore rejoiced over the profanation and destruction of the temple, as well as over the miseries of the people and the desolation of the land; and they expressed their insulting triumph in the most indecent manner; as if they meant to encourage the Chaldeans in the work of carnage and destruction. The Lord therefore reminded them, (for it is probable, that these predictions would be sent to them or heard of by them;) that he was about to deliver them also into the hands of their enemies to be destroyed.—It is likely, that Nebuchadnezzar subjugated the Ammonites some time after the destruction of Jerusalem: that the Arabians, and other nations to the east of Judah, took possession of their cities, and enjoyed the fruit of their land; and that they made Rabbah their head-quarters, and there kept their camels and folded their flocks, of which they possessed vast multitudes.—The Ammonites have long since perished from being a distinct nation; and the performance of these predictions was suited to convince the survivors, that JEHOVAH was indeed the only living and true God.—'By the men of the east may be meant the Chaldeans. Ammon is reckoned among the countries which God foretold, by Jeremiah, should be delivered into the hands of the king of Babylon.' (Louth.) (Marg. Ref.)

V. 8. Judah had been distinguished from other nations, by the peculiar protection of JEHOVAH, as well as by the temple, and the worship there performed; but their idolatries had rendered them like the nations: and their calamities terminating in the destruction of their city and temple, seemed to indicate, that the Lord either could not or would not protect them any longer. Thus they appeared to be made like to the heathen; and Moab and Edom were greatly rejoiced at it.

V. 9. 'I will make a passage for his enemies to invade his frontier-cities, and from thence to possess themselves of the best of his country.' (Louth.)

V. 10, 11. 'To the sons of the east, with the sons of Ammon, I have even given it for a possession; in order that the sons of Ammon may no longer be remembered among the nations. And I will,' &c.—The ruin of Moab would deprive the Ammonites of every resource, and be one means of their sinking

A. M. 3414.

B. C. 590.

r Josh. xiii. 20.
s Num. xxiii. 37.
38. Josh. xiii.
17, 19. Jer. xiii.
22.

t 4.

† Or, against the children of Ammon. 2-7.

u xxi. 32. Ps.

lxxxiii. 3-6. Is.

xxiii. 16.

x 17. v. 8. 10. 15.

xi. 9. xvi. 41.

xxix. 2. Ps.

ix. 16. cxlix. 7.

Jer. ix. 25. 26.

z 5. xxxv. 15.

a 8. xxxv. 2 Chr.

xxviii. 17. Ps.

cxviii. 7. Jer.

xliv. 7. &c.

z Heb. revenging

revenge.

Gen. xxvii. 41.

42. 2 Sam. viii.

17. Am. i. 11.

12. Ob. 10-16.

b 7. 16. Is. xxxiv.

lxiii. 1-6. Lam.

iv. 21, 22. Mal.

i. 3, 4.

c xiv. 8. 13. 17.

19-21. xlv. 8.

Gen. vi. 7. Jer.

vii. 20.

d Gen. xxxvi. 11.

Jer. xlix. 7. 20.

Ob. 9. Hab. iii.

3.

e Or, shall fall by

the sword unto

Dedan. Jer.

xxv. 23. xlix. 8.

e Gen. xxvii. 28.

Is. xl. 14. lxiii.

1, &c. Jer. xlii.

2.

f Deut. xxiii. 35.

Ps. lxxiii. 10.

11. Nah. i. 2-4.

Heb. x. 30. 31.

Rev. vi. 16, 17.

g 6. 12. Is. xiv.

28-31. Jer. xxv.

20. xlvii. Joel

iii. 4. Am. i. 6

-8. Zeph. ii. 4

7. Zech. ix.

5-8.

h 2 Chr. xxxviii.

18. Ps. lxxxiii.

7. Is. ix. 12.

i Judg. xvi. 1 Sam. iv-vi. xiii. xiv. xlvii. xxxi. 2 Sam. viii. 1 Chr. vii. 21.

|| Or, with perpetual hatred. k 13. 15. l 1 Sam. xxx. 14. 2 Sam. xv. 18. Zeph. ii. 5.

Cherethims. * Or, haven of the sea. m 11. v. 15. † Heb. vengeance. n 5. 11. 14.

vi. 7. Ps. ix. 16.

from the cities, from his cities which are on his frontiers, the glory of the country, ^aBeth-jeshimoth, ^bBaal-meon, and Kiriathaim,

10 Unto ^cthe men of the east ^dwith the Ammonites, and will give them in possession, that the Ammonites ^emay not be remembered among the nations.

11 And ^fI will execute judgments ^gupon Moab; ^hand they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord God; ⁱ'Because that Edom hath dealt against the house of Judah by ^jtaking vengeance, and hath greatly offended, and ^krevenged himself upon them;

13 Therefore thus saith the Lord God; ^l'I will also stretch out mine hand upon Edom, ^mand will cut off man and beast from it; and I will make it desolate from ⁿTeman; and they ^oof Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom ^pby the hand of my people Israel: and they shall do in Edom according to mine anger, and according to my fury; ^qand they shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God; ^r'Because the Philistines have ^sdealt by revenge, and have taken vengeance with a despiteful heart, ^tto destroy it ^ufor the old hatred;

16 Therefore thus saith the Lord God; Behold, ^v'I will stretch out mine hand upon the Philistines, and I will cut off the ^w'Cherethims, and destroy the remnant of the ^x'sea-coasts.

17 And ^y'I will execute great ^zvengeance upon them with furious rebukes; and ^a'they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

into neglect and oblivion. Thus both Ammon and Moab, who were nearly related, and generally supported each other, would be desolated together by the same powerful enemies.

V. 12. The Lord had given the peculiar blessing to Jacob, in preference to Esau; Jacob had grievously offended Esau by his conduct in that matter; and Esau's resentment had been transmitted to his posterity. The Israelites and Jews had also obtained many advantages over the Edomites; who watched their opportunity of taking vengeance for them, when the Jews were in distress, and especially when they were crushed by the power of the Chaldeans; but in so doing they highly offended the God of Israel, and brought his terrible vengeance upon themselves. (Marg. Ref.)

V. 14. By the hand, &c. Judas Maccabæus, and afterwards Hyrcanus, vanquished the Edomites, and at length reduced them entirely into subjection to the Jews: and thus that revengeful nation was made to know the vengeance of God, by the hand of his people Israel.

V. 15. The Philistines were a remnant of the old inhabitants of Canaan; and from the days of Joshua they had hated Israel, and had been for ages very formidable enemies; but having been at length reduced, they were not able to express their hatred, till the Jews were subdued by the Chaldeans; and then they assisted them to cut off the fugitives. (Marg. Ref.)

V. 16. Cherethims, &c. Either the Cherethims were a tribe of the ancient Canaanites, bordering on the Philistines; or this is merely another name, by which the Philistines were known. "The remnant" seems to mean the inhabitants of Ashdod, which had been almost destroyed. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

The hatred, which ungodly men bear to true religion, is so excessive, that they can rejoice in the desolations of the church and the calamities of her children, even when ruin impends over them from the same quarter!—Though God acts with perfect wisdom and justice, in permitting the profanation of his sanctuary, and the troubles of his professed worshippers, being influenced by abhorrence of their sins, and zeal for his own glory, yet their enemies are induced by far other motives, when they triumph and insult over them in such circumstances.—They, who rejoice at the calamities of their neighbours, out of avarice, ambition, resentment, or malignity, will be exposed to judgments for it: but they that rejoice with great delight in the afflictions of God's people, out of hatred to his truth and worship, may expect that he will stretch forth his hands against them, as his personal enemies. Gladly would such persons see the church entirely destroyed, and made, in character and circumstances, like the rest of the world: but, notwithstanding all her corruptions and afflictions, a vast difference still remains, and will continue to the end of the world, and to all eternity.—When rapacious men are about to

CHAP. XXVI.

The ruin of Tyre, for insulting over Jerusalem, is foretold, 1-6. The siege and taking of that city by Nebuchadnezzar, 7-14; and the consternation occasioned by its fall, 15-21.

AND it came to pass in ^{the} eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, because that ^bTyrus hath said against Jerusalem, ^cAha, she is broken ^{that was} the gates of the people; ^dshe is turned unto me: I shall be replenished, ^{now} she is laid waste.

3 Therefore thus the Lord God; Behold, ^eI am against thee, O Tyrus, and will cause ^fmany nations to come up against thee, ^gas the sea causeth his waves to come up.

4 And they shall ^hdestroy the walls of Tyrus, and break down her towers: ⁱI will also scrape her dust from her, ^jand make her like the top of a rock.

5 It shall be ^ka place for ^lthe spreading of nets in the midst of the sea: for I have spoken ^mit, saith the Lord God; ⁿand it shall become a spoil to the nations.

6 And ^oher daughters which are in the field shall be slain by the sword; ^pand they shall know that ^qI am the LORD.

7 ¶ For thus saith the Lord God; Behold, ^rI will bring upon Tyrus Nebuchadnezzar king of Babylon, ^sa king of kings, from the north, ^twith horses, and with chariots, and with horsemen, and companies, and much people.

Ezra vii. 12. Is. x. 8. Jer. lxx. 32. Dan. ii. 37, 38, 47. Hos. viii. 10. s 10, 11. xxiii. 23, 24. Jer. iv. 13. vi. 23. Nah. ii. 3, 4. iii. 2, 3.

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B.C. 590.

B.C. 589.
a 1. 2. viii. 1. xx.
b Jer. xxix. 29.
c Josh. xix. 29.
d Ps. lxxxiii. 7.
e Is. xlviii. 7.
f Jer. xxv. 22. xxvii.
g xlvii. 4. Joel
iii. 4. Am. i. 9.
h Zech. ix. 2.
i 3.
j e xxv. 2, 6. xxvii.
k Ps. xl. 15.
l Is. x. lxxxiii.
m 2-4.
n d Lam. i. 1. Acts
ii. 5-10.
o e xxv. 10. Jer.
xlix. 10.
p f v. 8. xxi. 3.
q xxviii. 22. Jer.
xxi. 13. i. 31.
r Nah. ii. 13.
s g Mic. iv. 11.
t Zech. xiv. 2.
u h xxvii. 26-32.
v 34. Ps. xciii. 3.
w d cviii. 25. Is. i.
x 30. Jer. vi. 23.
y li. 4. 42. Luke
xxi. 25.
z i 9. Is. xxviii. 11.
aa Jer. v. 10. Am.
i. 10. Zech. ix.
3, 4.
ab k 12. Lev. xiv. 41
-45.
ac l xxvi. 7, 8.
ad m 14. 19. xlviii.
ae n xxv. 7. xxix.
af 19.
ag o 8. xvi. 46. 48.
ah Jer. xlix. 2.
ai p xxv. 7. 11. 14.
aj 17.
ak q 3. xxviii. 7.
al xxix. 18-20.
am xxx. 10. 11.
an xxxi. 11. 12.
ao Jer. xxv. 9, 22.
ap xxvii. 3-6.
aq r xxvii. 14-16.
ar m 14. 19. xlviii.
as 23, 24. Jer.

t xxi. 22. 2 Sam.
xx. 15. Jer. lii.
4.
* Or, pour out
the engine of
the Jer. vi. 6.
xxii. 24. Mar-
gins.
u 2 Chr. xxvi. 15.
x 7. Jer. xlviii. 3.
y 15. xxvii. 28.
z Nah. ii. 3, 4.
aa J Josh. vi. 5. 20.
† Heb. accord-
ing to the enter-
ing of a city
broken up.
ab Is. v. 28. Jer.
li. 27. Hab. 8.
ac b 5. Matt. vi. 19.
ad 20.
ae c xxvii. 3-36. Is.
xxiii. 8. 11. 17.
ad Zech. ix. 3.
af 4. Rev. xviii. 11.
ag 13.
ah † Heb. houses of
thy desire. 2 Chr.
xxiii. 27. xxvii.
10. Is. xxvii. 12.
ai Jer. xxv. 34.
aj Dan. ii. 8. Hos.
xiii. 15. Am. v.
11. Nah. ii. 9.
ak Zech. vii. 14.
al Margins.

d xxviii. 13. Is.
xiv. 11. xxii. 2.
xxiii. 17. xxiv.
8, 9. Jer. vii. 34.
xvi. 9. xlv. 10.
Hos. ii. 11. Am.
vi. 4-7. Jam.
v. 1-5. Rev.
xxii. 22, 23.
e 4, 5. 12.
f Jer. xlii. 16.
g Job xli. 14. Mal.
i. 4.
h g v. 13. 15. 17. xvii.
21-24. xxi.
32. xxii. 14. xxx. 12. Num. xxiii. 19. Matt. xxiv. 36.

8 He shall slay with the sword thy daughters in the field; and he shall make a fort against thee, and ^{*}cast a mount against thee, and lift up the buckler against thee.

9 And he shall set ^uengines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of ^vthe abundance of his horses their dust shall cover thee: thy walls shall ^wshake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall ^xenter into thy gates, ^yas men enter into a city wherein is made a breach.

11 With ^zthe hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall ^{aa}make a spoil of thy riches, and make a prey of ^{ab}thy merchandise: and they shall break down thy walls, and destroy ^{ac}thy pleasant houses; and they shall lay thy stones, and thy timber, and thy dust in the midst of the water.

13 And I will cause ^{ad}the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee ^{ae}like the top of a rock: thou shalt be ^{af}a place to spread nets upon; ^{ag}thou shalt be built no more; ^{ah}for I the LORD have spoken ^{ai}it, saith the Lord God.

V. 9-11. (Marg. Ref.)

V. 12. *A spoil, &c.* Though the Tyrians had carried off their most valued treasures; so that Nebuchadnezzar, when he took the city after thirteen years' siege, was greatly disappointed as to the value of the plunder: yet there could not but be great quantities of spoil left in so rich a city. (Note, xxix. 17-20.)

V. 13. 'Great cities are full of all kind of gaiety and luxury: this shall be turned into a melancholy silence.' (Louth.) (Marg. Ref.)

V. 14. 'It has been commonly said, that when old Tyre was closely besieged, and was near falling into the hands of the enemy, that the Tyrians fled from thence; and built new Tyre on the island: but the learned Vitrings hath proved at large from good authorities; that new Tyre was founded several ages before, and was the station for ships.' (Bp. Newton.)—It was, however, the city on the continent which Nebuchadnezzar destroyed; and this was never rebuilt.—'He razed the whole to the ground, and slew all found therein.' After this it never recovered its former glory; not rising any higher, than to become a village by the name of Old Tyre.—'The city on the island became the Tyre, afterwards so famous by that name.' (Prideaux.)—At length Alexander the Great used the ruins of the city on the continent, to make a way across the narrow sea to the city on the island, when he besieged it; and this tended to render the site of old Tyre like the top of a rock: and then her stones were cast into the midst of the water, (12.) And in process of time the city on the island was also entirely desolated.

V. 15. *The isles, &c.* The countries of Europe bordering on the Mediterranean, which traded with Tyre; and where her colonies were established, seem here to be principally intended. They were greatly interested in her fate, which must have exceedingly affected their trade and prosperity; probably, they had much wealth in the hands of the Tyrian merchants, and in the warehouses of that city, when it was destroyed; and the fall of so prosperous a city, and the miseries endured by her inhabitants, were sufficient to make all others tremble for themselves, as well as mourn over her.

V. 16. (Marg. Ref.) The consternation, occasioned by the fall of Tyre, is described in language peculiarly impressive and affecting.

V. 17, 18. *Terror, &c.* Though the Tyrians never made extensive conquests by land; yet they claimed the sovereignty of the seas, and often made those who frequented them tremble, by their powerful fleets and superior skill in naval affairs: but they would at length cause them to tremble by their unexpected fall.

Departure. 'When thy people shall be carried captive.' (Louth.) Or, when they fled from the city, and emigrated to other countries.

V. 19. *Bring, &c.* The destruction of Tyre is here compared to a shipwreck. (Note, xxvii. 26-36.)

V. 20. Tyre would at length be so entirely destroyed, that her prosperity would no more be remembered, than men are when they have long been dead and buried. This would be at the time "when the LORD should set glory in the land of the living:" which may either mean, the display of his glory in the fulfilment of this prediction, or in the restoration of the Jews to their own land; or it may refer to the coming of Christ, and the establishment of the gospel.—Some make Tyre a type of Rome, the New-Testament Babylon, or antichrist; at whose destruction the LORD will set glory in the land of the living, by making his cause triumphant all over the earth. (Notes, Rev. xviii-xx.)

V. 21. 'These prophecies, like most others, were to receive their completion by degrees: Nebuchadnezzar destroyed the old city; and Alexander

seize upon the possessions of others, they often are deprived of their own: and such as disdain the afflicted will soon sink into contempt.—Vengeance belongeth unto God; they who without his commission revenge themselves, greatly offend, and will be made to know his vengeance: and they, who treasure up the old hatred, and watch for their opportunity of manifesting it, are "treasuring up for themselves wrath against the day of wrath, and the revelation of the righteous judgment of God."

NOTES.

CHAP. XXVI. V. 1. It is probable, that this was the first day of the first month of that year, in which Jerusalem was taken; though the month is not mentioned. (Marg. Ref.)

V. 2. The Tyrians seem not to have had any peculiar enmity against the Jewish religion or nation: but they were merchants, whose object it was to extend their commerce; and they supposed, that the ruin of Jerusalem would tend to their advantage; they hoped to draw to themselves the trade with those people, that had been used to frequent the gates of Jerusalem; and thus to be replenished, when she was laid waste. 'There was a great confluence of people to Jerusalem at the solemn feasts, as well of Jews as proselytes.—When Jerusalem was taken, the spoil of the city was carried,' to Tyre 'for sale; and probably many of the inhabitants, being made captives, were sold there for slaves,' a traffic the Tyrians dealt in very much.' (xxvii. 13. Joel iii. 2-6.) (Louth.)—Thus the wicked rejoice at their fall, by whom they may have any profit.'

V. 3-6. This chapter and the two following contain a very copious prophecy against Tyre, which was one of the most ancient cities in the world, and for many ages one of the most flourishing; being the centre of commerce betwixt the east and the west, and the grand emporium of the earth. Such predictions have generally been accomplished in a gradual manner: and whilst some more signal and near event was particularly foretold; they contained also expressions, which related to more remote futurity. It had been foretold by Isaiah, that Tyre, after having been destroyed by the Chaldeans, would at length recover her prosperity, and that the Tyrians would be converted to Christianity; (Notes, &c. Isaiah, xxiii.) The total and final ruin of that city could not be effected, till those prophecies had been fulfilled; yet that also was clearly predicted, and has accordingly been exactly accomplished. We may therefore interpret these verses as a summary prediction of those events which would take place, during a long succession of ages; and thus we at this day, possess a fuller demonstration, that Ezekiel wrote by divine inspiration, than his contemporaries had; for what man could have thought of so entire a destruction of such a flourishing city, as is here predicted, and has accordingly happened?—The Lord, being against Tyre, declared that he would cause many nations to come up against her. This may mean the Chaldean army, composed of troops from several nations: but it seems rather to intend the Chaldeans, Macedonians, and other nations, who successively weakened, and have at length totally desolated Tyre. These would bear down all before them, like an inundation of the sea: and not only destroy her walls and towers; but even reduce the ground, on which the city stood, to a bare and barren rock, a place for the spreading of nets, like some rocks found in the midst of the seas. The spoil and trade of Tyre would also be divided among many nations; and the dependent towns and villages, in the adjacent country, would fall before her by the sword of the conquerors. (Marg. Ref.)

15 ¶ Thus saith the Lord God to Tyrus; Shall not the isles ^hshake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then ^hall the princes of the sea shall ^hcome down from their thrones, and lay away their robes, and put off their brodered garments: they shall ^hclothe themselves with ^htrembling; they shall ^hsit upon the ground, ^hand shall ^htremble at ^hevery moment, and be astonished at thee.

17 And they shall ^htake up a lamentation for thee, and say to thee, ^hHow art thou destroyed ^hthat wast inhabited of ^hseafaring men, the renowned city which wast ^hstrong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now shall ^hthe isles tremble in the day of thy fall; yea, the isles that ^hare in the sea shall be troubled ^hat thy departure.

19 For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall ^hbring up the deep upon thee, and great waters shall cover thee;

20 When ^hI shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, ^hin places

r 15. xxvii. 28—30. s Is. xxiii. 5—7, 10—12. t 3. Is. viii. 7, 8. Dan. ix. 26, xi. 30. Is. lix. 10. Lam. iii. 6.

A.M. 3416.

B.C. 583.

u 18. xxvii. 28. 35. xxxi. 16. xxxii. 10. Is. ii. 19. Jer. xlix. 21. Heb. xii. 26, 27.

x xxvii. 29—35. xxxii. 21—32. Is. xiv. 9—13. xxxii. 1—8. Rev. xviii. 11—19. k Ex. xxxiii. 4, 5. Job ii. 12. Jonah iii. 6.

l vii. 18. Job viii. 22. Ps. xxxv. 26. cix. 18. 29. cxxxii. 18. 1 Pet. v. 5.

s Heb. tremblings. m Job ii. 13. Is. iii. 26. xlvii. 1. lli. 2. Lam. ii. 10.

n xxvii. 10. Ex. xv. 15. Dan. v. 6. Hos. xi. 10. 1 Rev. xviii. 15.

o xix. 1. 14. xxvii. 2. 32. xxviii. 12. s. c. xxxii. 2. 16. Jer. vi. 26. vii. 29. ix. 20. Mic. ii. 4.

p 2 Sam. i. 19. 25—27. Is. xiv. 12. Lam. i. 1. Joel i. 18. Ob. 5. Zeph. ii. 15. Rev. xviii. 9, 10. 16—19.

q Heb. the seas. r xxvii. 3, &c. xxviii. 2, &c. Josh. xix. 29. Is. xxiii. 4, 8.

s Heb. the seas. t 3. Is. viii. 7, 8. Dan. ix. 26, xi. 30. Ps. lxxxviii. 3—6.

u 18. xxvii. 28. 35. xxxi. 16. xxxii. 10. Is. ii. 19. Jer. xlix. 21. Heb. xii. 26, 27.

x xxvii. 29—35. xxxii. 21—32. Is. xiv. 9—13. xxxii. 1—8. Rev. xviii. 11—19.

y xxxviii. 25, 26. xxxix. 7. 25—29. Is. iv. 5. Zech. ii. 8. 2. xxxii. 28. 29. 32. Ps. xxvii. 13.

z Heb. terrors. 15. 16. xxvii. 36. xxviii. 19.

a 14. Ps. xxxvii. 36. Jer. li. 64. Rev. xviii. 21.

CH. XXVII.

a 32. xix. 1. xxvi. 17. xxviii. 12. xxxii. 2. Jer. vii. 29. ix. 10. 17—20. Am. v. 1. 16.

b 4. 25. xxvii. 17. xxviii. 2, 3. Is. xiii. 2. Is. xlii. 3. 8. 11. Rev. xviii. 3. 11—15. d. 4. 10. 11. xxviii. 12—17. Ps. l. 2. Is. xliii. 9.

* Heb. perfect of beauty. † Heb. heart. xxi. 5.

† Heb. built. e Deut. iii. 9. Cant. iv. 8. Shenir.

f 1 Kings v. 1. 6. Ps. xxi. 5. xlii. 12. civ. 16. Is. xiv. 8.

g Is. ii. 13. Zech. 12. 2.

S. O. They have made thy hatches of ivory well trodden. || Heb. daughter. h Gen. x. 4. Kittim. Num. xxiv. 24. Jer. ii. 10.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, ^htake up a lamentation for Tyrus;

3 And say unto Tyrus, ^hO thou that art situate at the entry of the sea, ^hwhich art ^ha merchant of the people for many isles, Thus saith the Lord God,

O Tyrus, thou hast said, ^hI am ^hof perfect beauty.

4 Thy borders ^hare in the ^hmidst of the seas; thy builders have perfected thy beauty.

5 They have ^hmade all thy ^hship-boards of fir-trees ^hof Senir: they have taken ^hcedars from Lebanon to make masts for thee.

6 Of ^hthe oaks of Bashan have they made thine oars; ^hthe ^hcompany of the Ashurites have made thy benches of ivory, ^hbrought out of ^hthe isles of Chittim.

THE rich and extensive commerce of Tyre, 1—25. Her dreadful and irrecoverable fall, 26—36.

desolate of old, with them that go down to the pit, that thou be not inhabited; ^hand I shall set glory ^hin the land of the living;

21 I will make thee ^ha terror, and thou ^hshalt be no more: ^hthough thou be sought for, yet shalt thou never be found again, saith the Lord God.

CHAP. XXVII.

The rich and extensive commerce of Tyre, 1—25. Her dreadful and irrecoverable fall, 26—36.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, ^htake up a lamentation for Tyrus;

3 And say unto Tyrus, ^hO thou that art situate at the entry of the sea, ^hwhich art ^ha merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, ^hI am ^hof perfect beauty.

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5 They have ^hmade all thy ^hship-boards of fir-trees ^hof Senir: they have taken ^hcedars from Lebanon to make masts for thee.

6 Of ^hthe oaks of Bashan have they made thine oars; ^hthe ^hcompany of the Ashurites have made thy benches of ivory, ^hbrought out of ^hthe isles of Chittim.

THE rich and extensive commerce of Tyre, 1—25. Her dreadful and irrecoverable fall, 26—36.

we should use redoubled diligence, to obtain and possess the full assurance of our citizenship in that city which hath unmoveable foundations, unalienable treasures, and joys increasing and eternal, and which no enemies can destroy.

All else is vanity and vexation: they, who now terrify others by their power, may soon astonish them by their fall; they, who have now the most established prosperity, will soon be as dead men, out of sight and forgotten; and the wicked will not only go down into the grave, but into the bottomless pit of destruction. But the glory of God, the preservation and prosperity of his church, and the everlasting salvation of his people, will be promoted by the destruction of all who oppose them.

NOTES.

CHAP. XXVII. V. 2. 'This alludes to the mournful ditties used at funerals, wherein the mourning women recounted every thing, that was valuable or praise-worthy belonging to the deceased, and then lamented his loss.'

V. 3, 4. Tyre was situated upon the Mediterranean sea, and formed the nearest entrance to it from the interior of Asia. It was therefore every way conveniently placed, to unite in commerce Asia, Africa, and Europe, the whole of the known world at that time; especially it was the centre for the trade of Asia and the East Indies, with the many isles and countries of Europe. Old Tyre was built upon the sea-coast on the continent; the new city was upon an island about a half a mile from the shore. In both, the builder shad done their utmost to render every thing commodious, elegant, and magnificent, in the greatest degree: so that they seemed to have perfected their beauty. Of these improvements in architecture, and in every thing connected with the most extensive trade and the most abundant prosperity, the Tyrians were become exceedingly proud; and they thought their city a perfect model, and superior to all others in the world. (Marg. Ref.)

V. 5—9. In the subsequent description of the navigation and commerce of Tyre, the critics and antiquarians have found much employment: but a few brief hints must suffice in this place. The whole is suited to give us the most enlarged idea of the wealth, luxury, and extensive commerce of this renowned city: and to render the prediction of its ruin, and its accomplishment, the more affecting and instructive. The Tyrians or Phenicians, (for Tyre was the principal city of Phenicia,) were accounted the inventors of navigation; and it is certain, that they carried it to greater perfection than any of the ancients. We are here informed, that the planks for their shipping, or the decks of their ships, were of fir, brought from Shenir, or mount Hermon: their masts were made of the cedars of Lebanon; their oars, (for oars, as well as sails were used in most, if not all, of the ships of the ancients,) were of the oaks of Bashan; so that the land of Israel supplied the Tyrians with timber for ships, though the Israelites built but few themselves.—The Tyrians were also furnished with benches of ivory, or inlaid with ivory, by the company of the Ashurites. As ivory was brought out of the interior parts of Asia; and as Chittim signifies the countries adjacent to the Mediterranean sea; it is probable, either that some Europeans imported the ivory, and sold the benches when made to the Tyrians, or that artificers came to Tyre to manufacture them. But it does not appear how the Assyrians could be said to make these benches; and the clause is rendered by some, of box-wood inlaid with ivory. See also the margin.—The fine linen of Egypt, (which was renowned throughout the world,) and richly embroidered too, was used by the Tyrians for their sails; or rather for their flags or colours, as the original may be rendered; for it can scarcely be conceived that their sails were generally formed of such rich materials; though such extravagance might occasionally be used in an ostentatious display of wealth and magnificence. Their clothes,

employed the ruins, in making his causeway to the island.—It may be questioned, whether the new city ever arose to that height of power, wealth, and greatness, to which it was elevated in the times of Isaiah and Ezekiel. Alexander, by building Alexandria in Egypt, deprived it of much of its trade. It had the misfortune afterwards of changing its masters often; being sometimes in the hands of the Ptolemies kings of Egypt, and sometimes of the Seleucidæ kings of Syria; till at length it fell under the dominion of the Romans. It was taken by the Saracens about the year after Christ 639: it was retaken by the Christians, in the year 1134.—From the Christians it was taken by the Mamalucks of Egypt, 1229; from them it was taken by the Turks, 1516, under whose dominion it continues at present. But, alas, how fallen, how changed, from what it was formerly! It is now become a heap of ruins, visited only by the boats of a few poor fishermen. (Bp. Newton on the Prophecies.) 'On the north side it hath an old Turkish ungarrisoned castle; besides which you see nothing here, but a mere Babel of broken walls, pillars, vaults, &c; there being not so much as one entire house left: its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by divine providence, as a visible argument, how God hath fulfilled his word concerning Tyre, viz. that it should be, as the top of a rock, a place for fishers to dry their nets on.' (Maunderli's Journal.)

PRACTICAL OBSERVATIONS.

V. 1—14. Many maxims, current in the commercial world, are diametrically opposite to the law of God, which requires us to love our neighbour as ourselves; for the selfish love of gain influences men to rejoice in the calamities of others, even of cities and nations, that interfere with this leading object; especially if they can hope to grow rich when others are impoverished. But God will shew himself to be against such mercenary selfish traders, whose hearts grow callous to every humane feeling, through the love of riches. How then must he abhor those, who increase their wealth by the sweat and blood of their brethren, whom they violently enslave and cruelly oppress for this only reason!—Men have little cause to glory in those precarious advantages, which excite the envy and rapacity of other covetous persons, and are continually shifting from one to another; and in getting, keeping, and spending of which, they provoke that God, whose wrath turns joyous cities into ruinous heaps. Thus his justice is displayed and his purposes effected from age to age: and none can say how soon the most powerful and wealthy resorts of commerce, may become, like Tyre, a place for the spreading of nets, and a spoil to the nations. We have abundant cause for gratitude on account of that exemption from war in our land, with which we are favoured; and to pray that it may be continued to us and our posterity; for the condition of invaded countries, and besieged and plundered cities, is most dreadful. Indeed nothing can reconcile the humane reflecting Christian to the horrors and carnage of war; but the consideration, that the righteous Lord is thus displaying his glory, and making way for the establishment of his kingdom of truth and holiness.

V. 15—21. They, who carefully study the Scriptures, will derive advantage even from the desolations of war, through successive generations and in the most distant regions; as they will thence deduce still fuller proof of the divine inspiration of that sacred book, which is the rule of their conduct and the foundation of their hope; every discovery of a remarkable fulfilment of any scripture-prophecy, is like an evident miracle wrought before their eyes for the confirmation of their faith; and this evidence is continually accumulating upon them, in connection "with the witness in themselves" which they enjoy in their own experience. Being thus instructed and established in the faith,

7 Fine linen, with brodered work from Egypt, was that which thou spreadest forth to be thy sail; *blue and purple from the isles of ^bElishah was that which covered thee.

8 The inhabitants of ¹Zidon and ^mArvad were thy mariners: thy ⁿwise men, O Tyrus, that were in thee, were thy pilots.

9 The inhabitants of ^oGebal and the wise men thereof were in thee thy ^tcalkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They ^pof Persia, and ^qof Lud, and of Phut, were in thine army thy men of war: ^tthey hanged the shield and helmet in thee: they set forth thy comeliness.

11 The men ^rof Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; ^tthey have made thy beauty perfect.

12 ^{Tarshish} was thy merchant by reason of the multitude of all ^{kind} of riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 ^{Javan}, ^{Tubal}, and Meshech, they were thy merchants: they traded ^{the} persons of men, and vessels of brass, in thy ^{market}.

14 They of the house ^sof Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of ^uEden were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns ^{of} ivory and ebony.

16 ^{Syria} was thy merchant by reason of the multitude of ^{the} wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and ^{agate}.

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market ^{wheat} of ^{Minnith} and Pannag, and honey, and oil, ^{and} ^{balm}.

⁺ Heb. *thy works*.

^z Chr. ii. 10. 15. Ezra iii. 7. Acts xii. 20.

^s Or, *rosin*.

^z Heb. *chrysoprase*.

^f Judg. xi. 33.

^g Gen. xliii. 11. Jer. viii. 22.

^e Deut. viii. 8. xxxii. 14.

¹ Kings v. 9, 11.

¹ Kings v. 11. Jer. viii. 22.

A. M. 3416.

B. C. 589.

i 1 Kings x. 28. Prov. vii. 16. Is. xix. 9. * Or, purple and scarlet. Ex. xxv. 4. Jer. x. 9. k Gen. x. 4. 1 Chr. i. 7. l Gen. x. 15. Sidon. xlix. 13. Josh. xi. 8. m 11. Gen. x. 18. Is. x. 9. Jer. xlix. 23. Arpad. n 28. 1 Kings v. 6. ix. 27. 2 Chr. ii. 13, 14. o Josh. xiii. 5. 1 Kings v. 18. Marg. Ps. lxxxiii. 7. + Or, stoppers of chariots. Heb. strengtheners. 27. p xxxviii. 5. Dan. v. 28. q xxx. 5. Gen. x. 8. 13. 22. 1 Chr. i. 8. 11. 17. Is. lxvi. 19. Jer. xlvii. 9. Nah. iii. 9. r 11. Cant. iv. 4. s 8. t 3, 4. u xxxvii. 13. Gen. x. 4. 1 Kings x. 22. xxii. 48. Tarshish. 2 Chr. xx. 36, 37. Ps. lxxii. 10. Is. xl. 16. xxiii. 6. 10. 14. lx. 9. Jer. x. 9. Jon. i. 3. x Gen. x. 2. 4. 1 Chr. i. 5. 1st Chr. i. 5. Dan. viii. 21. x. 20. xi. 2. Heb. y xxxiii. 56. xxxviii. 2. 3. xxxix. 1. Gen. x. 2. 2 Chr. i. 5. z Joel iii. 3-6. Rev. xviii. 13. * Or, merchandise. a xxxviii. 6. Gen. x. 3. 1 Chr. i. 6. b 20. Gen. x. 7. xxv. 3. 1 Chr. i. 9. 32. Jer. xxv. 23. xlix. 8. c Rev. xviii. 12. d Gen. x. 22. Aram. xxxviii. 5. Judg. x. 17. 2 Sam. viii. 5. x. 6. xv. 8. Is. vii. 2. 1 Kings v. 9, 11. Jer. viii. 22.

h Gen. xv. 2. 1 Kings xi. 24. 25. Is. vii. 8. Acts ix. 2. i Judg. xviii. 29. j Or, Mesul. k Ex. xx. 23, 24. Ps. xlv. 5. Cant. iv. 13, 14. l 15. * Heb. clothes of freedom. m 1 Kings x. 15. Jer. xxv. 24. Acts ii. 11. Gal. iv. 26. n Gen. xxv. 13. 1 Chr. i. 26. Cant. i. 5. Is. xxi. 16. + Heb. were the merchants of thy hand. o 2 Chr. xvii. 11. Is. lx. 7. p Gen. x. 7. 1 Kings x. 1-18. 1 Chr. i. 9. 2 Chr. i. 1. &c. Ps. lxxii. 10. 15. Is. lx. 6. q Gen. xi. 31, 32. xli. 4. 2 Kings xix. 12. Is. xxxvii. 12. Acts vii. 4. Charan. r Gen. x. 10. Calneh. Is. x. 9. Calno. Am. vi. 2. Calneh. s Gen. ii. 8. Am. i. 5. t Gen. xxv. 3. 18. Is. 15. u xxxii. 22. Gen. x. 22. Num. xxiv. 22. Ps. lxxxiii. 8. Assur. Is. vii. 18, 20. * Or, excellent things. + Heb. foldings. x Ps. xlviii. 7. Is. ii. 16. xxiii. 14. y 4. z Is. xxxiii. 23. a xxvi. 19. Ps. xciii. 3, 4. Rev. xvii. 15. b 34. Ps. xlviii. 7. Acts xxvii. 14. 41. t Heb. heart. c 7-9. 12. 18. 19. 22. 24. xxvi. 12. Prov. xi. 4. Rev. xviii. 11, &c. s Or, even with 41. d xxvi. 14, 21. + Heb. heart. 26. * Or, waves. e 35. xxvi. 10. 15-18. xxxi. 16. Ex. xv. 14. Nah. ii. 3. f xxvi. 16. xxxii. 10.

18 ^hDamascus was thy merchant in the multitude of the wares of thy making for the multitude of all riches; in the wine of Helbon, and white wool.

19 ¹Dan also and Javan, ^{going} to and fro, occupied in thy fairs: bright iron, ^kcassia, and calamus, were in thy market.

20 ¹Eden, was thy merchant in ^{precious} clothes for chariots.

21 ^mArabia, and all the princes of ⁿKedar, they ^{occupied} with thee ⁱⁿ lambs, and rams, and goats; in these were they thy merchants.

22 The merchants of ^pSheba and Raamah, they were thy merchants; they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 ^qHarar, and ^rCanneh, and ^sEden, the merchants of ^tShebah, ^uAsshur, and Chilmad, were thy merchants.

24 These were thy merchants in ^{all} sorts of things, in blue ^vclothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ^wships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy ^xrowers have brought thee into ^ygreat waters: ^{the} east wind hath broken thee in the ^{midst} of the seas.

27 Thy ^{riches}, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war that are in thee, and ⁱⁿ all thy company, which is in the midst of thee, ^{shall} fall into the ^{midst} of the seas, in the day of thy ruin.

28 The ^zsuburbs shall ^{shake} at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, ^{and} all the pilots of the sea, ^{shall} come down from their ships, they shall stand upon the land.

traded with them; and many isles or countries of Europe, bought of the Tyrians the goods which they brought them; especially their *horns of ivory*, or rather, *horns, ivory, and ebony*, i.e. the horns of some curious animals; ivory which is the teeth of elephants, and ebony a very hard and valuable wood. These they brought for a present to the Tyrians, or rather as the price of the goods which they purchased.—“Many isles bought the merchandise of thy hand,” &c. (15.) The Tyrians bought the manufactures, which the Tyrians made in abundance, and paid for them with precious stones and other articles of luxury. The land of Judah and Israel had no precious stones or metals to exchange, (though it was the glory of all lands,) but it supplied them with what was more valuable, namely abundance of good wheat, honey, oil, and balm used in medicine: (it is uncertain whether Pannag be the name of a place, or of some valued production of Canaan.)—Damascus changed the wine of Helbon, and white wool, which were both in great repute, for the useful manufactures of Tyre. The inhabitants of Dan and Javan, (probably not the city Dan in the coasts of Israel, nor any part of Greece as before, but cities in the east,) brought polished iron or steel, with rich spices to Tyre, to exchange for the commodities of the western world: as another Dedan, (probably in Idumea,) did rich cloths, to ornament or line their chariots.—Some districts of Arabia supplied Tyre with cattle; others with spices, gold, and precious stones.—The inhabitants of Mesopotamia, Media, and the adjacent regions, traded with Tyre, bringing chests of all kinds of rich apparel. In short, all the ships of which sailed on the sea, and which were generally called “the ships of Tarshish,” celebrated the praises of Tyre: that city was replenished with all kinds of riches, and made glorious with all earthly decorations and magnificence.—Upon a review of this account of the commerce of Tyre, it is plain that that city traded with every part of the then known world, either immediately, or through the medium of other nations. (Marg. Ref.)

V. 26–36. Tyre is here poetically described as a ship at sea, and wrecked through the mismanagement of her pilots and rowers. When the rulers of Tyre provoked Nebuchadnezzar to make war upon them, and when they pertinaciously resolved to withstand that haughty conqueror, they rowed this gallant ship into perilous waters; and when the city was taken, it was “broken by the east-wind in the midst of the seas.” The same was the case in the time of Alexander the Great, and in those subsequent disasters, which terminated in the total ruin of Tyre. Thus the inhabitants and riches of Tyre, like the crew and cargo of a broken ship, sunk into the midst of the seas. The cry of the leading men in Tyre, when they saw that the city must be taken;

or the tents and canopies upon the decks of their galleys, were formed of cloth of blue and purple from the isles of the Egean sea, or the Grecian colonies near the coast of Asia Minor. Purple was called the Tyrian colour: yet they were not contented with their own manufactures, but luxuriously used that which was brought from far and at a great price. They had mariners from Zidon, the mother-city, and from Arvad an island in Phenicia; who did the laborious work on board their ships; whilst the Tyrians, being very skilful in navigation, acted only as pilots, or occupied the more honourable departments.—The inhabitants of Gebal, a promontory in Phenicia, having been long skilful and experienced in closing the joinings of the ships to prevent leaks, or in stopping them when made, were retained for this service: whilst ships and mariners from all nations came to Tyre, to purchase their merchandise, and to dispose of their own for it. (Marg. Ref.)

V. 10, 11. The Tyrians were themselves chiefly employed in navigation and commerce, and in enjoying their affluence: but it was requisite that they should have forces ready to oppose hostile assailants. They had therefore an army of men, hired from Persia, Lydia, and Libya; whose martial appearance and armour added to the comeliness of the city. The island of Arvad furnished them with soldiers to guard their walls, as well as with mariners; and the Gammadims, who perhaps inhabited some part of Phenicia, garrisoned their towers; and their glittering shields, being hung upon the walls, made them have a still more magnificent appearance. (Marg. Ref.) The Lydians in Asia seem to have descended from Shem; but Ludim is placed among the sons of Misraim, the son of Ham: and as Lud and Phut are elsewhere named together, it is probable, that some tribe in Africa is meant; perhaps the Abyssinians.—The conjectures about the Gammadims are altogether unsatisfactory.

V. 13–25. We have here a particular account of the nations or cities, that traded with Tyre, and the commodities which they brought to her markets. Thus Tarshish, or Tartessus in Spain, (as it is supposed) exchanged various metals, (which were either the produce of that country or fetched from others,) for the rich luxuries of the eastern world. It is probable that the tin was brought from Britain, (out of Cornwall,) which was first known to the ancients, as yielding great quantities of that metal.—The different parts of Greece, or the regions about the Euxine and Caspian seas, sold slaves and vessels of brass to the Tyrians. Togarmah, or Phrygia, Cappadocia, or some of the regions in Asia Minor, supplied them with horses and mules, and with servants skilful in managing them. The inhabitants of Dedan, supposed to be in Arabia,

30 And shall ^acause their voice to be heard against thee, and shall cry bitterly, and shall ^bcast up dust upon their heads; ^cthey shall wallow themselves in the ashes :

31 And ^dthey shall make themselves utterly bald for thee, and gird them with sackcloth; and ^ethey shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall ^ftake up a lamentation for thee, and lament over thee, *saying*, "What city is like Tyre, like ^gthe destroyed in the midst of the sea?

33 When ^hthy wares went forth out of the seas,

13. Rev. xviii. 18. 26. xxvi. 4, 5. p 3. 12, &c. Is. xxiii. 3-8. Rev. xviii. 3. 12-15, 19.

A.M. 3411.

B.C. 593.

g 31, 32. xxvi. 17.
Is. xxiii. 1-6.
Rev. xviii. 9-19.
h 1 Sam. iv. 12.
2 Sam. i. 2. Job
ii. 12. Lam. ii. 10.
Rev. xviii. 19.
i Esth. iv. 1-3.
Job ii. 8. xlii. 6.
Jer. vi. 26. xxv.
34. Mic. i. 10.
k vii. 18. Lev.
xxi. 5. Deut.
xlv. 1. Is. xv. 2.
xxii. 12. Jer. xvi.
6. xlvii. 5. xlviii.
37. Am. viii. 10.
Mic. i. 10.
l Is. xvi. 9. xxii.
4. Mic. i. 8.
m 2. xxvi. 17.
n Lam. i. 12. ii.

q 26, 27. xxvi.
12-25. 19-21.
Zech. ix. 3, 4.
r xxvi. 15-18.
Is. xxiii. 6.
s xxviii. 17-19.
xxiii. 10. Rev.
xxii. 9, 10.
t xxvi. 2. 1 Kings
i. 1. Jer. xviii.
16. xix. 8. Lam.
ii. 15. Zeph. ii.
15.
u xxvi. 14. 21.
v Heb. *terrors*.
* Heb. *shall not*
be for ever. Ps.
xxxvii. 10. 36.

thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise.

34 In the time ^awhen thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 All ^bthe inhabitants of the isles shall be astonished at thee, and ^ctheir kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall ^dhiss at thee; ^ethou shalt be ^fa terror, and ^gnever shalt be any more.

(like that of pilots, when they perceive that the ship must sink,) would be heard in the extreme parts of the city, or even on the adjacent continent. All the rowers and mariners of the ships that had used to trade to Tyre, would come on shore to witness the fatal catastrophe, and would express their extreme sorrow by every significant token; and with great astonishment and deep regret contrast the former prosperity of Tyre, when kings and nations were enriched by her, with her present condition, now that she was utterly broken and ruined. But whilst most kings and nations would be astonished and troubled; some merchants would triumph and insult over her, (as she had done over Jerusalem;) expecting to be replenished, now she was laid waste.—The whole of this is so correspondent to the lamentation made over the fall of the New-Testament Babylon, or Rome, that we cannot but suppose, there was something typical in the fall of Tyre. (*Marg. Ref.*)—The vicissitudes of time, or rather the barbarism of the Greeks of the lower empire, and the Mahometans, have accomplished this prediction. Instead of that ancient commerce, so active and extensive; Sour, (Tyre,) reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton, nor any merchant but a single Greek factor, who scarcely makes sufficient profit to maintain his family. (*Volney.*) This extract is taken from the writings of one, who published the observations which he made on the spot; and who was very far indeed from favouring the cause of revelation.

PRACTICAL OBSERVATIONS.

V. 1-26. Whilst there are persons and books in abundance, ready to instruct us concerning the advantages of extensive commerce, about which the inhabitants of these nations are neither ignorant nor indifferent; it would be well, if more regard were paid to those Scriptures, which point out the sins and dangers, to which men are exposed by it. We should be thankful for our situation at the entrance of the seas, which renders our land as convenient a centre of modern, as Tyre was of ancient, commerce: and we possess singular advantages as an island for excluding foreign invaders, as well as for a friendly intercourse with all the nations of the earth. At the same time we should by no means forget the wisdom and goodness of the Creator, in so dispensing his liberality, that each country has its valuable productions, which it can spare to other nations; and it would be happy for mankind, if the mutual destruction of wars were more generally exchanged for the reciprocal advantages of commerce, till all nations were united in one common bond of amity and mutual utility. It is also worthy our notice, how many things of small value in themselves, are, by manufactures and commerce, rendered the means of honest industry and subsistence to many thousands. Yet commerce, beneficial as it is, hath its peculiar dangers and evils. Alas, that modern commerce, and even that of this favoured land, should have occasioned perhaps the shedding of more human blood, than the destructive wars of sanguinary conquerors! But we hope that God will ere long raise up to us a number of humane and philanthropic legislators, to terminate these hateful abuses, and to establish such regulations, as shall render our commerce conducive to the happiness of the most distant nations, as well as to that of our own; otherwise, whatever profane politicians may imagine, our prosperity will soon be broken, like a shipwrecked vessel. It is obvious likewise, that commerce tends to increase men's wants and inordinate gratifications, and their pride, self-confidence, and vain glory: as if it rendered cities and nations, perfect in beauty, and sufficient for their own prosperity, independent on the providence of God. Too often men, eagerly pursuing riches, neglect justice, truth, and humanity; and deem every measure justifiable that proves lucrative, and every thing glorious that is prosperous. Yet more merchants and traders are just, generous, and benevolent than humble, pious, and devoted to God. When riches increase, and possessors are apt to set their hearts upon them, and to forget the Lord, who alone giveth them power to get wealth: they prefer the wisdom of this world, to that which is from above: they study the ledger more than the bible: extending their trade is a far greater object in their view, than the propagation of the Gospel: religion is made subservient to worldly interest; and the maxims of the counting-house are employed in bartering for church-livings, and in managing designs, professedly intended for pious and charitable purposes. The beauty of holiness and the peculiar privileges of the children of God have no splendour in their eyes, compared with large estates, fair houses elegantly furnished, and all the indulgence of pride and luxury, and of that avarice by which they are supported. And thus the religion, morals, and maxims of nations are corrupted and debauched: the sinews of their strength are relaxed, their policy degenerates into craft, and their counsels into mercenary sophistry.

V. 26-36. When nations have filled up the measure of their sins, the Lord in anger gives up their rulers to be infatuated, to engage in rash projects

and destructive wars; and thus prosperous states are reduced and ruined; their grandeur only tends to enhance the greatness of their fall: many spectators lament over, and are astonished at their ruin; and others triumph in it, and rise to prosperity, whilst they are no more. Trade is a fluctuating thing: it passed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, from Antwerp to Amsterdam and London; the English rivalling the Dutch, as the French are now rivalling both.—It behoves those, who are in possession of it, to take the greatest care they do not lose it. Liberty is a friend to it, as it is a friend to liberty. But the greatest enemy to both is licentiousness, which tramples on all law, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practises every art of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons, can long carry on a beneficial flourishing trade, without virtue, and what virtue teacheth, sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country, and the fear of God. The prophets will inform us, how the Tyrians lost it; and the like causes will always produce the like effects. (*Bp. Newton.*)—Whatever may be the case with the community, individuals may guard against these evils in themselves; and their immortal interests call them to it more forcibly, than any temporal motives can do.—If we be poor, we should learn to be contented with food and raiment; and having the needful provisions of Judah and Israel, we need not covet the superfluities of Tyre. They, who engage in commerce, should remember, that they are the servants of God, and learn to conduct their business, according to the precepts of his word, in submission to his providence, and with an aim to his glory. And they, who possess wealth, should remember, that they are his stewards, and must not waste his goods, in gratifying "the lust of the flesh, the lust of the eye, or the pride of life; but should use them in "doing good to all men, especially to the household of faith," and in promoting the Christian religion. Above all, we should be careful to seek first the kingdom of God and his righteousness, and to do and use every thing in subserviency to the salvation of our souls. Then our riches will never be taken from us; and when we shall be no more on earth, we shall go to possess an incorruptible and unchangeable inheritance in heaven.

NOTES.

CHAP. XXVIII. V. 2-5. Ethbaal, or Ithobalus, was the prince or king of Tyre at the time when this prophecy was spoken, and when the city was taken by Nebuchadnezzar. He seems to have been a man of eminent abilities, and under his government the Tyrians for a time prospered exceedingly. But, being lifted up with the most excessive pride, he arrogated divine honours to himself, as many vain-glorious monarchs have done. His sovereignty over the seas was so uncontrolled, and his authority was so firmly established, that he seemed to himself to reign as a god in the midst of the seas; and to be placed on the throne of God, rather than on that of a man. Yet was he a poor frail mortal man, and not God, though he affected to be absolute, independent, and honoured as a deity. Daniel, who was at this time not more than thirty-six years of age, being employed in the court of the king of Babylon, had become exceedingly renowned for his wisdom in all the concerns of government, as well as in interpreting dreams, and resolving difficult questions: but the king of Tyre supposed himself to be wiser than he, and that no secret could be hid from him. He was perhaps a man of learning, and understood many abstruse subjects; or he had discovered the secret machinations of his enemies, which he ascribed to his own discernment, and supposed that nothing could elude his penetration. But the chief use of his wisdom was to increase his revenues and treasures, by protecting the trade and wealth of his subjects. This he ascribed to his own wise counsels; and thus his riches tended in every way to enhance his pride and self-sufficiency. (*Is. xlvii. 7-10.*)

V. 6-10. "Thou didst think in thine heart, that thou wast equal with God." (*Old Tr.*) (*John v. 18, Phil. ii. 6.*) This haughty prince was become the rival of the Lord of hosts, and robbed him of his glory; who therefore resolved to resist and abase him. The Chaldeans were not numbered among the people who traded with the Tyrians, but were strangers; yet the Lord had chosen them to execute his sentence against that city and her king. They were the most terrible of the nations, and would oppose their victorious arms to Ethbaal's self-wise politics. By besieging, and at length taking and destroying, Tyre, they would tarnish and defile all his beauty and splendour: and they would bring him down to the grave, without any honour or ceremony; as those, who are slain at sea, are thrown overboard to be devoured by the fishes. And would he still boast, that he was a god, when in the hands of the executioners of the Lord's vengeance on him? Certainly his death would

CHAP. XXVIII.

The judgment of God on the prince of Tyre, for his impious pride, 1—10. A lamentation over him, as fallen from his height of grandeur through iniquity, 11—19. A prophecy against Zidon, 20—23. The restoration of Israel, 24—26.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; "Because thine heart is lifted up, and thou hast said, 'I am a god,' 'I sit in the seat of God,' 'in the midst of the seas; 'yet thou art a man, and not God, though 'thou set thine heart as the heart of God:

3 Behold, 'thou art wiser than Daniel: there is 'no secret that they can hide from thee:

4 With 'thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By 'thy great wisdom 'and by thy traffick hast thou increased thy riches, 'and thine heart is lifted up because of thy riches.

6 Therefore, thus saith the Lord God; "Because thou hast set thine heart as the heart of God,

7 Behold, therefore, "I will bring strangers upon thee, 'the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall 'defile thy brightness.

8 They 'shall bring thee down to the pit, and thou shalt die the deaths of them that 'are slain in the midst of the seas.

9 Wilt thou yet 'say before him that slayeth thee, I am God; but 'thou shalt be a man, and no god, in the hand of him that 'slayeth thee.

10 Thou shalt die 'the deaths of the uncircumcised 'by the hand of strangers: for I have spoken it, saith the Lord God.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, 'take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the king of Tyrus, 16. xxxiii. 18, 28. Ps. xxviii. 1. xxx. 9. lv. lxxxviii. 14, 15, 23. Prov. i. 12. xxviii. 17. xxxviii. 17. r xxvii. 26, 27, 34. c v. 2. Dan. iv. 31, 32. v. 23—30. Acts xii. 22. xxv. 23. u xxxi. 18. xxxii. 19, 21, 24—30. xlii. 7, 9. Lev. xxvii. 4. 1 Sam. xvii. 26, 36. Jer. vi. 10. ix. 25, 26. John vii. 24. Acts vii. 51. Phil. iii. x. 7. xi. 9. Jer. xxv. 9. y l. xix. 1. 14. xxvi. 17. xxvii. 2, 32. xxxii. 2, 16. 2 Chr. xxxv. 25. Is. xiv. 4. Jer. ix. 17—20.

prove the contrary: and as he would die out of God's covenant and under his wrath, and the death of the wicked, (which was meant by the death of the uncircumcised,) he would perish miserably in every sense.—'Thou shalt come to the same ill end, as befalls the other enemies of God and of his truth.' (Lowth.)—Hiram, king of Tyre, was the friend of David and Solomon, and probably a pious person; yet his successors had joined the enemies of God, and Ithobalus especially would have his portion among them. (Marg. Ref.)

V. 12—15. The prophet was directed to conclude the prediction against Tyre with a lamentation, or poetical elegy, over this haughty monarch; which would be the more remarkable, as he was at that time at the height of pride and prosperity. Ithobalus's opinion of his own dignity, and his ostentation of magnificence, are described in very remarkable language. He vainly thought himself to be the sum of all excellency; that his abilities, personal accomplishments, authority, and splendour comprised the fulness of wisdom and the perfection of beauty; and that they were his by an unalienable tenure, securely sealed up among his treasures. He thought his dignity as great, and his advantages as many, as those of Adam in Eden, in the garden of God. His crown was formed, and his garments decorated, with abundance of precious stones: of these nine are mentioned, which were set in gold, and were the same as nine of those that were placed in the breast-plate of the high priest, whom some think he meant to vie with in this particular. Tabrets, and other musical instruments, had been prepared for him with exquisite skill; either to celebrate his coronation, the day when he was created king, or his birth, and afterwards his birth-day as it annually returned. Perhaps he had been anointed king, according to the custom in Israel: it was his office to cover or protect his people, and for this purpose God had raised him to his throne: but he forgot his dependence on him, deemed himself able to do it by his own power, and shone in his own eyes, as an angel in heaven, or a deity. This refers to the cherubim that covered the mercy-seat, which were anointed with the holy ointment, along with the ark of the covenant, &c. (Marg. Ref.) or to those, who guarded the entrance of Eden, and kept every way the tree of life. In this conceit of his own excellency, and counting himself equal to the inhabitants of heaven, the holy mountain of God, he walked up and down, surrounded and decorated with precious stones, sparkling like fire. Indeed

A. M. 3416.

B. C. 583.

a 5. 17. xxxi. 10. Deut. viii. 16. 2 Chr. xvi. 12. Prov. xvi. 18. xviii. 12. Is. ii. 12. Dan. v. 22. 3. 1 Tim. iii. 6. 1 Pet. v. 5. b 6. 9. Gen. iii. 5. Acts xii. 22. 23. Rev. xvii. 3. c 12—14. Is. xiv. 13, 14. Dan. iv. 30, 31. 2 Thes. ii. 4. d xxvii. 3, 4. * Heb. heart. xxvii. 26, 27. e Marg. Ps. ix. 20. lxxxix. 6, 7. Is. xxxi. 3. f 6. Dan. i. 20. ii. 48. h 1 Kings iv. 29 —32. x. 3. Job xv. 8. Ps. xxv. 14. Dan. ii. 22. 27, 28. 47. v. 12. i xxix. 3. * Deut. viii. 17, 18. Prov. xviii. 11. xxiii. 4, 5. Ec. ix. 11. Hab. i. 16. Zech. ix. 2—4. + Heb. the greatness of thy wisdom. Prov. xxvi. 12. Is. v. 21. Rom. xii. 16. k xxvii. 12, &c. Is. xxiii. 3, 8. Hos. xii. 7, 8. Jam. iv. 13, 14. 12 xvi. 49. Deut. vi. 11, 12. viii. 13, 14. 2 Chr. xxv. 19. xxxii. 23—25. Job xxiii. 24, 25. Ps. lli. 7. lxi. 10. Prov. xxix. 9. Is. x. 8—14. Dan. iv. 30, 37. Hos. xii. 16. Luke xii. 16—21. 1 Tim. vi. 17. m 2. Ex. ix. 17. Job ix. 4. xl. 9. 22. 2 Thes. ii. 4. n xxx. 7—14. Is. xxvii. 8, 9. Am. iii. 6. o xxx. 11. xxxi. 12. xxxii. 12. Deut. xxvii. 49. 50. Is. xxv. 3, 4. Dan. vii. 7. Hab. i. 6—8. p 15—17. q xxvii. 18—30. r xxvii. 17. Is. xxxviii. 17. s xxvii. 17. y Mal. iv. 3. 2 Pet. ii. 6. Rev. xviii. 9, 10—19. a xxvi. 14, 21. xxvii. 36. Jer. li. 63, 64. Rev. xviii. 21. b vi. 2. xxv. 2. xxix. 2. c xxvii. 8. xxxii. 30. Gen. x. 15. Sidon. Is. xxiii. 2—4, 12. Jer. xxv. 22. xxvii. 3. xlvii. 4. Joel iii. 4—8. Zech. ix. 2.

z 2—5. xxvii. 3, 4. Rom. xv. 28. 2 Cor. i. 22. a Prov. xxi. 30. Is. x. 13. Jer. ix. 23. Luke ii. 40. Acts vi. 3. 1 Cor. i. 19, 20. iii. 19. Col. i. 9. ii. 3. Jam. iii. 13—18. b xxxi. 4, 9. xxxvii. 35. Gen. x. 15. iii. 23, 24. xiii. 10. Is. li. 3. Joel ii. 3. Rev. ii. 7. c xxvii. 16, 22. Is. xi. 11, 12. Ex. xxvii. 17—20. xxxix. 10—21. Is. liv. 11. 12. Rev. xvii. 4. x. 15, 16. * Or, ruby. + Or, chrysolite. Or, chrysoprase. d xxvi. 13. Is. xiv. 11. 16. xxx. 32. e 15. xxi. 30. f 16. Ex. xxv. 18—20. xxx. 26. x. 9. g Ex. ix. 16. Ps. lxxxv. 5—7. Is. x. 6, 15. xxxvii. 26, 27. Dan. ii. 37, 38. iv. 35, v. 18—23. John xix. 11. Rom. ix. 17. h 2. 16. xx. 40. Is. xiv. 12—15. 2 Thes. ii. 4. i xxiii. 17. Rev. xiii. 16. k 3—6. 12. xxvii. 3, 4. l 17, 18. Gen. i. 27, 31. Ps. 6. Prov. xiv. 34. Is. xiv. 12. Lam. v. 16. 2 Pet. ii. 4. m xxvii. 12, &c. Is. xxi. 17, 18. Hos. x. 7. Luke xix. 45, 46. John ii. 16. 1 Tim. vi. 10. n vii. 10. v. 11. Am. iii. 10. Mic. ii. 2, vi. 12. Hab. ii. 8. 17. Zeph. i. 9. o Gen. iii. 24. Lev. xvii. 24—28. Is. xxii. 19. xxiii. 9. Mic. ii. 10. 2 Pet. ii. 4. 6. Rev. xii. 9. p 14. q 2, 5. xvi. 14, 15. xxxi. 10. Prov. xi. 2. xvi. 18. Luke xiv. 11. Jam. iv. 6. r Is. ix. 11—13. Jer. xlii. 9. Rom. i. 22—25. 1 Cor. i. 19—21. s Job xi. 11, 12. Ps. lxxxii. 18. cxlvii. 7. t xvi. 41. xlviii. 48. xxxiii. 10. Is. xiv. 9—11. u 2, 13, 14, 16. x v. 4. Judg. ix. 15, 20. Am. i. 9, 10, 14. ii. 2, 5. Rev. xviii. 8. y Mal. iv. 3. 2 Pet. ii. 6. Rev. xviii. 9, 10—19. a xxvi. 14, 21. xxvii. 36. Jer. li. 63, 64. Rev. xviii. 21. b vi. 2. xxv. 2. xxix. 2. c xxvii. 8. xxxii. 30. Gen. x. 15. Sidon. Is. xxiii. 2—4, 12. Jer. xxv. 22. xxvii. 3. xlvii. 4. Joel iii. 4—8. Zech. ix. 2.

Lord God, 'Thou sealest up the sum; 'full of wisdom, and perfect in beauty.

13 Thou hast been 'in Eden the garden of God; 'every precious stone was thy covering, the 'sardius, topaz, and the diamond, the 'beryl, the onyx, and the jasper, the sapphire, the 'emerald, and the carbuncle, and gold: 'the workmanship of thy tabrets, and of thy pipes was prepared in thee, in the day that 'thou wast created.

14 Thou art 'the anointed cherub that covereth: 'and I have set thee so: thou wast 'upon the holy mountain of God; thou hast walked up and down in the midst of 'the stones of fire.

15 Thou wast 'perfect in thy ways from the day that thou wast created, 'till iniquity was found in thee.

16 By 'the multitude of thy merchandise they have 'filled the midst of thee with violence, and thou hast sinned: 'therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, 'O covering cherub, from the midst of the stones of fire.

17 Thine 'heart was lifted up because of thy beauty, 'thou hast corrupted thy wisdom by reason of thy brightness: 'I will cast thee to the ground, 'I will lay thee before kings, that they may behold thee.

18 Thou hast 'defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; 'therefore will I bring forth a fire from the midst of thee, it shall devour thee; and 'I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All 'they that know thee among the people shall be astonished at thee: 'thou shalt be a 'terror, and never shalt thou be any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, 'set thy face against 'Zidon, and prophesy against it,

q 2, 5. xvi. 14, 15. xxxi. 10. Prov. xi. 2. xvi. 18. Luke xiv. 11. Jam. iv. 6. r Is. ix. 11—13. Jer. xlii. 9. Rom. i. 22—25. 1 Cor. i. 19—21. s Job xi. 11, 12. Ps. lxxxii. 18. cxlvii. 7. t xvi. 41. xlviii. 48. xxxiii. 10. Is. xiv. 9—11. u 2, 13, 14, 16. x v. 4. Judg. ix. 15, 20. Am. i. 9, 10, 14. ii. 2, 5. Rev. xviii. 8. y Mal. iv. 3. 2 Pet. ii. 6. Rev. xviii. 9, 10—19. a xxvi. 14, 21. xxvii. 36. Jer. li. 63, 64. Rev. xviii. 21. b vi. 2. xxv. 2. xxix. 2. c xxvii. 8. xxxii. 30. Gen. x. 15. Sidon. Is. xxiii. 2—4, 12. Jer. xxv. 22. xxvii. 3. xlvii. 4. Joel iii. 4—8. Zech. ix. 2.

the affairs of Tyre had been managed by him, with great prudence and success, from the beginning of his reign; till the detection of his iniquity brought down the wrath of God upon him, and then he was infatuated to his ruin.—The expressions used in this poetical description of the excessive pride of this monarch, seem to allude to the fall of angels, and to that of Adam in Paradise; and they intimated that his ruin would be owing to the same cause, and attended with similar effects to him. (Notes, Is. xiv. 4—20.) He is likewise supposed to have been a type of the Roman antichrist, of whom similar things are spoken in the New Testament; and almost the whole of this description may be accommodated to that proud enemy of God and his truth.—But indeed the character, pretensions, and fall of one man, who has been intoxicated with power and pride, so resembles those of others of the same spirit, that it is not always easy to determine, whether the coincidence arises from this circumstance, or whether the one was intended to be a type of the other.

Thou wast, &c. 'An exact description of the angelical perfection in which the devil was created; and in which he continued, till being lifted up with pride, he fell from his first estate.' (Lowth.) (Marg. Ref.)

V. 16—19. The policy of the king of Tyre had employed such methods of extending commerce, as led to much violence and oppression, and various transgressions of the Divine law. And therefore, though he thought his city and throne sacred, as the mountain of God, being consecrated by his own divinity; yet the Lord would cast him out of it, as profane and abominable; he would destroy him from the midst of his ostentatious magnificence, as he had cast down the angels that sinned from their glorious state in heaven; and he should no longer think himself the protecting deity of Tyre. Seeing his heart was lifted up by his endowments and prosperity, and he had corrupted his wisdom, by employing it in base projects to increase his magnificence, the Lord would cast him to the ground, and render him a deplorable spectacle, and an instructive warning to other kings that should behold his fall. He had accounted his palaces to be sanctuaries, or temples to his own divinity, in which he sat as in the seat of God: but he had defiled them by his crimes, and the iniquity allowed in his traffic; therefore they would be consumed with a fire kindled by his own folly; and he should perish with them, amongst many spectators, for a terror and a warning to them, and never

22 And say, Thus saith the Lord God; Behold, ^aI am against thee, O Zidon; and ^aI will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and ^ashall be sanctified in her.

23 For ^aI will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; ^aand they shall know that I am the LORD.

24 ¶ And there shall be no more ^aa pricking brier unto the house of Israel, nor ^aany grieving thorn of all ^athat are round about them that despised them; ^aand they shall know that I am the Lord God.

25 Thus saith the Lord God; ^aWhen I shall have gathered the house of Israel from the people among whom they are scattered, and shall ^abe sanctified in them in the sight of the heathen, ^athen shall they dwell in their land that I have given to my servant Jacob.

26 And ^athey shall dwell ^asafely therein, and shall

xxvii. 44, 45. Deut. xxx. 3, 4. Ps. cvi. 47. Is. xi. 12. xxvii. 12, 13. Jer. xxx. 18, xxxi. 8—10. Hos. i. 11. Joel iii. 7. Am. ix. 14, 15. Ob. 17—21. Mic. vii. 11—14. Zeph. iii. 19, 20. xxxvii. 23. xxxviii. 23. Is. v. 16. n. xxxvi. 28. xxxvii. 25. Jer. xlii. 8. xxxvii. 11. o. xxxiv. 25—28. xxxviii. 8. Lev. xxv. 18, 19. Deut. xii. 10. Jer. xlii. 6—8. xxxviii. 16. Hos. ii. 18. Zech. ii. 4, 5. ^a Or, with confidence. xxxviii. 11. 1 Kings iv. 25. Margins. Prov. xiv. 26.

A. M. 3416.

B. C. 568.

d v. 8. xxi. 3. xxvi. 3. xxix. 3. 10. xxxv. 3. xxxviii. 3. xxxix. 1. Jer. xxi. 13. 1. 31. Nah. i. 6. ii. 13. iii. 5. e 25. xxxix. 13. Ex. ix. 16. xiv. 4. 17. xv. 21. Lev. x. 3. Sam. xvii. 45—47. Ps. ix. 16. xxi. 12. 13. lxxxiii. 17. 18. Is. v. 15, 16. xxxvii. 20. Rev. xix. 1, 2. f xx. 41. xxxvi. 23. xxxviii. 23. g v. 12. xxxviii. 22. Jer. xv. 2. h xxv. 7. 11. 17. xxvi. 6. i Num. xxxiii. 55. Josh. xlii. 13. Judg. ii. 3. Jer. xii. 14. Mic. vii. 4. 2 Cor. xii. 7. k 28. 26. xxxviii. 36—38. xxxix. 1. xi. 17. xx. 41. xxxiv. 13. xxxv. 24. xxxvii. 21. xxxix. 27. Lev. xxi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

p Is. lxxv. 21, 22. Jer. xxix. 5, 6. 28. xxxi. 4, 5. xxxii. 15. Am. ix. 13, 14. q 24. xxv—xxxii. xxxv. Is. xlii—xli. Zech. i. 15. § Or, spoil. xxxix. 10. 15. xlii. 14. xxxiii. 1. Jer. xxx. 16. Hab. ii. 8. Zeph. ii. 8, 9. r 24. xxiv. 30. xxxvi. 22. 28. Ex. xxix. 46.

CH. XXIX.

a 17. i. 2. viii. 1. xi. 1. xxvi. 1. xl. 1. b vi. 2. xx. 46. xxi. 2. xxv. 2. xxvii. 21. c Jer. xli. 30.

d xxx—xxxii. Is. xlvii. xlii. 1—17. xx. Jer. ix. 25, 26. xxv. 13, 19. xliii. 8—13. xlv. 1. 2. 26. Joel iii. 10. Zech. xiv. 19, 20. e xxxvii. 22. Ps. lxxv. 7. Nah. i. 6. f xxxii. 2. Ps. lxxiv. 13, 14. Is. xxvii. 1. ii. 9. Rev. xiii. 4, 16. 17. xlii. 2. 4. 11. xvi. 13. xx. 2. g 9. xxxvii. 2. Deut. viii. 17. Is. x. 13, 14. Dan. iv. 30. h xxxviii. 4. 2 Kings xix. 28. Job xli. 2. Is. xxxvii. 29. Am. iv. 2.

^abuild houses, and plant vineyards; yea, they shall dwell with confidence, ^awhen I have executed judgments upon all those that ^adespise them round about them; and they shall know that I am the LORD their God.

CHAP. XXIX.

Prophecies of the ruin of Pharaoh and Egypt, for their pride and treachery to Israel, 1—7; the desolations of Egypt, during forty years, 8—12; the restoration of that country, and its base and abject condition through succeeding generations, 13—16. Nebuchadnezzar rewarded, for his labour in besieging Tyre, with the spoils of Egypt, 17—20. Israel shall again flourish, 21.

IN the ^atenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, ^aset thy face against ^aPharaoh king of Egypt, and prophesy against him, and ^aagainst all Egypt:

3 Speak, and say, Thus saith the Lord God; Behold, ^aI am against thee, Pharaoh king of Egypt, ^athe great dragon that lieth in the midst of his rivers, which hath said, ^aMy river is mine own, and I have made it for myself.

4 But ^aI will put hooks in thy jaws, and I will

be restored. (Notes, xxvii.)—The infamous traffic of antichrist, in the church of God and about holy things, will certainly expose him to similar or more terrible destruction.

V. 21—23. Tyre was built by the inhabitants of Zidon, which was the more ancient but the less considerable city, and depended on Tyre. The Lord however was against Zidon also; and he determined to glorify his power, justice, and truth, in executing judgments on her, by pestilence and the sword; that his holy name might thereby be known and had in honour. This seems to have been fulfilled by the Chaldeans.—^a Zidon was afterwards utterly destroyed by Ochus, king of Persia. (Louth.)

V. 24—26. These cities bordering on Israel, and peopled in great measure from the ancient inhabitants of Canaan, had been thorns and briers to them; had created them much trouble, and treated them with great contempt. But they were about to be finally deprived of their power to molest them. So that when the Lord should restore Israel to their own land, for the glory of his name among the nations; they would dwell in peace and prosperity, being delivered from their enemies, by the just judgments of God upon them. This was in part fulfilled, after the return of the Jews from captivity: but it is probable, that it will have a more striking accomplishment, when they shall be converted to Christ, and gathered from their present dispersions.—^a The last clause, (and many others to the same effect,) imply, that they shall know God and his perfections by their own experience.

PRACTICAL OBSERVATIONS.

V. 1—10. Pride is peculiarly the sin of our fallen nature, the essence of our apostacy, and the very poison which Satan's temptation infused into the hearts of our first parents, and through them into those of all their children. Every possession, endowment, or distinction, which the Lord confers upon us, serves to excite and give energy to this hateful propensity; and we are disposed to idolize the gifts, or to glory in them as if from ourselves: and to forget the giver, to become his rivals, and to speak and act as if we were independent of him, and sufficient to our own safety and happiness. To such a tremendous excess has this disease sometimes arisen, that poor dying worms have fancied themselves deities; have demanded temples, sacrifices, and adoration; have dreamed, that they were able to save or to destroy; and have presumed to arrogate the style, and attempted to exercise the peculiar prerogatives, of the most High God! But the mightiest and most accomplished monarch, whose heart is thus lifted up and intoxicated by dignity and prosperity, may be assured, that God will resist and abase him; and what a wretch will he be proved at last, who, having been honoured and flattered as more than human through life; dies in his sins, and has his eternal portion with the devil and his angels in the bottomless pit! Then, at least, the delusion will cease, and he will know himself to be a feeble and wretched, because a sinful, man. What then is that wisdom, of which so many boast, as if no secret could be hid from them? It may perhaps serve to amass riches and other incentives to their worldly lusts: yet even in this respect, both the exercise and the success of it depend on the providence of God. If in these things they were wiser and more prosperous than Daniel or than Solomon; yet the most illiterate and despised believer is far wiser than they, in the most important matters; for ^athe secret of the LORD is with them that fear him, which can alone lead to happiness temporal and eternal. Whereas all the wisdom in the world, is in fact insufficient to save men's bodies from the grave, or their souls from hell: it cannot secure their limbs from pain, or their hearts from anguish; and a fever or a blow may render the wisest man on earth an idiot or a lunatic to the end of his days.

V. 11—26. How vain are all talents, beauty, dignity, or magnificence! How little would it avail us if we could seal all worldly accomplishments and distinctions among our treasures! Nay, were it possible to enter the garden of Eden, and to contemplate its beauties, feast upon its fruits; or even to enter heaven, that holy mountain of God, and among his angels to behold the glories, and hear the harmony of that blessed place; we could enjoy no solid

happiness, without a humble, holy, and spiritual mind. Should the brightest cherub or seraph there, who has been perfect since the day in which he was created, discover the least pride and iniquity, he must be cast out as profane, even as Satan the first offender was: so that all wisdom and prosperity, which elate the heart, or are corrupted in devising or compassing iniquity, will soon prove to be folly and misery; and all the brightness of earthly magnificence, and the vain joys of sensual ungodly mirth, will soon be exchanged for weeping, wailing, and gnashing of teeth; except ^agodly sorrow, which worketh repentance unto salvation, intervene. Spiritual pride, however, is of all other most diabolical; and when men are puffed up with knowledge, gifts, or eminence in the church of God; when they ambitiously usurp authority, and arrogate to themselves the power over men's consciences, or pretend to change the laws of God; when they mistake external pomp for the beauty of holiness, carnal policy for heavenly wisdom, and gain for godliness, and shine as angels in their own esteem; they peculiarly resemble Satan in heaven, when iniquity was first found in him; and are near a similar destruction to his, when he was cast down to hell. Such men often defile sacred places and functions by their iniquities and their infamous traffic about spiritual things; and they may expect to perish by no common destruction, but to be made a warning to others not to copy their sacrilege, blasphemy, and presumption.—It is exceedingly difficult to possess any distinction, without being proud of it; or to conduct extensive and lucrative trade, without covetousness, oppression, or iniquity: indeed, this can be learned no where except in the school of Christ, and by the teaching of his Spirit.—In short, sin alone can ruin a holy creature; and only he who taketh away sin, is able to do real good to fallen man. Happy therefore is the true Christian: though poor, afflicted, and despised; though destitute of shining talents, and exposed to pricking thorns and briers, or terrible persecutions. For whilst the cup of the Lord's indignation goes round, and he is glorified in executing judgments on his proud and prosperous enemies; he will display his truth, power, and mercy, in the salvation and everlasting honour and felicity of his redeemed people.—Let others then celebrate the genius and learning of Greece, and the magnificence and riches of Tyre, Babylon, or Rome. Let us celebrate the praises of Zion, the city of our God, of which glorious things are spoken by the Lord himself: let us seek no other honours or distinctions than those, which belong to all her citizens; and whatever else we remain ignorant of, let us seek the humbling sanctifying knowledge of God, and the enlarged experience of his salvation. Then we shall be enabled to say ^aThe lines are fallen unto me in a pleasant place; yea, I have a goodly heritage."

NOTES.

CHAP. XXIX. V. 1. The tenth, &c. This and the three following chapters contain predictions concerning Egypt, delivered at different times; (Marg. Ref.)

V. 3—5. (Notes, Isaiah, xviii. xix. xx. Jer. xliii. 8—13. xlv. 29, 30. xlv. 1.) Pharaoh-hophra, or Apries, king of Egypt, was here represented by a great dragon, or crocodile, lying in the midst of his rivers. The river Nile, and the streams and canals which communicated with it, rendered Egypt peculiarly prosperous and wealthy: and that river abounds with crocodiles, which are very voracious, and domineer over the other inhabitants of the river, as if they were the sole proprietors, and placed there to devour all the rest. Such was Pharaoh-hophra: he was a man of a very haughty, tyrannical, and cruel disposition; and having prospered for several years, he grew exceedingly arrogant; and as Herodotus informs us, he boasted ^athat no god could deprive him of his kingdom. This impiety was as absurd as if the crocodile should think that the river was his own, and that he made it for himself. But the Lord was able to deal with this unruly monster, who lay fearless in his rivers, ^aand set all the universe at defiance: he meant to destroy him and his forces, as if he had dragged the crocodile forth with a hook, and all the fish of the river had stuck to his scales, and they had been all cast together upon a

cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.

10 Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene, even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

y 2 Chr. xxxvi. 21. Is. xxliii. 15, 17. Jer. xxv. 11, 12, xxix. 10.

A. M. 3416.

B. C. 588.

Hab. i. 14, 15.
k xxxi. 15, xxvii.
4-6. xxxix. 4-6.
6, 11-20. Ps.
cx. 5, 6. Jer.
viii. 2. xvi. 4.
xxv. 33.
* Heb. face of
the field.
l 1 Sam. xvii. 44.
Ps. lxxiv. 14.
Jer. vii. 33.
xix. 20. Rev.
xix. 17, 18.
m xxviii. 22-24.
26. Ex. ix. 14.
xiv. 18.
n 2 Kings xviii.
21. Is. x. 6.
xxx. 3-5. xxi.
1-3. xxxvi. 6.
Jer. ii. 36. Lam.
iv. 17.
o Jer. xv. 15-17.
Jer. xxviii. 5-11.
p Ps. cxviii. 8, 9.
cxlvi. 3, 4. Prov.
xxv. 19. Jer.
xvii. 5, 6.
q 19, 20. xiv. 17.
xxx. 4, 5, 10, 11.
Jer. xlii. 13, &c.
r xxv. 13. xxxii.
10-13. Gen. vi.
7. Ex. xii. 12.
Jer. vii. 20.
xxlii. 43.
s 10-12. xxx. 7.
13-17. Jer.
xliii. 10-13.
t 3. Prov. xvi. 18.
xxlii. 12. xxix.
23.
u 11. xxx. 12.
* Heb. wastes of
waste.
v Or, from Mig-
dol to Syene.
xxviii. 6-9. Ex.
xiv. 2. Jer. xli.
1. xlii. 14.
§ Heb. Sannah.
x xxxi. 10-13.
xxli. 12, xxlii.
13. xxxiii. 7.
xxvii. 28. Jer.
xliii. 11, 12.
Dan. ix. 2.

z xxx. 7. Jer. xxv.
13-19. xxvii. 6
-11.
a xxx. 23, 26. Jer.
xlii. 19.
b Is. xix. 22, 23.
Jer. xlii. 26.
c xxx. 14. Gen. x.
14. 1 Chr. i. 12.
Patriarch. Is.
xi. 11. Jer. xlii.
1.
* Or, birth.
+ Heb. low.
d xvii. 6, 14. xxx.
14. 1 Zech. x. 11.
e xxxi. 2. xxlii.
2. Nah. iii. 8, 9.
f 6, 7. xvii. 15-17.
Is. xx. 5.
xxx. 1-6. xxxi.
1-3. xxxvi. 4-6.
Jer. ii. 18, 19.
36. xxxvii. 5-7.
Lam. iv. 17.
Hos. v. 14. vii.
11. xii. 1. xiv. 3.

B. C. 571.

g xxi. 23. Num.
v. 15. 1 Kings
xvii. 18. Ps.
xxv. 7. lxxix. 8.
Is. lxiv. 9. Jer.
xiv. 10. Hos.
viii. 13. ix. 9.
h 6. x. 3. 17.
Rev. xvi. 19.
h 6. 9, 21. xxvii.
22-24, 26.
i 1. i. 2.
k xxvi. 7-12.
Jer. xxvii. 6.
1-9-12. xxx. 10
-12. Jer. xliii.
10-13.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians, from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.

17 ¶ And it came to pass in the seven and twentieth year, in the first month, and the first day of the month, the word of the Lord came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude,

dry and desert place, to be devoured by the wild beasts, and the birds of prey.—Bochart observes, that the word *Pharaoh* signifies a crocodile, in Arabic.—The Egyptians, in process of time, wearied with the tyranny and cruelty of Hophra, revolted from him, and under Amasis they routed and destroyed his army, and all that adhered to him: at length he too fell into the conqueror's hands, and was strangled by him; and thus Amasis succeeded to the throne, after Egypt had suffered most dreadful miseries by these intestine dissensions.

V. 6, 7. These events, fulfilling this and other prophecies, would tend to convince the Egyptians that the God of the Jews was the Lord of the whole earth. They would be thus punished because they had seduced the Israelites into a dependence on them, and then deceived them to their ruin. Both Israel and Judah had very sinfully formed alliances with the Egyptians, and, relying on them, had engaged in wars with the Assyrians and Chaldeans. But Egypt proved to them like a staff of reed, which will not bear the weight of those who lean on it; but breaking, pierces their hands or arms, and leaves them in pain to stagger or fall. (*Marg. Ref.*)

V. 8-13. The preceding figurative prediction related principally to the king of Egypt; what follows chiefly respected the nation: that, foretold the ruin of Hophra and his party by civil wars; this, relates to the desolations occasioned by the victorious arms of Nebuchadnezzar, some years after. It is probable that the people had approved of the proud and imperious language of their king, and so were punished as accomplices in his crime.—The Lord caused Nebuchadnezzar to invade Egypt; and gave him such success, that he put a stop to their commerce and intercourse with their neighbours, and to their agriculture and journeying, and even reduced the country to a desert "from the tower of Syene," or rather from Migdol to Syene, "even to the borders of Ethiopia;" from the entrance into Egypt out of Asia, to Ethiopia, from one end of the land to the other. History informs us that Nebuchadnezzar conquered Egypt, and, carrying multitudes of prisoners thence, dispersed them in different parts of his dominions: and doubtless numbers perished or took shelter in other nations at the same time. But we are not sufficiently informed of the transactions of those ages, to shew the exact fulfilment of this part of the prophecy, as it hath been done in other instances. It was, however, predicted, that the land would continue desolate, and the inhabitants dispersed, till forty years were expired; the end of which term nearly coincided with the ruin of the Babylonish monarchy; and it is probable, that Cyrus permitted the captive Egyptians to return, and re-people their own land; as well as the captive Jews.—The calamities that befell the Egyptians are passed over by Herodotus; because the Egyptian priests would not inform him of any thing that tended to the disgrace of their nation. (*Sealiger.*)

V. 14, 15. From a few years after the time that this prophecy was delivered, to the present day, Egypt has been governed by foreigners, and been tributary to other nations. It was long the most renowned kingdom in the world; but it had first oppressed, and then seduced and deceived the people of God; and this sentence was therefore denounced against it. After the ruin of the Babylonish monarchy, it was subdued by the Persians, and though it frequently revolted, they always recovered their dominion over it. It afterwards

fell under the dominion of the Macedonians; then it became subject to the Romans, and at length a province of that empire. The Saracens next subdued it, then the Mamalucks, and lastly the Turks, to whom it remains in the most abject servitude at this day. Thus for above two thousand years Egypt hath continued a base and tributary kingdom, not able to exalt itself above the nations, as formerly; nor have the inhabitants, during all these ages, been permitted to live under princes of their own race. So that when at any time they have attempted to shake off the yoke; the short space, during which they aimed at independence, was as nothing to this long term of years: and even then they were rather unsuccessfully struggling for liberty than actually enjoying it. This is a most astonishing accomplishment of a most singular prophecy: for who could have conceived, that so renowned and powerful a country should remain for such a succession of ages under subjection to foreigners? (*Note, Gen. ix. 24, 25.*) (*Marg. Ref.*)

V. 16. The Egyptians being reduced into subjection, the Jews were never afterwards tempted to place any confidence in them, as they had before done.—Their confidence in Egypt brought their iniquity to remembrance: either it provoked the Lord to call their sins to remembrance, that he might punish them; or when the Jews in after ages should look upon the abject state of Egypt, it would cause them to remember, and be ashamed of the sin committed by their ancestors in depending on that people.

V. 17-20. Nebuchadnezzar besieged Tyre thirteen years before he took it. During the siege his soldiers had endured great hardship; their heads had been made bald by constantly wearing their helmets, and their shoulders had been peeled by carrying materials to form the works; and the king must have been at incalculable expense in the undertaking: yet when the Tyrians found that their city must fall, they sent away their most valuable effects, either to the city on the island, or to their colonies; or else they destroyed them: so that the plunder of the city was not sufficient to defray the charges of the siege, or to recompense the labours of the army. But the Lord considered Nebuchadnezzar and the Chaldeans, as his servants, to execute his predicted vengeance on the Tyrians; and he purposed to give them a suitable recompense. He would therefore employ them in the conquest of Egypt, which being weakened by civil wars, would be an easy prey, and abundantly enrich them with its spoil. This prophecy was a confirmation of the preceding, which had been delivered almost seventeen years before.

V. 21. This seems to refer to the increasing influence and authority of Daniel, in the court of Nebuchadnezzar; and the more favourable disposition of that prince to the religion of the Jews, during the latter part of his life. It may also relate to the deliverance of Jeconiah from prison, and the favour shewn him by Evil-merodach, the son of Nebuchadnezzar; which was a token for good to the house of Israel, in that the family of David began again in some measure to prosper. But some think that *that day*, relates to the termination of the forty years of Egypt's desolations, when the captivity of the Jews would also cease.—We may suppose, that Ezekiel continued prophesying, when Daniel was in authority, and after Jeconiah's enlargement, with greater encouragement and effect than before: but this, as connected with the former

21 ¶ In that day will ^aI cause the horn of the house of Israel to bud forth, and I will give thee ^othe opening of the mouth in the midst of them; and ^pthey shall know that I *am* the LORD.

The desolation of Egypt and her allies, 1—19. The arms of Pharaoh incurably broken; and those of Nebuchadnezzar strengthened, to execute the judgments of God on Egypt, 20—26.

6 Thus saith the LORD; 'They also that uphold Egypt shall fall; and the pride of her power shall

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CH. XXX.

a xxi. 12. Is. xlii.
 6. xiv. 31. xv. 12.
 xvi. 7. xxii. 1.
 6. lxx. 14. Jer.
 iv. 8. xlviii.
 Joel i. 5. 11.
 Zeph. 4. 11.
 Zech. xi. 2.
 Jam. v. 1. Rev.
 xliii. 10.
 b vii. 7. 12. Ps.
 xxxviii. 13. Ob.
 15. Zeph. i. 7.
 14. Matt. xxviii.
 33. Phil. iv. 5.
 † Jam. v. 9. Rev.
 vi. 17.
 c 18. xxxii. 7.
 xxxiv. 12. Ex.
 xiv. 20. 24. Is.
 xix. 1. Joel ii.
 1, 2. Am. v. 18.
 —20.
 d xxix. 12. Ps.
 cx. 6. cxlii. 7.
 9. Is. xxi. 21—
 22. xxx. 2. &c.
 e xix. 8.
 7. Is. xiv. 16. 17.
 iii. 1. xx. 4. Jer.
 † Heb. children.

§ Or, from *Niglot*
 18. *Syene*
 xxix. 10.
 m xxix. 12. xxxix.
 18 — 32. Jer.
 xxv. 18 — 25
 18
 n xxviii. 24. 26
 xxix. 6. 9. 16.
 o 14. 16. xxi. 2.
 Deut. xxiii. 22.
 Is. xlii. 22. Lam.
 i. 11. 12. 13. 14.
 7. 10. 12. 14. ii.
 2. 5. Nah. i. 5.
 6.
 § Heb. broken. 6.
 p 5. Is. xviii.
 12. Jer. xli.
 Zeph. ii. 12.
 q xxxviii. 11.
 xxxix. 6. Judg.
 xviii. 7. 15.
 r xxxix. 13. Am.
 xviii. 8. Jer.
 xlix. 31. Zeph.
 ii. 15. i. Thes. v.
 2. 3.
 s xxxix. xvi. 16.
 xxix. 15. xxxix.
 9. 10. Is. xxi.
 17. xviii. 5. Jer.
 xlix. 21. Zech.
 xi. 2. 3.
 t xxxix. 33. Am.
 iv. 2.
 u xxix. 4. 5. 19.
 xxxix. 11 — 16.
 v xxviii. 7. xxxi.
 12. xxix. 13. 14.
 Deut. xxviii. 60.
 Is. xiv. 4 — 6.
 Jer. li. 20 — 23.
 Hab. i. 6 — 9.
 x xxxv. 8. xxxix.
 18.
 y xxxix. 3 — 7.
 xxxiv. 3 — 7.
 Zeph. i. 17. 18.
 Rev. xiv. 20.
 xxi. 18.
 z xxxix. 13. Is. x.
 5 — 10. xlii. 17.
 Jer. i. 38. li. 36.
 Nah. i. 4. Rev.
 xvi. 13. 18. xli.
 Fubis thereof.
 xliii. 12. 13. xli.
 18.
 Jer. xli. 5.

13 Thus saith the Lord God; ^bI will also destroy the idols, and I will cause *their* images to cease out of ^cNoph; and ^athere shall be no more a prince of the land of Egypt; and I will ^eput a fear in the land of Egypt.

Nah. i. 38. ii. 30. * Heb. *drought*. z Judg. ii. 14. Is. xix. 4. † Heb. *the fullness thereof*. i Cor. x. 26, 28. a xxviii. 10. xxxi. 12. b Ex. xii. 12. Is. xix. 1. Jer. xliii. 12. 13. xli. 26. Zeph. ii. 11. Zech. xiii. 2. c Is. xix. 13. Jer. li. 16. xli. 1. xli. 14. Hos. ix. 6. *Memphis*. Heb. *Moph*. d xxix. 14, 15. Zech. x. 11. e Is. xix. 16. Jer. xli. 5.

Wherever we turn our attention, we discover evidences of the pride and folly of the human heart ; and of the abhorrence with which God beholds those, who forget their dependence on him, and rob him of the glory due to his name. Prosperous oppressors are amongst the human species, as crocodiles in a river, or sea-monsters in the great waters ; and whilst they prey without remorse on their inferiors, they should be regarded as the common enemies of mankind. Yet they have commonly bewitched the greatest part of those, whom they have enslaved, into a stupid admiration of their power and success, and into a pertinacious adherence to them even to their own ruin !—When princes and their subjects unite in impiety and iniquity, the Lord often renders them reciprocally the occasions, or instruments, of each others punishment. For he is against, and will shew himself above, the most powerful and insolent workers of iniquity ; and can easily subdue those who set all others, and even him, at defiance. He fights against those who injure his people, and still more against such as seduce them from their confidence in him, and draw them into sin. And though they deserve to be deceived, wounded, and deserted by those, in whom they have sinfully confided ; yet their tempters and deceivers must expect the severest punishment.—The desolating judgments and the avenging sword, which the Lord hath sent forth into all parts of the earth, and the inconceivable miseries and havoc that war hath made in every age and nation, prove that the world is full of wickedness ; and these lamentable scenes not only illustrate the justice of God ; but they are the natural effect of man's pride, revenge, ambition, avarice, and callous selfishness : they prove him to be the child, and to bear the image, of the arch-apostate, “ the murderer from the beginning ;” and to possess the same nature with the first-born of fallen Adam, who murdered his righteous brother. But it is a relief to the pious and humane mind to discern traces of the superintending providence of God, and of the truth of his word, in reviewing these dark transactions. The history of nations, in their rise, progress, and decline, is the best exposition of ancient prophecies : all events, in one way or other, fulfil the Scriptures, and turn to the believer for a testimony ; for he remembers, that “ thus it was written, and thus it must be.” All things work together for the good of the church ; even nations are reduced, to remove from the people of God the occasions of sin, and to promote their holiness ; and in the midst of the most tremendous scenes of war and bloodshed, he is bringing forward those glorious times of truth, and righteousness, and peace, which he hath promised shall succeed these convulsions. Thus in the deepest scenes of our adversity he sows the seed of our future prosperity.—The Lord hath raised up for us a horn of salvation in the house of his servant David ; and he will shortly raise up ministers, and open their mouths to proclaim his gospel throughout the earth. Like a rich and generous master, he will not let any man serve him for nothing ; if he employ ambitious or covetous men as his executioners, he will recompense them according to the leading desires of their hearts ; and verily every man shall have his reward. Happy then are they, who desire his favour, grace, and image, and relish the spiritual blessings of his new cove-

NOTES.

CHAP. XXX. V. 2, 3. As the day of Egypt's desolation is here said to be near, and as Nebuchadnezzar did not invade that country till he had taken Tyre ; it is probable, that this prophecy was delivered about the same time with that in the close of the former chapter, and several years after those which follow.—The Egyptians were called upon to howl with anguish in the prospect of these judgments ; as they surely would do when they arrived : and to cry, ' Woe worth the day,' or *alas the day !* intimating that it would be the most dreadful day which they had ever seen. For it would be the day in which God would execute vengeance on his enemies ; and so a cloudy day, or one of uncommon terror and distress, especially as clouds and rain were rarely known in Egypt. It would also be the time of the heathen ; the time of divine judgments on the Gentiles, as there had been a time of his wrath and judgments on the Jews.—' God's judgments on particular places and nations are an earnest of that general judgment, when he shall execute judgment on all the ungodly.' (*Lowth.*)

V. 4, 5. As Ethiopia bordered on Egypt, and was in alliance with the Ethiopians, it would share in these extreme calamities; and their forces would be slain among those of Egypt. For the foundations of her cities, or those of her government, would be broken down; and all her allies and mercenary troops from different nations, would fall by the sword.—‘The names in the Hebrew are *Cush*, *Phut*, and *Lud*.’ (*Marg. Ref.*)—‘Phut may signify some part of Africa near Egypt, and Lud probably signifies some part of the Abyssines’ country.’ The *Cubii* are mentioned in Ptolemy, as the people of Mareotis, a province of Egypt. The Seventy translate it, (the last clause,) *the men of my league, or covenant*; i. e. the Jews; many of whom fleeing into Egypt, were there destroyed with the Egyptians.’ (*Lowth.*)

V. 6. "The governors of the several provinces, those who are called "the stay of the tribes thereof." (Is. xix. 13.) (Lowth.)

From, &c. Or, "From Migdol to Syene." (Note, xxix. 8—11.)

V. 7. *Her cities, &c.* Egypt was exceedingly populous, and more filled with cities than any other nation in the world at that time; which would render her desolation the more extraordinary.

V. 9. The providence of God would take care, that messengers should be sent in ships by sea, or boats up the Nile, to inform the Ethiopians of the ruin of Egypt, and to alarm them with fears of similar calamities; from which they carelessly deemed themselves secure. Perhaps Nebuchadnezzar sent these messengers to summon the Ethiopians to surrender. They would however occasion them great distress and terror, similar to the astonishment of the nations, in the day when the Egyptians were destroyed at the Red Sea; (*Ex. xv. 15, 16*;) or to what the Egyptians had just before endured.

V. 10, 11. (*Marg. Ref.*)

V. 12. If the rivers of Egypt had been dried up, that fruitful land must have become a barren desert; and the Lord was about as effectually to destroy all the sources of its power and prosperity: for he would as entirely deliver up the land into the possession of wicked and oppressing spoilers, as if he had

14 And I will make ^fPathros desolate, and will set fire in ^gZoan, and ^hwill execute judgments in No.

15 And I ⁱwill pour my fury upon ^jSin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will ^kset fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of ^lAven and of ^mPi-beseth shall fall by the sword: and these ⁿcities shall go into captivity.

18 At ^oKehaphnehes also ^pthe day shall be ^q"darkened, when ^r"I shall break there the yokes of Egypt: and ^sthe pomp of her strength shall cease in her: as for her, ^ta cloud shall cover her, and her daughters shall go into captivity.

19 Thus ^uwill I execute judgments in Egypt; and they shall know that I ^vam the LORD.

20 ¶ And it came to pass ^win the eleventh year, in the first ^xmonth, in the seventh ^yday of the month, ^zthat the word of the LORD came unto me, saying,

21 Son of man, ^aI have broken the arm of Pharaoh king of Egypt; and, lo, ^bit shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God; Behold, ^cI am against Pharaoh king of Egypt, and will break his arms, the strong, ^dand that which was broken; and ^eI will cause the sword to fall out of his hand.

Jer. xxxvii. 7. xlvii. 1-12. x Jer. xlvii. 21-25.

A. M. 3416.

B. C. 588.

f xxix. 14.
* Or, Tanis.
Num. xiii. 22.
Ps. lxxviii. 12.
43. Is. xix. 11.
xxx. 4.
g Jer. xlv. 25.
h Nah. iii. 8-10.
i Ps. xli. 6.
j Rev. xvi. 1.
k Or, Pelusium.
l 8. 9. xxviii. 18.
m Or, Heliopolis.
Gen. xli. 45.
n On.
o Or, Bubastum.
p Jer. ii. 16.
q Tahpanhes xlviii. 7-9. xlv. 14.
r Tahpanhes.
s Ex. x. 15. 22.
t Is. v. 30. ix. 19. xiii. 10. Joel iii. 15. Matt. xxiv. 29.
u Or, restrained.
v xxix. 15. Is. ix. 4. x. 27. xiv. 25.
w xxxi. 18. xxxii. 18. &c. Is. xiv. 11. Jer. xlvii. 20-26.
x Is. xix. 1.
y 14. v. 8. 15. xxv. 11. 17. xxxix. 21. Num. xxxiii. 4. Ps. ix. 16. cxlix. 7. Rom. ii. 5. 6. Rev. xvii. 1.
B. C. 588.
a i. 2. xxvi. 1. xxxix. 1. 17.
b 24. Ps. x. 15. xxxviii. 17. Jer. xlviii. 25.
c Jer. xxx. 13. xlv. 11. ii. 8. 9. Nah. iii. 10. Rev. xviii. 21.
d xxix. 3. Jer. xlv. 30. xlv. 25.
e 2 Kings xxiv. 7.

y 17, 18. 26. xxix. 12, 13.
z 25. Neh. vi. 9.
a Ps. xviii. 32. 39. cxlvi. 1. Is. xlv. 1. 5. Zech. x. 11, 12.
b Deut. xxxii. 41. 42. Ps. xviii. 13. Is. x. 5. 6. Zeph. ii. 12.
c xxv. 15. Job xxv. 18. Jer. ii. 52.
d 19. 26. xxix. 16. 21. xxxii. 15. xxxviii. 16. 23. xxxix. 21, 22.

d 17, 18. 23. vi. 13. xxxix. 12.

CH. XXXI.

The prophet is ordered to shew Pharaoh the prosperity and pride of the king of Assyria; and his dreadful fall, 1-17: and that he would be destroyed in like manner, 18.

AND it came to pass ^win the eleventh year, in the third ^xmonth, in the first ^yday of the month, ^zthat the word of the LORD came unto me, saying,

2 Son of man, ^aspeak unto Pharaoh king of Egypt, and ^bto his multitude; ^c"Whom art thou like in thy greatness?

3 Behold, ^dthe Assyrian ^ewas ^fa cedar in Lebanon ^gwith fair branches, and with ^ha shadowing shroud, and of an high stature; and his top was among the thick boughs.

sold it to them. Such were the Chaldeans, who first conquered, plundered, and enslaved Egypt; and the Persians, Macedonians, Romans, Saracens, Mameluks, and Turks, who have successively domineered over and oppressed that country, equally deserved this character. These *strangers* have wasted, and cruelly tyrannized over Egypt from that time to this present day; according to the word of God by Ezekiel.

V. 13. The Egyptians were not more renowned among the ancients for wisdom and learning, wealth, power, and prosperity; than for the multitude of their idols, and the stupidity with which they worshipped even various reptiles and vegetables. On these idols they depended for protection: but the Lord determined to destroy them with their worshippers, and the cities in which they were stationed. (*Marg. Ref.*)—This hath been remarkably fulfilled; for the ancient idolatry of Egypt gradually declined, or was exchanged; for that of other nations, when the country fell under the dominion of foreign lords: and as there hath not been for above two thousand years a prince of the land of Egypt, (*Note*, xxix. 15;) so the Egyptians have long received their religion from their masters, and have been an abject servile race, greatly afraid of offending their cruel oppressors.—The present Egyptians are either Mahometans; or an ignorant superstitious kind of Christians, who seem to have little more than the name of that holy religion. (*Notes*, &c. Jer. xliii. 8-13. xlv. 1.)

V. 14-19. (*Marg. Ref.*)—^fNoph, called by Hosea, *Moph*, was the same as Memphis. ^gZoan, or Tanis, was the metropolis of the kingdom in Moses' time. ^hNo, or Hamon No, probably the same with Thebes, famous for its hundred gates. ⁱHamon was either Ham, or one of his posterity advanced to divine honours. It is generally agreed that *Sin* is the same as *Pelusium*, the key of Egypt. ^jAven is the same as *On* mentioned *Gen. xli. 45*, in after times called *Heliopolis*, (*the city of the sun*;) because of a temple or image there dedicated to the Sun. ^kPibeseth was afterward called Bubastum, and is so translated by the Seventy.

Yokes. "When I shall set those at liberty, that are oppressed by the bondage of Egypt." (*Louth.*)—The Septuagint renders the word *sceptres*, and perhaps properly.

V. 20-26. This prophecy was delivered soon after the Egyptians had come to relieve Jerusalem, when besieged by Nebuchadnezzar; but had gone back unto their own land without effecting any thing; and some months before that city was taken: that is, more than sixteen years before the preceding prophecies.—The Lord then informed his servant, that he had broken the arm of Pharaoh, and that it never should be set or bound up, to be healed, and made strong to hold a sword, any more. When the king of Babylon took from the king of Egypt all his dominions in Asia, one of his arms was broken. This had taken place some time before in the time of Pharaoh-necho; and the Lord declared, that he should never recover those territories, or any ascendancy in that part of the world; nay, that his other arm, which was now strong, should soon be broken; so that the sword would drop out of that likewise. This took place under his son and successor, when Egypt was so weakened by civil wars, as to be utterly unable to resist the invaders; and when Pharaoh-hophra was vanquished, dethroned, and driven into the fens, to hide himself from Amasis and his party. These events made way for Nebuchadnezzar's conquest of that kingdom. All this time he was acquiring strength, and enlarging his dominions; for the Lord strengthened his arms, and put the sword of his vengeance into his hand. Thus the Egyptians were vanquished, enslaved, dispersed, and

carried captive. In the mean time Hophra, equally obnoxious to both the contending parties, dragged on his life in great terror and misery; and at length, after a fruitless effort to recover his authority, he was taken and strangled by Amasis, who succeeded, as the vassal of Nebuchadnezzar, to the throne of this desolated and ruined country.

PRACTICAL OBSERVATIONS.

That power which renders men proud must come down; and that prosperity and peace, which lead to carelessness and carnal security, will terminate in terror and anguish.—The wrath of God consumes the prosperity and wealth of powerful nations, when the day of his vengeance comes; it desolates populous countries, or covers them with the carcasses of the slain: it turns a fruitful land into a barren desert, and flourishing cities into ruinous heaps: it fills all places with terror and misery, and reduces men to the most abject servitude: yet these are only present effects of the Divine indignation, and not worthy of our fear, compared with the wrath to come, from which Jesus delivers his people.—It is vain to endeavour to bind up the arm which the Lord is pleased to break, or to strengthen those whom he will bring down: a dark and cloudy day awaits his enemies, and all, who associate with them, or help them, will share their punishment.—All power and success is from the Lord; and men prosper so long, as they are employed in executing his righteous purposes. Happy are his willing servants, who so know him "in Christ reconciling the world unto himself," as to fear, love, trust, worship, and obey him. In one way or other, however, all shall know the Lord; and they, who disregard the discoveries which he hath made of himself in mercy, will at length know his power, truth, and justice, in the punishment inflicted on them for their sins: whilst they will be for ever excluded from all hope of his favour; and groan and wail, because their wound is incurable.—All earthly prosperity is fluctuating: they, who to-day are at the top of the wheel, before to-morrow may be turned to the bottom, and their arrogant presumption changed into abject despair. But the everlasting mercy of our unchangeable God secures the final felicity of all that love his name.

NOTES.

CHAP. XXXI. V. 2. *Pharaoh*, &c. The prophet could not personally address Pharaoh, or his numerous attendants, forces, or subjects; but his prophecies would doubtless be made known in Chaldea, and by degrees in other countries; and they might come to the ears of the Egyptian king.—This prophecy was delivered about a month before Jerusalem was taken.—Pharaoh was very proud of his power and greatness; and the prophet enquired to whom he supposed himself to be like? Doubtless he thought himself, and was celebrated by his flatterers, as equal to the greatest monarchs that had ever lived: but even if this had been true, it would not have secured the continuance of his prosperity; for the event had shown, that the most renowned and successful kings and kingdoms might soon be brought to destruction.

V. 3-9. The Assyrian monarchy was one of the most ancient and prosperous, that we read of in history. It seems to have attained its summit of greatness under Shalmaneser and Sennacherib. But it is not certainly known when and by whom it was destroyed. Probably it was reduced about the time that Nebuchadnezzar began his reign at Babylon, by him and Cyaxares king of Media. Nineveh, the capital of that monarchy, which was

4 The ^hwaters ^tmade him great, the deep ^tset him up on high with her rivers running round about his plants, and sent out her ^slittle rivers unto all the trees of the field.

5 Therefore ^his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when ^he shot forth.

6 All ^kthe fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness in the length of his branches: for his root was by great waters.

8 The ^cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; ⁿor any tree in the garden of God was like unto him in his beauty.

9 I have ^made him fair by the multitude of his branches; so that ^all the trees of Eden, that ^were in the garden of God, ^enviied him.

10 Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, ^and his heart is lifted up in his height;

11 I have therefore ^delivered him into the hand of ^the mighty one of the heathen: ^he shall surely deal with him: I have driven him out for his wickedness.

12 And ^strangers, the terrible of the nations, have cut him off, and have left him: ^upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of

^t Lev. xviii. 24—28, xx. 22, 23. Deut. xviii. 12. u xxviii. 7. xxx. 11. Hab. i. 6—11. xxiv. 8. xxxix. 4. Is. xxxiv. 5—7.

A. M. 3416.

B. C. 588.

h xvii. 5, 8. Prov. xiv. 28. Jer. li. 36. Rev. xvii. 1, 15.

^t Or, nourished him.

^u Or, brought him up.

^s Or, conduits.

i Ps. xxxvii. 35, 36. Is. x. 8—14.

xxvii. 4, 15, 19.

xxviii. 11—13.

Dan. iv. 11.

|| Or, it sent them forth.

k xvii. 23. Dan. iv. 12, 21. Matt. xiii. 33.

l xxviii. 13. Gen. ii. 8. xiii. 10.

Ps. lxxx. 10.

m Ps. xxxvii. 35.

Is. x. 7—14.

xxvi. 4—18.

xxviii. 11—13.

n Ex. ix. 16. Ps. lxxxv. 6, 7. Dan. ii. 21, 37, 38. iv. 22—25. v. 20—23.

o xvii. 22—24. Judg. ix. 8—20.

Ps. xvi. 12, 15.

lv. 12, 13. Zech. xi. 2.

p Gen. xxvi. 14.

xxviii. 11. Sam. xviii. 15. Prov. xxvii. 4. Ec. iv. 4. Jam. iv. 5, 6.

q 14. xxviii. 17.

2 Chr. xxv. 19.

xxvii. 25. Job xl. 11, 12. Prov. xvi. 18. xviii. 12. Is. xiv. 13.

15. Dan. iv. 30.

v. 20. Ob. 3.

Jam. iv. 6.

r xi. 9. xxi. 31.

xxiii. 28. Judg. xvi. 23. 1 Tim. i. 20.

s xxvii. 11, 12.

Jer. xxv. 9.

Dan. v. 18.

19.

^h Heb. in doing he shall do unto him.

Judg. i. 7.

Matt. vii. 1, 2.

Jam. ii. 13.

x xxviii. 4, 5.

y Dan. iv. 12—14. Nah. iii. 17, 18. Rev. xvii. 16.

z xxix. 5. xxxii. 15. xviii. 6.

Rev. xix. 17, 18.

a Deut. xiii. 11.

xxi. 21. Neh. xiii. 18. Dan. v. 22, 23. 1 Cor. x. 11. 2 Pet. ii. 6.

^t Or, stand upon themselves for their height.

b Ps. lxxxii. 7.

Heb. ix. 18—32.

c xxvii. 18—32.

Ps. lxxii. 9, 10.

d Nah. ii. 9—10.

Rev. xvi. 9—11, 19, 20.

^t Heb. be black.

e xxvi. 10, 15.

xxvii. 28. Nah. ii. 3. Hag. ii. 7.

Heb. xii. 26, 27.

Rev. xi. 13.

xviii. 9, &c.

f xxvii. 18, &c.

Is. xiv. 15.

g 9. 18. Is. xiv. 8. Hab. ii. 17.

h 14. xxviii. 31.

i xxvii. 20—30.

Ps. ix. 17. Is. xiv. 9.

k xxx. 6—8, 21—23.

Nah. iii. 17.

13, 6.

l 3, 6. Lam. iv. 20. Dan. iv. 11.

2 Mark. iv. 32.

m 2. xxvii. 19.

n 9. 16.

o xxviii. 10. xxxii. 19, &c. 1 Sam. xvii. 26, 36. Jer. ix. 25.

p 2 Chr. xxviii. 22. Ps. lii. 7.

Matt. xvii. 19.

xxvi. 26—28.

1 Cor. x. 4.

the land; and all the people of the earth are ^vgone down from his shadow, and have left him.

13 Upon ^this ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches.

14 To ^tthe end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ^tstand up in their height, all that drink water: for they are all ^delivered unto death, to ^tthe nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord God, In the day when went down to the grave ^aI caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to ^mourn for him, and all the trees of the field fainted for him.

16 I ^made the nations to shake at the sound of his fall, ^when I cast him down to hell with them that descend into the pit: ^and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted ⁱn the nether parts of the earth.

17 They also ^went down into hell with him unto ^them that be slain with the sword: and ^they ^kthat were his arm, that ^dwelt under his shadow in the midst of the heathen.

18 To whom ^mart thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down ^with the trees of Eden unto the nether parts of the earth: ^thou shalt lie in the midst of the uncircumcised, with ^them that be slain by the sword. ^tThis is Pharaoh and all his multitude, saith the Lord God.

one of the most extensive cities ever built, was then taken, and from that time began to decay, until it was at length so entirely desolated, that modern travellers are not agreed where it was situated. These events will be more particularly considered upon several passages in the prophecies of Jonah, Nahum, and Zephaniah. But here the prophet mentioned the fall of the Assyrian monarchy, as a fact which was well known to have lately taken place.—The Assyrian king had been highly exalted in his kingdom: and his great power, and extensive dominions, with the protection he afforded to his friends, resembled the spreading branches, the thick shade, and the high stature of a very flourishing cedar on mount Lebanon. The fruitful lands of Assyria; the large revenues which the king drew from vast multitudes all over his extensive territories; his extensive commerce, through the river Tygris, with the countries bordering on the Indian ocean; or in a word, the various sources of his wealth and prosperity, resembled the rivers and streams, which cause the trees planted by them to grow exceedingly. By these means this empire and its head were exalted above all the kingdoms of the earth; their power became more formidable, and their vassals more numerous than those of any other people: so that cities, provinces, and nations courted their alliance; took shelter under their powerful protection; and increased and prospered under it, as the fowls of the air amidst the boughs, and the beasts of the field under the covert, of the wide-spreading lofty cedar. Thus the monarch became renowned and honourable: and this cedar in Lebanon grew more lofty, than any cedar in the garden of God, or in Eden; or any of the kingdoms or independent states, which might be compared to fir-trees, and chesnut-trees, or any other stately and beautiful trees. Perhaps the ascendancy acquired by the Assyrian monarchs over the kings of Judah likewise, may be alluded to by the expression, that “no tree in the garden of God was like unto him in his beauty.” However, they were so prospered in the providence of God, that all other kings and princes envied them their great success and renown. (Notes. xvii.)

V. 10—13. The allegory and its interpretation are here interwoven. The Assyrian monarch though already destroyed, was poetically addressed; and probably the whole race of those princes who reigned in succession was intended, as the description so exactly suits the character of Sennacherib; (Notes, Is. x. xxxvi. xxxvii.) They were ambitious of reducing all other kings and nations to subjection, and of establishing an universal monarchy; and their pride increased in proportion to their power and success. The Lord had therefore delivered the last of that line into the hand of the mighty one of the heathen, or the conqueror of the nations, who was able to deal with him; even Nebuchadnezzar, the subverter of the Assyrian monarchy. By him the Lord had driven the king of Assyria from his throne, his palace, his royal city, and his kingdom, for his wickedness. The Chaldeans, a people to whom the nations had hitherto been strangers, (as they were but lately risen into eminence,) but who were most terrible for valour and fierceness, cut down

this lofty cedar, and left him to wither and decay. So large was it grown, that its fallen branches covered the mountains and valleys, and its broken boughs were found near all the rivers: that is, the fragments of this vast dismembered empire formed many states and kingdoms.—And when the nations found that the Assyrian king could no longer protect them, they renounced their allegiance to him: nay, the very persons, who had courted his friendship, now preyed upon him and insulted over him!—Or literally the birds and beasts of prey came to devour the carcasses of the multitudes who were slain in these conflicts.

V. 14—17. The Lord destroyed the Assyrian monarchy, for a warning to all other kings and nations, not to be ambitious of dominion, or proud of pre-eminence, or secure in prosperity; and not to depend on themselves, or forget God as the Author of their advantages; for the rivers, whence they drank waters, came originally from that ocean.—All the monarchs of Assyria, or the last king and all his proud princes; and all those in every age, who had domineered over their neighbours, and despised God, had been delivered to death, and their bodies were gone under the earth, amidst the rest of the children of men, even like the meanest of them, who without funeral pomp are thrown into the pit: and this was the end of their greatness to which many of them had been hurried by a violent and premature death.—Indeed, when the Assyrian monarch went down to the grave, the Lord so ordered it, that there was a great mourning for him.—The deep, that nursed up this fair tree, is described as mourning at its downfall; as if the floods had stopped their usual course, on purpose to lament his fate. The forest of Lebanon, sympathized with his misfortunes; that is, all his confederates and allies. (Louth.) His fall affected many nations and provinces, and vast multitudes of people, who had lived under his government and contributed to his greatness. A stop was put by his death to their enriching commerce, and to all the business connected with the government of so vast an empire: and all, who grew rich by collecting the revenue, or by honourable and lucrative offices, would doubtless lament his fall.—This seems to be meant by the Lord’s covering the deep, and restraining the floods, as in mourning for him: which denote a stagnation of that profitable circulation, which there must be in a prosperous empire, betwixt all parts of it and the seat of government.—Especially the Assyrian nobles and people, the Lebanon where this cedar grew, doubtless deplored the loss of that empire which they had so long possessed, and fainted for grief and for apprehensions of the fatal effects that might follow this catastrophe. The surrounding nations also shook at the sound, or report of this revolution, (as the fall of a mighty cedar may be heard at a great distance.) Yet when the Lord cast him into the grave, and the invisible world; they, who had formerly envied or rivalled him, and who had grown prosperous by similar resources, till he had reduced and ruined them, would be comforted and rejoice to see him ruined in like manner. This is represented under the bold figure of those, that lay in the grave, or in the state of the dead, congratulating each

CHAP. XXXII.

A lamentation over the dreadful fall of Pharaoh and Egypt, 1-10; as destroyed by the sword of the king of Babylon, 11-16. Pharaoh and his subjects brought down to hell, with the nations of the uncircumcised, 17-32.

AND it came to pass, ^ain the twelfth year, in the twelfth month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, ^btake up a lamentation for Pharaoh king of Egypt, and say unto him, ^cThou art like a young lion of the nations, ^dand thou art as a ^ewhale in the seas: and thou camest forth with thy rivers, ^fand troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord God; ^gI will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then ^hwill I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also ⁱwater with thy blood the land ^jwherein thou swimmest, ^keven to the mountains; and the rivers shall be full of thee.

other, when they saw their destroyer coming to join them in that abject situation! (*Is. xiv. 9-12.*) And they also, who confided in his protection and were his support, (his soldiers, captains, and confederates,) had been slain with him, and were with him gone down into the grave and the world of departed spirits.

V. 18. Pharaoh is here called to look in this glass, and to see what his glory and greatness would speedily come to. Even if he were as honourable and powerful as the Assyrian king, he would soon be slain, and die a miserable death, and perish among those who were strangers and enemies to God.—This sentence was irrevocably passed on Pharaoh, and all his multitude.

This is, &c. 'The word is, commonly denotes the same as to signify, or represent, especially in prophecies, parables, and such like figurative descriptions.' (*Louth.*)

PRACTICAL OBSERVATIONS.

V. 1-9. What competition and striving is there among men about the precarious, unsatisfactory, and perishing distinctions of this world! But how few are candidates for that "crown of glory which fadeth not away!" Many of the most powerful, prosperous, and renowned, have also been the most abominable of mankind: and whilst millions have been subjected to their will, perhaps they had not one subject more vile in the sight of God than themselves. This consideration may serve to abate our admiration of those gaudy distinctions, which the Lord evidently deems so worthless and perilous; and may teach us to seek more valuable and enduring advantages.—All greatness and success come from God, through whatever channels they are conveyed: but how few properly consider their dependence on him and obligations to him! Generally prosperity increases pride, presumption, and impiety, in regular proportion. They, who have the most of those things, which are supposed to constitute an earthly paradise, are either envied themselves, or envy others, or both; and this greatly interrupts the little enjoyment which otherwise they might find in them; but the blessings of the heavenly paradise are not liable to such alloy. How much better then is it to be a lowly tree of righteousness, yielding fruit to the glory of God and the good of men, and in the end to be transplanted into the garden of God above, to flourish for ever, than to be a lofty cedar, and at length to be cut down and cast into the fire of hell!

V. 10-18. They, who possess authority, should use it in protecting their subjects: and this entitles them to allegiance, submission, and tribute from them.—We should be thankful for the blessings of civil government, and not envy those who bear the burden of governing; and who, if they abuse their trust, will have a still heavier burden of punishment laid upon them in another world.—The Lord never drives men from their possessions, or bereaves them of their comforts, but when he can shew, that their sins deserved it. He has executioners ready, when vengeance is to be taken: but we need not desire to be the mighty, or the terrible, of the nations, to be thus employed; seeing it is far more pleasant and profitable to follow him, who "went about doing good."—They who trust in princes, will soon be driven from their confidences, or perish with them: and they, who selfishly favour the prosperous, will as selfishly desert or prey upon them, when they are fallen. The higher men soar in power and pride, the more terrible will be their fall: and such conspicuous characters commonly involve multitudes of friends and dependents in their ruin, and are sincerely lamented by those who are losers by their calamities. Yet some will rejoice to see them reduced to as abject a condition as themselves: but the gratification of envy, revenge, and malignity is a wretched comfort, suited only to the inhabitants of hell.—In the fate of proud, ungodly oppressors of former ages, they, who tread in their steps, may read their own doom: and the Lord executes such extraordinary judgments, on purpose to warn others from their destructive courses.—It is the end of wicked men of

A. M. 3416.

B. C. 588.

a 17. i. 2. xxix. 1.
17. xxx. 10.

b 16. 18. xix. 1.
xxvii. 2, 32.
xxviii. 12, Jer.
ix. 18.

c xix. 2-6.
xxxviii. 13.

d Gen. xlix. 9.
Num. xxix. 9.
Prov. xxviii. 15.

e Jer. iv. 7, Nah.
ii. 11-13.

f d xxix. 3. Ps.
lxxiv. 13, 14. Is.
xxvii. 1. ii. 9.

g * Or, dragon.
xxxix. 18.

h f xii. 13. xvii. 20.
Jer. xvi. 16.

i Lam. i. 13. Hos.
vii. 12. Hab. i.
14-17.

j g xxix. 5. xxxi.
12, 13. xxxix. 4.
5. 17-20. 1 Sam.
xvii. 44-46. Ps.
lxxiii. 10. lxxiv.
14. lxxix. 2, 3.

k lxxviii. 9, 10.
ex. 5, 6. Is. xiv.
19. xviii. 6.

l xxxiv. 12-17.
lxxvi. 24. Jer.
viii. 2. xxv. 33.
Rev. xix. 17, 18.

m h Is. xxxiv. 3, 7.
Rev. xiv. 20.

n * Or, of thy
swimming.

o Or, extinguish.
Job xviii.
5, 6. Prov. xlii.
9.

p xxx. 3, 18. Ex.
x. 21-23. Is.
xiii. 10. xxxiv.
4. Jer. xlii. 18.

q Joel ii. 2, 31.
iii. 15. Am. viii.
9. Matt. xxiv.
29. Rev. vi. 12, 13.

r Heb. light of
the light of
heaven.

s Heb. them
dark.

t Heb. provoke
to anger, or
grief. Rev. xi.
18. xviii. 10-19.

u k xxix. 12. xxx.
23, 25. Jer. xxv.
15-27.

v l xxvii. 35. Deut.
xxx. 24. 1 Kings
ix. 8.

w m xxvi. 16. xxx.
9. Ex. xv. 14-16.

x zech. xi. 9.
Rev. xviii. 10.

y n xxvi. 7. xxx. 22.

z D. xxviii. 49.
50. Hab. i. 6, 7.

aa p xxix. 8. xxx. 12.
q 2. xxix. 11.

ab xxxiv. 18.

7 And when I shall ^aput thee out, ^bI will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the ^cbright lights of heaven will I make ^ddark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also ^evex the hearts of many people, ^fwhen I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people ^gamazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; ^hand they shall tremble at ⁱevery moment, every man for his own life, in the day of thy fall.

11 For thus saith the Lord God; ^j"The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, ^kthe terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed,

13 I will ^ldestroy also all the beasts thereof from beside the great waters: ^mneither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

every age, nation, and condition in life, to go down into the grave, to die with the uncircumcised, and to have their portion in the unquenchable fire of hell: and they, who delight in war, commonly perish by the sword. The wicked man is indeed often seen flourishing like the cedar, and spreading like the green bay tree: but the pious observer will notice, that he soon passes away and is not; and when he seeks him, his place can no where be found. But let us "mark the perfect man, and behold the upright; for the end of that man is peace."

NOTES.

CHAP. XXXII. This was about a year and a half after the destruction of Jerusalem; and at a time when Pharaoh continued in the undisturbed possession of his power and prosperity.—It is remarkable, that there should be so many predictions concerning the ruin of this monarch, and the desolations of his kingdom. But Egypt had been the first oppressor of the church, and was to be judged for it; and perhaps that kingdom typified antichrist, and the more dreadful ruin that awaits him: (*Gen. xv. 13, 14. Rev. xi. 8.*)

V. 2-6. The Egyptian king had resembled a young and fierce lion, in his conduct both towards his subjects and his neighbours: or, in allusion to the seas and rivers, with which his kingdom was bounded and intersected, he was a sea-monster, or a crocodile. (*Marg. Ref.*)—In the height of his prosperity he raised a vast army, and made war upon the Cyrenians: but he was vanquished, and his army cut in pieces; and the Egyptians, suspecting from his savage temper, that he had led them forth on purpose to be thus destroyed, made an insurrection against him; which he increased by further cruelties and rash measures, until it made way for his ruin. Thus the voracious crocodile went forth *with*, or *from*, his rivers, to trouble and foul those of his neighbours: but the Lord spread his net upon him, and used a company of many people to drag him out of his rivers; and he was then cast forth upon the open field, to be devoured by the birds and beasts of prey.—To represent Pharaoh's great power, and the effects of his fall, it was figuratively stated, that the flesh of this overgrown monster was so vast, that it would cover the mountains and fill the valleys; and that his blood would be sufficient to drench the land even to the mountains, and to fill the rivers; as when the waters were turned into blood in the days of Moses. This denotes, that his ruin would be attended with terrible miseries to the Egyptians, and afford an immense booty to their enemies.

V. 7, 8. Pharaoh thought himself the great luminary of Egypt: but the Lord declared, that he would put him out by dethroning him. Then the whole land would be darkened, as if the sun, moon, planets, and stars were all eclipsed and hidden at once; and the darkness would be as entire, as in the plague that was inflicted in the time of Moses. These bold metaphors denote the total subversion of the state; the anarchy and civil wars which ensued; the miseries attending the Chaldean invasion; and the contempt, baseness, and abject slavery, to which that once flourishing kingdom was about to be reduced. (*Marg. Ref.*)

V. 9, 10. When the report of the ruin of Egypt should reach many distant nations, and the fugitives, or exiles, should relate the particulars to those among whom they were dispersed, it would greatly disquiet their hearts; even though they had not been any ways connected with that kingdom: for it would be a most affecting instance of the instability of human affairs, and of God's wrath against the enemies of his people. They would thus see, as it were, the Lord brandishing his sword before their eyes, which would fill them with amazement and terror; and every one of them would tremble continually, lest the next stroke should destroy them in like manner.

V. 11-14. The desolations of Egypt were effected by the king of Babylon; and this was the sword which was hung over the head of Pharaoh, though his fall was immediately wrought by his own subjects. The Chaldeans, by invading Egypt, were about to destroy the multitudes of its inhabitants, and

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be 'desolate of that whereof it was full, when I shall smite all them that dwell therein, 'then shall they know that I am the LORD.

16 This is 'the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.

17 ¶ It came to pass also 'in the twelfth year, in the fifteenth day of the month, that the word of the LORD came unto me, saying,

18 Son of man, 'wail for the multitude of Egypt, and 'cast them down, even her, and the daughters of the famous nations, 'unto the nether parts of the earth, with them that go down into the pit.

19 Whom 'dost thou pass in beauty? 'go down, and be thou laid 'with the uncircumcised.

20 They shall 'fall in the midst of them that are slain by the sword: 'she is delivered to the sword: 'draw her and all her multitudes.

21 The 'strong among the mighty shall speak to him out of the midst of hell with them that help him: they are 'gone down, they lie uncircumcised, slain by the sword.

22 'Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword;

23 Whose 'b Graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, 'which caused 'terror in 'the land of the living.

24 There is 'Elam and all her multitude round about her grave, all of them slain, fallen by the sword, 'which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they 'borne their shame with them that go down to the pit.

xxxvi. 6, 7, 15 xxxix. 26, xlv. 13.

A.M. 3416.

B.C. 388.

† Heb. *desolate from the fulness thereof*. xxxix. 12, 19, 20. Ps. xxiv. 1. cvii. 34.
† vi. 7. xxx. 26. Ex. vii. 5. xiv. 4. 18. Ps. ix. 16. lxxviii. 17, 18.
s 2. xxvii. 17. 2 Sam. i. 27. iii. 33, 34. 2 Chr. xxxv. 25. Jer. ix. 17, 18.
† i. 1, 2.
u 2. 16. xxi. 6, 7. Is. xvi. 9. Mic. i. 8. Luke xix. 41. Rom. xli. 15.
x xliii. 3. Jer. i. 10. Hos. vi. 5. y 21. 24. &c. xxvi. 20. xxxi. 14. Ps. xxx. 9. lxxiii. 9. Is. xiv. 15. z xxvii. 3, 4. xxviii. 12—17. xxxi. 2. 18. a Is. xiv. 9—15. b 21. 24. 29, 30. xxviii. 10. 1 Sam. xvii. 26. 36. Jer. ix. 25, 26. c 24—26, 29, 30. xxix. 6—12. † Or, *the sword is laid*. d Ps. xxviii. 3. Prov. xxiv. 11. Jer. xlii. 19. e 27. Is. 30. xiv. 9. Luke xvi. 23, 24. † 19, 24, 25. Num. xvi. 30—34. Is. ix. 17. 17. 18. Prov. xiv. 32. g 24. 26, 29, 30. xxxi. 3. &c. Num. xxiv. 24. Ps. lxxviii. 6—10. Assur. Is. xxx. 33. xxviii. 36—38. Nah. i. 1—12. iii. 1. &c. h xxvii. 20. Is. xiv. 15. i 24—27, 32. xxvii. 17. Is. xiv. 16. † Or, *dismaying*. k xxviii. 10. Job xxviii. 13. Ps. xxvii. 13. cxvii. 9. cxlii. 5. Is. xxxviii. 11. Jer. xli. 19. † Gen. x. 22. xiv. 1. 1 Chr. i. 17. Jer. xxv. 25. xlix. 34—39. Dan. vii. 2. m 16. Is. xxvi. 20. n 25, 30. xvi. 52. 54. xxxiv. 29. xxxvi. 6, 7, 15 xxxix. 26. xlv. 13.

o Ps. cxxxix. 8. Rev. ii. 22. p 19. 21. xlvii. 7. 9. 2 Sam. i. 20. 1 Chr. x. 4. Acts vii. 51.
q xxviii. 13. xxxviii. 2. 3. xxxix. 1. Gen. x. 2. 1 Chr. i. 5. r 19, 24. s 23, 27, 32.
t 21. Job iii. 13—15. Is. xiv. 16. 19.
† Heb. *weapons of their war*. Is. lii. 17. 2 Cor. x. 4. u xviii. 20. Job xx. 11. Ps. xlix. 14. cix. 18. Prov. xiv. 32. Job viii. 24. x Dan. ii. 34, 35.
y xxv. xxxv. Gen. xxv. 30. xxxvi. 1. &c. Is. xxxiv. lxxii. 1—6. Jer. xlix. 7—12. Am. i. 11, 12. Ob. 1. &c. Mal. i. 3, 4. * Heb. *given, or, put*. z xxxviii. 6. xxxix. 2. a xxviii. 21—23. Gen. x. 15. Jer. xxv. 22.
b 24, 25.
c xiv. 22. xxxi. 16. Lam. ii. 13.
d 27. Jer. xxv. 15. &c. Zeph. iii. 6—8. † 1 Chr. i. 17. Heb. x. 11. Rev. vi. 15—17.

25 They have 'set her a bed in the midst of the slain, with all her multitude: her graves are round about him: 'all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.

26 There is 'Meshech, Tubal, and all her multitude: her graves are round about him: 'all of them uncircumcised, slain by the sword, though they 'caused their terror in the land of the living.

27 And they 'shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with 'their weapons of war: and they have laid their swords under their heads, 'but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

28 Yea, 'thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

29 There is 'Edom, her kings, and all her princes, which with their might are 'laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There be 'the princes of the north, all of them, and all 'the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, 'and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and 'shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.

32 For 'I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword even Pharaoh and all his multitude, saith the Lord God.

to terminate its splendour and dignity: nay, they would so desolate the land, that the waters of it should no more be frequented, as before, with the foot of man or beast: and the Lord would cause their waters to be deep, and their rivers to run smooth and silent, like oil; as there would be none to drain them off into canals, or by any means to impede their course, or to disturb them. Some understand this last verse of the adjacent countries.—When Egypt is made desolate,—then their neighbours will enjoy such quietness, as a river doth, which smoothly glides along, and never has its stream fouled or disturbed.' (Lowth.)

V. 15, 16. (Marg. Ref.)

V. 17. *Fifteenth, &c.* That is, of the twelfth month, just a fortnight after the preceding prophecy. Perhaps these predictions were delivered on the sabbath-days, to the assembled captive Jews.

V. 18. *Cast, &c.* That is, predict their being cast down. (Marg. Ref.) The daughters of the famous nations, mean the cities or colonies, or the helpless and wretched inhabitants, of the nations afterwards enumerated.

The nether, &c. 'These expressions denote utter destruction, and are parallel to those elsewhere used of being brought down to hell, to the grave, or into silence.' (Lowth.)

V. 19. Egypt had been more renowned for wisdom and prosperity than any other nation: and Pharaoh thought himself superior to all his predecessors in dignity and excellency. But his ruin was determined on, and he was about to fall and perish, among those who were strangers and enemies to God.—Or, the nation may be meant, the total ruin of which was described by the death and burial of an individual.

V. 20. *Draw, &c.* Let the Chaldeans drag Egypt, and her multitudes, like criminals to execution, or drag their corpses out to be buried disgracefully in a pit.

V. 21. Pharaoh is here poetically represented as entering the state of the dead, whither many mighty warriors and potentates had gone before him; and he is addressed, and welcomed by them to their dreary habitation. The bold imagery of Eastern poetry abounds in these descriptions: yet they imply the general belief that when the body is cast into the grave, the soul enters an invisible state, where it retains its consciousness and capacities.—'Here follows a poetical description of the infernal regions, where the ghosts of deceased tyrants, with their subjects, are represented as coming to meet the king of Egypt and his auxiliaries. Hell signifies here the state of the dead.' (Lowth.)

V. 22, 23. The king of Assyria was ready to meet Pharaoh, when he should

be made "free among the dead." He is represented as surrounded by the graves of multitudes, that had been slain along with him. These were set in the sides of that pit, into which the Assyrian had fallen before it came to Pharaoh's turn. The subversion of the monarchy and the destruction of the people, as well as the death of the king, was intended by this representation. They had caused terror in the land of the living, but being slain and buried, they lay quiet in the pit, and none feared them.—The Jewish expositors understand the land of Israel, by the land of the living, because the way of life and salvation was there known.

V. 24, 25. Nebuchadnezzar is supposed to have conquered the province of Elam, which formed a part of Persia. It is therefore represented as fallen with the multitude of its inhabitants into the grave, having been slain by the sword. They too had been renowned and terrible; but at length they bare the shame of being defeated and destroyed. A bed, or coffin, was placed for Elam, (the nation being represented as a deceased woman,) in the midst of all her multitude; and their king also was placed among those that were slain.

V. 26—28. Meshech and Tubal seem to mean the Scythians and northern nations, who frequently made inroads into the southern and more fertile countries of Asia, and caused great terror and devastation; but generally perished with as dreadful a slaughter. They too had caused terror in the land of the living; yet they would not lie with the mighty, or be numbered with the Assyrian or Egyptian monarchies. But they went down to death, with their weapons of war in their hands, as men who fought desperately and scorned to yield; and they were buried with their swords laid under their heads, as denoting their characters and exploits; whilst their iniquities or depredations had brought their bones to the grave, and perhaps afterwards exposed them to insults from those whom they had injured. Among such persons would Pharaoh be broken, and slain, and perish. Some give another sense to the passage. 'They shall not lie among those heroes who died a natural death, and are laid in the grave with pomp and magnificence: who were carried to their graves in state; and had their achievements and other ensigns of honour affixed to their monuments for perpetuating their memory.' (Lowth.)

V. 30. *The north.* This may mean the Medes, Armenians, or other nations north of Babylon; or rather the Tyrians and Syrians north of Judah, who were more likely to be mentioned with the Zidonians.

V. 31, 32. When Pharaoh should enter the state of the dead, and see all these kings and nations who had gone before him, he would the more willingly submit to his doom.—This is spoken according to the common sentiments of

CHAP. XXXIII.

The prophet is instructed in the duties of his office, as a watchman of Israel, 1—9; commanded to state the rule by which God dealt with them, and the equity of his conduct, 10—20; informed of the destruction of Jerusalem; and ordered to reprove the vain hopes and crimes of those, who remained in the land, 21—29; and shewn the hypocrisy and covetousness of those who came to hear the word of God from him, 30—33.

AGAIN the word of the LORD came unto me, saying,
2 Son of man, ^a“speak to the children of thy people, and say unto them, *When ^bI bring the sword upon a land, if the people of the land take a man of their coasts, and ^c“set him for their watchman :

3 If when he seeth the sword come upon the land, ^d“he blow the trumpet, and warn the people ;

4 Then ^e“whosoever ^f“heareth the sound of the trumpet, and taketh not warning ; if the sword come and take him away, ^g“his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning ; his blood shall be upon him. ^h“But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, ⁱ“and blow not the trumpet, and the people be not warned, if the sword come, and take ^j“any person from among them, ^k“he is taken away in his iniquity ; but ^l“his blood will I require at the watchman’s hand.

7 So thou, O son of man, ^m“I have set thee a watchman unto the house of Israel ; therefore ⁿ“thou shalt hear the word at my mouth, and warn them from me.

xxxiv. 10. Gen. ix. 5. xlii. 22. 2 Sam. iv. 11. k iii. 17—21. Cant. iii. 3. v. 17. Is. lxii. 6. Jer. vi. 27. xxxi. 6. Mic. vii. 4. Eph. iv. 11. Heb. xlii. 17. l ii. 7, 8. 1 Kings xxii. 14. 16—28. Jer. i. 17. xxiii. 28. xxvi. 2. Acts v. 20. xx. 20, 26, 27. 1 Cor. xi. 28. xv. 3. Col. i. 28, 29. 1 Thes. i. 1, 2.

A.M. 3416.

B.C. 588.

a 17. 30. iii. 11. 27. 30. Heb. a land when I bring a sword upon her. b vi. 3. xi. 8. xiv. 17. 21. xxi. 9. &c. Lev. xxvii. 25. Jer. xii. 12. xv. 2. 3. xxv. 31. xlvii. 6, 7. Zeph. xlii. 7. c 2 Sam. xlviii. 24—27. 2 Kings ix. 17—20. Is. xxi. 6—9. lvi. 9. 10. lxii. 6. Jer. ii. 12. Hos. ix. 8. d 8. 9. Neh. iv. 18. 20. Is. lviii. 1. Jer. iv. 5. vi. 1. ii. 27. Hos. viii. 1. Joel ii. 1. Am. iii. 6. 1 Cor. xiv. 8. 1 Heb. he that hearing heareth. e 2 Chr. xxv. 16. Prov. xxix. 1. Jer. vi. 17. xlii. 20—22. Zeph. i. 23—4. Jam. i. 23. f 5. 9. xviii. 13. Lev. xx. 9. 11. &c. 2 Sam. i. 16. 1 Kings ii. 37. Acts xviii. 6. xx. 26. g Ex. ix. 19—21. 2 Kings vi. 10. Acts ii. 37—41. Heb. xi. 7. h Is. lvi. 10. 11. i 8. 9. xviii. 20. 24. Prov. xiv. 21. 24. Jer. vii. 21. 24. j iii. 18—20. Is. lxii. 6. Jer. vi. 27. xxxi. 6. Mic. vii. 4. Eph. iv. 11. Heb. xlii. 17. l ii. 7, 8. 1 Kings xxii. 14. 16—28. Jer. i. 17. xxiii. 28. xxvi. 2. Acts v. 20. xx. 20, 26, 27. 1 Cor. xi. 28. xv. 3. Col. i. 28, 29. 1 Thes. i. 1, 2.

m xlii. xviii. 4. 10—13. lxi. 20. Gen. ii. 17. iii. 4. Prov. xi. 21. Ec. viii. 13. Is. iii. 11. n xlii. 9. 10. Jer. viii. 11. 12. xiv. 18—16. o 6. Acts xx. 26, 27. p xlii. 19, 21. Acts xlii. 40. xviii. 5, 6. xxviii. 23—28. Gal. v. 19—21. vi. 7, 8. Eph. v. 3—6. Phil. ii. 18, 19. 1 Thes. iv. 3—8. v. 14. q Prov. xxix. 1. Luke xii. 47. Acts xiii. 46. Heb. ii. 3. xii. 26. r 2 Cor. ii. 15—17. s xlii. 23. Lev. xxxvi. 39. t xxviii. 11. Is. xlix. 14. li. 20. Jer. ii. 25. u v. 11. xiv. 16—18. xvi. 45. Num. xiv. 21. 28. Is. lxix. 18. Jer. xlii. 47. xlvii. 18. Zeph. ii. 9. Rom. xiv. 11. x xviii. 23. 32. 2 Sam. xiv. 14. Hos. xi. 33. Hos. xi. 8. Luke xv. 20—32. 1 Tim. ii. 4. 2 Pet. iii. 9. v xv. 6. xvi. 30, 31. Prov. i. 23. viii. 36. Is. lv. 6, 7. Jer. lii. 22. xxxi. 18—20. Dan. ix. 13. Hos. xiv. 1. Acts iii. 19. xxvi. 20. z 2. a 18. iii. 20, 21. xviii. 24—26. b 19. xviii. 21. 27—32. 1 Kings viii. 47—50. 2 Chr. vii. 14. Matt. xxi. 28—31.

8 When I say unto the wicked, ^a“O wicked man, thou shalt surely die ; ^b“if thou dost not speak to warn the wicked from his way, ^c“that wicked man shall die in his iniquity ; but his blood will I require at thine hand.

9 Nevertheless, ^d“if thou warn the wicked of his way to turn from it ; ^e“if he do not turn from his way, he shall die in his iniquity ; but ^f“thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel ; Thus ye speak, saying, ^g“If our transgressions and our sins ^h“be upon us, and we pine away in them, ⁱ“how should we then live ?

11 Say unto them, ^j“As I live, saith the Lord God, ^k“I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live : ^l“turn ye, turn ye from your evil ways ; for why will ye die, O house of Israel ?

12 Therefore, thou son of man, ^m“say unto the children of thy people, ⁿ“The righteousness of the righteous shall not deliver him in the day of his transgression : ^o“as for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness ; neither shall the righteous be able to live for his ^p“righteousness in the day that he sinneth.

13 When I shall say to the righteous, ^q“that he shall

were mutual tempters here, so they will be mutual tormentors hereafter ; (Luke, xvi. 27, 28.) As “the hour cometh when all that are in the graves shall hear the voice of Christ, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation ;” we, that have known something of the terror of the Lord, would fain persuade men, to hearken to the voice of the great and terrible Judge, now that he speaks to them as a compassionate and merciful Saviour ; and to seek first the kingdom of God, and his righteousness. Then being pardoned, justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God, they need not fear death or the grave : for Jesus hath engaged to receive the departing spirits of his people to his glorious presence : their bodies will feel no pain in the silent tomb ; and he will at length raise them also, incorruptible and glorious, that they may be for ever with him. Let us then comfort one another in this dying world with these words ; and let us “be stedfast, unmoveable, always abounding in the work of the Lord, as knowing that our labour will not be in vain in the Lord.”

NOTES.

CHAP. XXXIII. V. 2—9. (Notes, &c. iii. 17—19.) The prophet had before been thus shewn the important responsibility of his prophetic office : but after the most awful part of his predictions were accomplished, he was again reminded of it, and ordered to declare it to the people ; that they might be taught to approve his faithfulness, and that he might be warned to persevere in it.—They were called “the children of his people,” as if God would disown them because of their wickedness. The instruction is the same as before : but the illustrations are more full and explicit. The Lord himself had sent the sword upon the land ; and the recent transactions in Judah, where such numbers had been taken away in their sins, notwithstanding all the warnings given them, tended to render these topics more affecting.—The repetition of this and similar warnings, after Jerusalem was taken and destroyed, shewed, that they did not refer merely to the circumstances of those times ; but were applicable to individuals in every place, especially to those who are favoured with the oracles of God.—“He sheweth that the people ought to have continually governors and teachers who may have a care over them, and warn them ever of the dangers which are at hand.—The wicked shall not escape punishment, though the watchman be negligent : but if the watchman blow the trumpet, and then he will not obey, he shall deserve double punishment.” (Marg. Ref.)

V. 10. “If, according to thy prophecies, God have determined to reckon with us for our sins, and to bring judgment upon us, to what purpose shall our conversion be ? and how shall we live, though we do amend ?” (Bp. Hall.)—“Thus the wicked when they hear God’s judgments for their sins, despair of his mercies, and murmur.” (xxiv. 23.)—The impenitent Jews seem to have charged inconsistency and contradiction upon the prophet’s messages : for whilst he warned them to repent, and assured the penitent of forgiveness ; he also predicted that the people would pine away in their transgressions. “Now,” said they, “if this be the case, how should we live ? And of what use are your exhortations and promises ? You only tantalize us, and there is no sincerity in these proposals : our ruin is decreed, and none of our repentance can prevent it.—But in reality the prediction implied, that the people in general would be obstinately impenitent ; though some individuals would repent and be pardoned. It shewed indeed, that the ruin of the city and nation was determined ; but it did not relate to the final state of individuals, who would still be dealt with according to the rules before-mentioned, and here again repeated.

PRACTICAL OBSERVATIONS.

V. 1—16. How weak and helpless, in respect of the Almighty, are the most powerful and terrible of mankind ! Whilst they ravage on every side, devour their own species, and trouble the nations of the earth, to gratify their mad ambition or revenge ; he spreads his net over them, entangles them, and disposes of them at his pleasure ; and their former greatness only renders them a richer prey, or a more tremendous spectacle, to those around them ! Thus “the lamp of the wicked is put out ;” the pomp and splendour of kings and kingdoms are totally extinguished ; their sun goes down at noon ; and their boasted luminaries set, to rise no more !—Terror and amazement must needs seize the hearts of those, against whom the Lord brandishes his sword ; and they must tremble every moment for their lives and souls.—It is very mortifying to the pride of man, to consider, what numbers, that once, “caused terror in the land of the living,” are now gone down to the grave. They, who made the earth to tremble, and whose renown and power extended to the most distant regions, are now confined within the narrow limits of the tomb. They, whose counsels and eloquence swayed the determinations of princes and nations, and had as extensive effects on human affairs as the sword of the mighty, now lie silent in the dust ! They, whose wisdom, learning, beauty, wit, or politeness, were celebrated by numerous admirers, are now decayed and mingled with their original earth ! Whilst the unnoticed multitudes, who go down obscurely to the grave, by thousands every hour, are vast beyond conception. All this is the punishment of sin, and the execution of the sentence, “Dust ye are, and to dust shall ye return.”

V. 17—32. It is inconceivable how great a proportion of the human race have been prematurely hurried into the grave, by the diabolical trade of war. As if men did not die fast enough of themselves ! or as if destruction were the most honourable and pleasing employment, that the strong among the mighty of the earth, could devise for themselves and their numerous retainers ! The subject is in every view gloomy and horrid : but if we recollect, that when the body goes down to the dust, the soul enters into an unchangeable state of happiness or misery ; that all who die uncircumcised in heart, unconverted and unbelieving, go down into the midst of hell, to bear for ever their shame and punishment ; and that vast multitudes die in the very heat of their most malignant and diabolical passions, or in the midst of forbidden gratifications, with their unrepented iniquities upon their souls, and unmortified lusts domineering in their hearts ; many of them also answerable for the crimes and destruction of their fellow-sinners ; the view becomes tremendous in the extreme.—Alas, what are men about ! How are they blinded and deceived by Satan ! What are those objects, which they thus pursue, through scenes of horror and seas of blood, and multiplied impieties and iniquities ? Surely man walketh in a vain shadow, and disquieteth himself in vain ; whether he pursue riches, renown, power, or pleasure ! Soon must he be torn from all his possessions and gratifications, to join the multitude of the dead ; and to “receive the things done in the body, whether they be good or evil :” and it will be a wretched consolation to those, who perish in their sins, that vast multitudes have gone, and are going, the same broad road to destruction : since as they

surely live; "if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, "Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 Yet the children of thy people say, The way of the Lord is not equal: but, as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, "The city is smitten.

22 Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning: "and my mouth was opened, and I was no more dumb.

23 Then the word of the Lord came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, "Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord

A. M. 3116.

B. C. 588.

c iii. 20, xviii. 24, Luke viii. 9—14, Heb. x. 38, 2 Pet. ii. 20—22, 1 John ii. 19.

d xviii. 4, 24, e iii. 18, Is. iii. 11, Jer. xviii. 7, 8, Luke, xlii. 3—5.

f Is. lv. 7, Jer. iv. 1, Hos. xiv. 1, † Heb. judgment and justice.

g xviii. 21, 27, Mic. vi. 8, Matt. ix. 13.

h Ex. xxii. 1—4, Lev. i. 2—5, Num. v. 6—8, Luke xix. 8.

i xx. 11, 13, 21, Lev. xviii. 5, Luke i. 6.

k xviii. 27, 28, Rom. ii. 7, Rev. xxii. 12—14.

l xviii. 22, Is. i. 18, xliii. 25, xlv. 25, Mic. vii. 18, 19.

m 20, xviii. 25, 29, Job xxxv. 2, xl. 8, Matt. xxv. 24—26, Luke xix. 21, 22.

n 12, 13, xviii. 26, 2 Pet. ii. 20—22, o 14, xviii. 27, 28, p xviii. 20, 21, Ps. xlii. 12, Ec. xii. 14, Matt. xix. 27, John v. 29.

q 1, 2, r xxiv. 26, 27, s 2 Kings xxv. 4, 8, 2 Chr. xxxvi. 17, 18, Jer. xxxix. 2—8, lli. 4—14.

t i. 3, iii. 22, xxxvii. 1, xl. 1.

u lli. 26, 27, xxiv. 26, 27.

x 27, v. 3, 4, Jer. xxxix. 10, xl. 7—10, lli. 16.

y Is. li. 2, Acts vii. 5.

z Mic. iii. 11, Matt. iii. 9, Luke iii. 8, John vii. 33, 39, Rom. ix. 12, ix. 7, 1 Thes. v. 3.

a Gen. ix. 4, Lev. iii. 17, vii. 26, 27, xvii. 10—14, xix. 26, Deut. xii. 16, 1 Sam. xiv. 32—34.

b xviii. 6, 12, 15, Deut. iv. 19, Ps. xxiv. 4, Jer. xlv. 15—19.

c ix. 9, xxii. 6, 9, 27.

d Gen. xxvii. 40, Matt. ii. 1, 2, Zeph. iii. 3.

e xviii. 12, Lev. xviii. 26—30, xx. 30, 1 Kings xi. 5—7, 1 Pet. iv. 2, Rev. xxi. 8, 27.

f xviii. 6, 11, 15, xxii. 9—11, Jer. v. 9.

g 1, 2, xviii. 25, 28, xx. 22, Deut. iv. 25, 26, xxix. 18—23, Josh. xxiii. 15, 16, 1 Sam. ii. 30.

h 24, v. 12—17, vi. 11—14, Jer. xx. 2—4, xlii. 12, xlv. 12.

i Heb. to devour him.

j Judg. vi. 2, 1 Sam. xlii. 6, xlii. 1, xlii. 14, xxiv. 3, Jer. xli. 9.

k vi. 14, xli. 20, xlv. 8, 2 Chr. xxxvi. 21, Is. vi. 11, Jer. ix. 11, xvi. 16, xxv. 11, xlv. 2, 6.

l 22, Mic. vii. 13, Jer. vii. 13, 14.

m Heb. devotion and desolation.

n vii. 24, xxiv. 21, xxx. 6, 7, m vi. 2, 3, 6.

o vii. 27, 27, xxv. 49, xxv. 11, Ex. xvi. 18.

p xxxiii. 17, 18, o vi. 11, viii. 6—15, xxii. 2—15, 25—31, xxxvi. 17, 18, 2 Kings xvii. 2—18.

q 2 Chr. xxxvi. 14—17, Jer. v. 1—9, 25—31, Mic. ix. 1—4.

r Jer. xli. 18, 19, xviii. 18, Jer. xlii. 35, xlii. 1—6, 20, Matt. xv. 8, xxii. 16, 17.

s Jer. xlii. 1, xiv. 1, xx. 1, Luke x. 39, Acts x. 33.

t Jer. vi. 48, 49, viii. 21, xi. 28, Jam. i. 22—24, 36, 37, Is. xxxix. 13, Jam. ii. 14—16, 1 John iii. 17, 18.

u Matt. vi. 24, xlii. 22, xlii. 23, Luke xii. 15—21, Eph. v. 5, 1 Tim. vi. 9.

v Heb. a song of loves.

w Mark iv. 16, 17, vi. 20, John v. 36.

x 1 Sam. iii. 19, 20, Jer. xxviii. 9, y ii. 5, 2 Kings v. 8, Luke x. 11.

God; "Ye eat with the blood, and lift up your eyes towards your idols, and shed blood; and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: "and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes, shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts, and in the caves, shall die of the pestilence.

28 For I will lay the land most desolate, and the pomp of her strength shall cease, and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I am the Lord, when I have laid the land most desolate, because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, "Come, I pray you, and hear what is the word that cometh forth from the Lord.

31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: "for with their mouth they shew much love, but their heart goeth after their covetousness.

32 And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

* Or, of thee. q Is. xxix. 13, lviii. 2, Jer. according to the coming of the people. † Or, my people sit before thee. r Jer. vi. 16, 17, xliii. 1—7, xlv. 16, Matt. vii. 24—27, Luke vi. 48, 49, viii. 21, xi. 28, Jam. i. 22—24, s Ps. lxxviii. 36, 37, Is. xxxix. 13, Jam. ii. 14—16, 1 John iii. 17, 18.

t Matt. vi. 24, xlii. 22, xlii. 23, Luke xii. 15—21, Eph. v. 5, 1 Tim. vi. 9.

u Heb. a song of loves.

v Mark iv. 16, 17, vi. 20, John v. 36.

w Mark iv. 16, 17, vi. 20, John v. 36.

x 1 Sam. iii. 19, 20, Jer. xxviii. 9, y ii. 5, 2 Kings v. 8, Luke x. 11.

V. 11. (Notes, xviii. 23—32.) The Lord had before demanded of the people whether they supposed that he had any pleasure in the death of the wicked? But he here confirmed it with an oath, that he had none; as it was his delight that sinners should repent and live.—The verse may be rendered, "As I live, saith the Lord God, I am not delighted with the death of a sinner; but, I am delighted, when the wicked turns from his way and lives." (Marg. Ref.)

V. 12, 13. (Notes, &c. iii. 20, 21, xviii.) The same truths are here again stated that have before been considered, but with some variation of expression: especially it is here added, that if the righteous man trust to his own righteousness, and to the promises of life made to the righteous, and commit iniquity; his righteousness will not profit him. Men, who think themselves righteous, and are so accounted by others, but who are not truly humble and spiritual, will, in one way or other, trust in their own righteousness. Some will so confide in their own supposed good works, as to neglect or despise the salvation of the gospel; and yet whilst they trust to their own righteousness to justify them, the iniquities which they commit will most certainly condemn them. Others think, that as they are clear in their views, bold in their profession of the gospel, zealous for its doctrines, and do much to promote them; it would be unbelief to doubt of their being true Christians, though they indulge their darling sins in secret, or grasp at immoderate or unlawful advantages. Thus they count themselves righteous persons, favourites of heaven, and interested in the promises of life: and yet they commit iniquity, and practically fall into the old detestable aphorism, "Let us sin on, that grace may abound."—Others, having for a time made a plausible profession of religion, conclude themselves certainly converted; and then venture into sin upon the supposition that God will not damn them for it; and quiet their consciences by abusing the doctrine of final perseverance, and the examples of some believers, of whom it is recorded in Scripture, that they fell into the same sins.—It is possible for a true believer to be caught in any of these nets for a time: the only question is, whether he will or will not eventually be delivered from them, though by sharp rebukes and corrections, and thus return to God with weeping and supplication?

V. 14—16. (Note, xviii. 21—23.)—"The sin is not forgiven, unless what is taken away be restored." (Augustin.)—"He condemneth all of them of hypocrisy, who pretend to forsake wickedness, and yet declare not themselves such

by their fruits; that is, in obeying God's commandments, and by a godly life.

V. 17—20. (Notes, xviii. 25—29.)

V. 21, 22. According to the date here given, this fugitive Jew did not come to the prophet, with the intelligence of Jerusalem's being smitten, till almost eighteen months after that event: and some learned men have supposed, that there is a mistake in the date, or that it ought to be calculated differently. No doubt, however, the prophet had heard of that event long before eighteen months had elapsed; but perhaps he had not received that full and authentic account of it from an eye-witness, which he was taught to expect, before he delivered any further messages from God to his people. (Note, xxv. 25—27.) For above three years he had been dumb, in this respect at least: perhaps he had been able to converse with the Jews, concerning the predictions that he had formerly delivered to them; and perhaps he spake, or delivered in writing to them, the prophecies which he uttered concerning other nations: but he had received no further revelation from God respecting their affairs; in this sense he had been dumb. But now his mouth was opened, and he prophesied to them as aforetime.

V. 24—29. A small remnant continued in the land under Gedaliah after the desolations of Jerusalem; and notwithstanding all their crimes and miseries, they flattered themselves that they were entitled to the inheritance of the whole land. The promise of it had been made to Abraham when he had no children; yet his posterity had inherited it; but the remaining Jews were many; and they supposed themselves on that account more likely to keep possession of it. They, however, overlooked the contrariety of their character to that of Abraham: they forgot that they had forfeited the title by their crimes; and that both former and later prophets had predicted these desolations of the land. Thus they presumptuously expected to prosper in sin, and to be enriched by the ruin of their brethren. But the Lord sent them a message which was widely different from their expectations. In defiance of his law, and in conformity to the abominable superstitions of the nations, they ate with the blood, and worshipped idols; they committed murder, and made their sword the arbiter of their disputes, violently defending themselves in injustice; they were guilty of adultery and every abomination; and was it

CHAP. XXXIV.

A. M. 3417.

B. C. 587.

The shepherds of Israel are sharply rebuked and severely threatened. 1—10. The Lord promises to be the shepherd of his scattered flock, and to feed and tend them in his pastures and fold, 11—16; to punish the powerful oppressors among the Jews, and to rescue the oppressed, 17—22. Figurative predictions of Christ and his kingdom, 23—31.

AND the word of the LORD came unto me, saying,
2 Son of man, prophesy against the shepherds

fitting that they should possess the land, from which their brethren had been driven for similar crimes? On the contrary, the Lord solemnly swore by himself, that they should all be destroyed by one or other of his judgments, wherever they took refuge; and that the land should be utterly desolated, and be deprived of all that pomp and strength in which they gloried.—This was fulfilled, after the murder of Gedaliah, when the survivors fled into Egypt, where they miserably perished.

V. 30—33. Whilst the prophet was affectionately seeking the good of his people; they were continually talking of him, or against him, wherever they met together. He was their constant topic, and it was their recreation to animadvert on him, or to ridicule him. But he would perhaps never have known it; had not the Lord seen it good, that he should reprove them in his name for it.—They invited each other to come and hear the word of the Lord from him; and they came and sat before him with the same apparent seriousness, as the most pious people could do: they gave him a patient and apparently an attentive hearing; yea, they professed much love to him and his doctrine; but their hearts were possessed by covetousness; their leading affections and desires went forth after riches: they loved their money more than either God or man, the prophet, his word, or their own souls; and therefore they would not part with one gainful sin, for all that he could say; but would rather cavil at it or ridicule it. Indeed his voice and manner, his graceful elocution, cogent arguments, or apt illustrations, rendered him to them “as a very lovely song of one, that had a pleasant voice, and could play well on an instrument;” (in which the sound is commonly more attended to, than the meaning of the words sung;) but they did not receive his words as a message from God, with a reverential and obedient faith; as it appeared from their subsequent conduct. But when the preceding prophecies, concerning the total desolations of the land, were accomplished, as they certainly would be; they would know, that he was not merely “a sounding brass, or tinkling cymbal;” but that a prophet of the Lord had been among them, whose words would be verified in the ruin of all that despised or disobeyed them. “They came to hear thee for their entertainment, not for their edification, as many go to hear famed and eloquent preachers. St. Augustine tells us, that he himself was such an auditor of St. Ambrose, before he was converted. I heard him diligently when he discoursed in the congregation; but not with that application of mind which I ought to have done; but I came rather out of curiosity, to know whether his eloquence was answerable to that opinion the world had of him.—I was very attentive to his style, and charmed with the sweetness of his delivery; but had little value or concern for the subjects he treated of.” (*Louth.*)

PRACTICAL OBSERVATIONS.

V. 1—20. How much wiser are men in their temporal, than in their spiritual and eternal concerns! They set watchmen to guard their houses from robbers or conflagrations: and centinels to give warning of the approach of the enemy: and they best approve of those who are most quick-sighted and vigilant, who see the danger at a distance and give the most decisive alarm; and he, who should not give warning, would be deemed of man, as well as of God, accessory to the death of those who were slain through his neglect. But in the concerns of God and eternity, where the appointed watchman are infinitely more concerned to be faithful, and to give the alarm in the plainest manner; they are sure to give offence to numbers, if they obey their Master's commands! When they cause the trumpet to give so certain a sound, that every sinner is made to feel himself to be the wicked man, who is “warned to flee from the wrath to come;” and when the terrors of the Lord are so placed before men's eyes, that they tremble at the prospect of eternal damnation; great will be the indignation and opposition excited against them. The most blind, drowsy, greedy, dumb watchman, that can be found, is preferred by an immense majority, to one, that is thus awful in his warnings, and close in his application to their consciences; they are ready to say to their teachers, “Speak smooth things, prophesy deceits, cause the Holy One of Israel to cease from before us:” and any one of Ahab's lying prophets will be more acceptable, than Michaiah the prophet of the Lord, whom they hate, because he always prophesies evil concerning them.—We cannot then “be men-pleasers and the servants of Christ:” but the faithful watchman alone will deliver his own soul; they, who perish from under his ministry, will have none to blame but themselves; and he will doubtless have many seals to his ministry, to be “his joy and crown in the day of Jesus Christ:” whilst the unfaithful watchman will be condemned as the murderer of all those, who perish in their sins, through his negligence, flatteries, and lies. We that are ministers should frequently meditate on these subjects, and state them to our hearers! that they may understand on what ground we stand, and on what principles we act; and perceive, that we must be plain and faithful, if we would either “save ourselves or those that hear us.” But when ungodly men are determined to continue in sin, they will be very ingenious in devising some shadow of a reason for their most unreasonable conduct; and they will endeavour to fasten a charge of inconsistency on those, who declare the whole counsel of God: they will pervert the most humiliating truths into a *quietus* to their consciences, and an excuse for their sloth and lusts; as if God were the author of their sins, because he is the giver of every good and perfect gift! Thus they rush out of presumption into a kind of desperation, which is often no more than a flimsy covering of downright infidelity; and they pretend that it is of no use to repent, or pray, or use the means of grace, because it is decreed that some sinners (they cannot know who,) shall be left to themselves, and perish in hardened impenitency and unbelief! It is hard to say, whether such

of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; ^bWoe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the

men are more desirous of deceiving themselves, or Satan of deceiving them. But surely it proves a strong determination of mind to unbelief: when the Lord declares and confirms it with an oath, that “he hath no pleasure in the death of the wicked, but rather that he should repent and live,” that men will not believe him: but instead of attending to this pressing exhortation to turn from their evil ways; as if they were in love with death and damnation, to employ themselves in multiplying cavils and objections, which only tend to charge God with injustice, and are constructive blasphemy. For he, who can do all other things, hath declared that it is impossible for him to lie, to do injustice, or to deny himself. Let us then bless his holy name, for the provisions of his grace and the security of his word, which assure the true penitent of complete forgiveness and eternal life; and let us also study to profit by his warnings to the righteous, not to trust in their righteousness and commit iniquity; and then we shall see cause to bless his name for these also. “Blessed is he, that feareth always;” but they, who so confide in the promises made to God's people, and so presume themselves to be of that number, as to be emboldened to commit iniquity; convert the very mercy and truth of God into “a savour of death,” and an occasion of condemnation to their souls: whilst they, who so fear the threatenings of the law, denouncing the sinner's death and damnation, as to take warning from it to repent and turn from all their sins, change that most awful curse into “a savour of life” to their souls. But such penitents always “do works meet for repentance:” and whilst they trust only in God's mercy through Jesus Christ; they conscientiously make restitution, as far as they are able, for all the injustice and robbery that they have committed; they walk in the ordinances of God and his statutes of life, without returning to the practice of iniquity; they “do justice, love mercy, and walk humbly with their God;” and they shall surely live, and not die. Instead therefore of listening to the suggestions of the devil, of wicked men, or of our own evil hearts, as if the Lord's way were not equal: let us condemn our own ways before him as unrighteous, and seek that “repentance, which is unto salvation, not to be repented of:” let us watch against all hypocrisy, and reject every temptation to apostacy, or to pride and self-confidence: and, “building up ourselves on our most holy faith and praying in the Holy Ghost, let us keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

V. 21—33. It is a peculiar mercy in times of public calamity, for the Lord to open the mouths of his faithful ministers, and to give them a door of utterance; that they may teach the sufferers how to find comfort under their afflictions, and to derive benefit from them. But how inveterate are the selfishness and presumption of ungodly men! They can rejoice in the misery and death of multitudes, and even of their nearest relations, if they have expectations of being enriched by them! They often claim an interest in the peculiar blessings engaged to true believers; whilst their whole conduct as evidently proves them the enemies, as Abraham's faith and obedience proved him the friend, of God: And they can call this groundless presumption, strong faith: when the whole testimony of God declares them to be the children of the devil, entitled to all the threatenings, and to nothing else! For, however men may deceive themselves with vain words, adulterers, thieves, liars, slanderers, covetous persons, and such like, have no inheritance in the promised land; because “for these things the wrath of God cometh upon the children of disobedience.”—Wherever such men seek shelter, evil pursueth them; and they will assuredly perish because of all their abominations.—But however unexceptionable the conduct and scriptural the doctrine be, of that man of God who constantly affirms such truths; he will be sure to be persecuted, at least with the scourge of the tongue: and it is generally well for faithful ministers, that they do not hear the contemptuous, malicious, and hard speeches, which ungodly men use of them, behind their backs: for it would tend to exasperate or discourage them. Such persons, however, should remember, that the Lord notes down all the words, which they speak by the walls or the doors of their houses; and considers them to be effusions of their contempt and enmity against him, (*Jude*, 14, 15.) And their malice and scorn are aggravated by hypocrisy, when they come amongst God's people, to sit and hear his word, on purpose to quarrel with it or ridicule it; as Satan came amongst the sons of God, to obtain permission to do Job mischief. But indeed various corrupt motives induce men to frequent the places, where the word of God is most faithfully preached. Many, who seem to come with alacrity and to hear with attention, are brought by direct enmity, that they may find somewhat to object to or oppose; and they even persuade others to accompany them, that they may join in the same profane opposition. Far more come out of curiosity. Some to exhibit themselves, to form connections, to please their friends, or to establish a reputation. Others make a religion wholly of hearing: and suppose themselves excellent Christians, because they attend on faithful preachers, commend their sermons, and with their mouth shew much love to the men and their messages: whilst they will not practise what they hear, but their hearts are wholly turned unto covetousness. Others have a taste for ingenuity, elocution, or graceful delivery; and they find out preachers who have talents of this kind; and hearing them is their amusement, instead of a concert or an opera; especially at those leisure-hours when no other places of recreation are open. Thus even the gifts, as well as the faithfulness, of ministers become a savour of death to those, who hear and are delighted with their words, as “with the very lovely song of one, that hath a pleasant voice, or can play well on an instrument,” but will not do them. It often happens, however, that they, who come at first from such carnal motives, are afterwards brought to a better sense of things, and become doers as well as hearers of the word. So that the minister may be encouraged to be

wool, "ye kill them that are fed: but ye feed not the flock.

4 The 'diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was broken*, neither have ye brought again that which was driven away, neither have ye "sought that which was lost, "but with force and with cruelty have ye ruled them.

5 And 'they were scattered, "because *there is no shepherd*: "and they became meat to all the beasts of the field, when they were scattered.

6 My sheep 'wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, "and none did search or seek *after them*.

7 ¶ Therefore, "ye shepherds, hear the word of the LORD.

8 As I live, saith the Lord God, surely because "my flock became a prey, and my flock became meat to every beast of the field, because *there was no shepherd*; neither did my shepherds search for my flock, but "the shepherds fed themselves, and fed not my flock;

9 Therefore, "O ye shepherds, hear the word of the LORD.

10 Thus saith the Lord God; Behold, "I am against the shepherds; "and I will require my flock at their hand, "and cause them to cease from feeding the flock; neither shall the shepherds feed themselves

q 7. r v. 8. xiii. 8. xxi. 3. xxv. 3. Jer. xxi. 13. 1. 31. Nah. ii. 13. Zech. x. 3. 1 Pet. iii. 12. s iii. 18. 20. xxxiii. 6—8. Jer. xiii. 18—20. Heb. xiii. 17. t Jer. xxxix. 6. iii. 9—11. 24—27.

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e xiv. 3. 6. xxii. 25—28. xxxiii. 25. 26. Kings xxi. 13. 2 Kings xxi. 16. Is. i. 10. 15. Jer. ii. 30. xxiii. 17. Lam. iv. 13. Mic. iii. 1—3. Zeph. iii. 3. f 16. Is. lvi. 10. Zech. xi. 15. 16. Matt. ix. 36. g Matt. x. 6. xiii. 12. 13. Luke xv. 4—6. h Ex. i. 13. 14. Jer. xlii. 13. Matt. xxi. 35. xxiv. 49. 2 Cor. i. 24. Jam. v. 1 —6. 1 Pet. v. 3. Rev. xiii. 14—17. xvii. 5. 6. i 6. 1 Kings xxii. 17. 2 Chr. xxiii. 16. Jer. xxiii. 2. 1. 6. 17. Zech. xii. 7. Matt. ix. 36. * Or, without a shepherd—and so 8. k 8. Is. lvi. 9. Jer. xii. 9. John x. 12. Acts xx. 29—31. l viii. 16. Jer. xiii. 16. xl. 11. 12. Heb. xi. 37. 38. m Ps. cxlii. 4. Jer. v. 1. n 9. Ps. lxxxii. 1. —7. Is. i. 10. Jer. xiii. 13. 18. xxii. 2. 3. Mic. iii. 8. 9. Mal. ii. 1. Matt. xxiii. 13—36. Luke xi. 39. Eccl. o 5. 6. 31. p 2. 3. 18. 2 Pet. ii. 13. Jude 12. q 7. r v. 8. xiii. 8. xxi. 3. xxv. 3. Jer. xxi. 13. 1. 31. Nah. ii. 13. Zech. x. 3. 1 Pet. iii. 12. s iii. 18. 20. xxxiii. 6—8. Jer. xiii. 18—20. Heb. xiii. 17. t Jer. xxxix. 6. iii. 9—11. 24—27.

u 22. Ps. xii. 5. lxxii. 12—14. cii. 19. 20. x v. 3. vi. 3. Gen. vi. 17. Lev. xxvi. 28. Deut. xxvii. 39. Is. xlv. 12. xlviii. 15. li. 12. Hos. v. 14. y Ps. xlii. 1—3. lxxx. 1. Is. xl. 10. 11. lvi. 8. Jer. xxiii. 3. xxxi. 8. Matt. xlii. 11. 12. Luke xix. 10. John x. 16. † Heb. According to the shepherd's seeking of. &c. 1 Sam. xxi. 34. 35. Luke xv. 4 —6. 1 John x. 11. 12. z xxx. 3. Jer. xlii. 16. Joel ii. 2. Am. v. 18. 20. Zeph. i. 15. Acts ii. 19—21. a xl. 17. xxi. 41. xxxii. 25. 26. xxxvi. 24. xxxvii. 21. 22. xxxviii. 8. xxxix. 27. Ps. cvi. 47. Is. xlii. 11. &c. lxxi. 19. 20. Jer. xlvii. 3. 8. xxx. 3. 18. xxxi. 8. xxxii. 37. Am. ix. 14. Zeph. iii. 19. 20. b xxxvi. 18—25. Mic. vii. 14. 15. c 27. Ps. xlii. 1. xxxviii. 8—10. Is. xxv. 6. xxx. 23. 24. Jer. xxxi. 12 —14. 25. John x. 9. Rev. vii. 16. 17. d Jer. xxxiii. 12. 13. e Ps. xxxii. 2. Cant. i. 7. 8. Is. xi. 6. 7. xxvii. 10. lxxv. 10. Hos. ii. 18. Zeph. iii. 15. f 4. 11. Is. xl. 11. lxi. 1—3. Mic. iv. 6. 7. Matt. xv. 24. xlii. 11. Mark ii. 17. Luke v. 31. 32. xv. 4—7. xix. 10. g xxxix. 18. Deut. xxxii. 15. Is. v. 17. x. 16. Jer. i. 11. Am. iv. 1—3. h Is. xlix. 26. Jer. ix. 15. xxiii. 15. i 20—22. xxi. 37. 38. Zech. x. 3. Matt. xxv. 32. 33. † Heb. small cattle of lambs and kids. § Heb. great he-goats.

any more; "for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord God: Behold "I, even I, will both "search my sheep, and seek them out.

12 "As a shepherd seeketh out his flock, in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered "in the cloudy and dark day.

13 And "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, "and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will 'feed them in a good pasture, and upon the high mountains of Israel shall their fold be: "there shall they lie in a good fold, and *in a fat pasture* shall they feed upon the mountains of Israel.

15 I will feed my flock, and "I will cause them to lie down, saith the Lord God.

16 I will 'seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: "but I will destroy the fat and the strong; "I will feed them with judgment.

17 And as for you, O my flock, thus saith the Lord God; Behold, "I judge between "cattle and cattle, between the rams and the "he-goats.

faithful and instant in preaching the word; without anxiously enquiring what brought his auditory together; and then whether men will hear, or forbear, they will know by the event, that a servant of God hath been among them; and he will be received at last by his Judge, with, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

NOTES.

CHAP. XXXIV. V. 2—6. (Notes, &c. Is. lvi. 9—12. Jer. xxiii. 1—4.) Jerusalem was destroyed, the land desolated, and the Lord's flock scattered or destroyed; and the wicked shepherds were about to be called to account as the principal criminals who had occasioned so great an evil. The shepherds of Israel signify their rulers and teachers: their kings and princes, priests and prophets, scribes and elders. The duty of the shepherd is to feed the flock, and to make that his principal object: but they were only careful to feed themselves. They had eaten the fat, or the milk, of the flock, clothed themselves with the wool, and killed the fattest of the sheep, without regarding what became of the rest. They made every advantage they could from their offices: they exacted their tributes and taxes, their tithes and perquisites, with great earnestness; and they oppressed, and even destroyed the people to enrich themselves; but they bestowed no pains to provide for the welfare of the state, or of the souls of those entrusted to them.—They resembled those shepherds, who utterly neglect the weak and sickly of the flock, and leave them to die without attempting their recovery; who, if any have their bones broken or are wounded, do not bind them up; and if any are driven away by robbers or wild beasts, or wander from the fold, never seek to bring them back; but treat them with great cruelty, and are more like ravening wolves, than careful tender shepherds. Thus the rulers of Israel had neglected to rescue the oppressed, to relieve the destitute, to remedy grievances, to provide properly for the public safety, to redeem those that had been driven into captivity, or to encourage the return of such as had taken refuge among idolaters. Their teachers also were equally negligent of their souls: they neither encouraged the weak and wavering; nor attempted to remove their error, ignorance, or wickedness, by wholesome instructions, counsels, and examples; nor reclaimed those, that were turned aside to idolatry: but they employed their power in exacting upon the people, and made their sacred office a pretence for the most cruel oppressions and persecutions. By these means the people were scattered from the temple, abhorring the sacrifices of the Lord, and from Jerusalem and Judah, to escape the tyranny of their rulers; and so became as sheep without a shepherd. And by the impolicy, impiety, and wickedness of their leaders, and the fatal effects of their bad use of their authority, they were at length given up to be a prey to the Assyrians and Chaldeans, and other nations, to be destroyed or carried into captivity: so that in the event, the land was utterly desolated, and the Lord's flock, his visible church, was left to wander on the dark mountains of the heathen, and was scattered over the face of the earth.—This was equally applicable to the rulers, priests, and scribes in the days of Christ, and to the subsequent doom and condition of the Jewish nation. (Marg. Ref.)

V. 7—10. For the crimes before charged on the shepherds of Israel, and here again repeated, the Lord declared himself to be against them, and threatened to require of them the flock, which he had committed to them, and which had been ruined by their fault. He would discharge them from their office, and deprive them of all the emoluments of it; and as they would not feed,

so they should not be allowed to devour the flock.—The descendants of David were from this time excluded from the temporal kingdom; the family of Aaron and the tribe of Levi were at length laid aside from their sacred functions; and numbers, both of magistrates and teachers, were entirely deprived of power to oppress the people and enrich themselves.—"I will require a severe account of their kings and princes, priests and prophets, of the damage my people have sustained through their ill management; and I will deprive them of that honour and pre-eminence which they have made such an ill use of; as I have already displaced Zedekiah, and the princes and priests, and others that were in authority under him." (Louth.)

V. 11—16. The Lord, having denounced sentence on the shepherds of Israel, next intimated his merciful intentions towards the scattered flock. These he would search for and find out, wherever they were. As the shepherd, when his flock has been scattered by wild beasts, gathers them together as soon as he can; and, having numbered them to see how many are still wanting, he spends the day in seeking for them and bringing them back; so the Lord would seek out his sheep, which had been dispersed by the Chaldeans, in that dark and cloudy day when they besieged and took Jerusalem. He would gather them from all countries, whither they had been driven as exiles and captives; he would bring them to their own land, and there perform towards them every part of the shepherd's office. But at the same time he would punish their proud oppressors, and feed them with judgment, distinguishing betwixt them according to their characters, as it is afterwards declared.—Doubtless this primarily referred to the restoration of the Jews from captivity, and their re-establishment and prosperity in their own land; and it was typical of the good Shepherd's tender care, and kindness to the souls of his people and to his church in every age even to the end of the world. (Marg. Ref.)—"But it seems to look further, even to the general restoration of the whole nation, which most of the prophets foretell shall come to pass in the latter days." (Louth.) (Marg. Ref.)—The express promises here given, that JEHOVAH himself will feed his flock, in the predicted times, compared with the language of the New Testament concerning Christ, our good, and great, and chief Shepherd; contains an unanswerable argument in proof of his deity, as one with the Father.

V. 17—22. The whole nation seemed to be the Lord's flock; yet they were of very different characters; but he knew how to distinguish betwixt them, "as the shepherd divideth the sheep from the goats." The rams and he-goats, or the fat and strong, denoted the rich and powerful, the proud and self-sufficient, the wise and learned, of this world. These had got possession of the best estates, and lived in magnificence, luxury, and sensuality: and, not contented with this, they would not suffer the poor to use their leavings in comfort; but continually harassed them with usurious exactions and impositions, with suits and prosecutions, and by every means reduced them to the most abject penury and misery: as if strong and fat cattle, the rams and he-goats, having eaten up the best of the pasture, and drunk the deep waters; should wantonly tread down and spoil the residue of the pasture, and muddy the water; that the other cattle might starve, or be forced to feed on disrelishing and unwholesome food. This may also be applied to the corrupting of the fountains of religious instruction by the scribes and priests, who "rendered the word of God of none effect, through their traditions," or those false glosses which they hired the false teachers to put upon it.—But the Lord intended to plead the cause of the poor, the fatherless, and the widow against their rich and proud oppressors; that the

25 And ^uI will make with them a covenant of peace, ^vand will cause the evil beasts to cease out of the land.

y 28. Ps. iv, 8
Jer. xxiii, 6
xxxiii, 16.
z Gen xii, 2. Is
xix, 24. Zech
viii, 13, 23.
e xx, 40. Ps. i

31 And ^{my}ye my flock, the flock of my pasture,
are men, ^{and} I am your God, saith the Lord God.

xxxvi. 29. 13.
xlix. 9, 10. Ro.
9, 10. Matt. i.
Mic. vii. 14.

V. 23—31. 'Christ is elsewhere styled David, as being the person in whom all the promises made to David are fulfilled.—The expression may also allude to Christ's first employment,—of a shepherd.' (*Lowth.*)—This is evidently a prophecy of Christ, and of the most glorious times of his church on earth. The Lord saved his ancient flock from oppressors and false teachers, and at length raised up amongst them, and set over them and his church, that one good Shepherd, whom he had promised from the beginning. He was called David, because he was descended from, and typified by, that favoured king of Israel; and because he was a ruler and teacher of his people after God's own heart, (*Ps. lxxviii. 71, 72.*) The word *David* signifies "*beloved*," and he is the well-beloved Son of the Father, in whom he is well pleased. In him the Lord is indeed the God and portion of this chosen flock, and this his servant and Son is a prince among them, being "head over all things to his church." Through the blood of his cross the covenant of peace is made with all his willing subjects, who are the sheep of his pasture; and it is established on better promises, than that made with the nation of Israel.—It would tend much to the security of a flock of sheep to have all ravenous beasts extirpated from the land: thus the Lord engaged effectually to defend his church, in the days of this promised Shepherd, from all their enemies, who resemble lions, tigers, wolves, or subtle foxes: so that his sheep might dwell safely and rest comfortably, even in the most perilous places. For though the powers of darkness, persecutors, and seducers have harassed the church hitherto; yet they have not prevailed against it, nor against any true believer; and ere long Satan shall be chained up, and all persecution and antichristian corruptions shall be terminated. Under this good Shepherd, the church, and all those favoured spots where there are spiritual folds of his sheep, would be made a blessing to the places round about: their pastures would be regularly watered with the rain of heavenly grace; showers of blessings would descend upon their souls, while attending on divine ordinances; the numbers of believers would thus rapidly increase, and the grace and peace of the whole company of them would abound. This would especially be the case, when the Lord had broken the yoke of their oppressors, who had enslaved them for their own mercenary purposes: then the heathen would no more be suffered to prey upon them, nor persecutors to devour them; but they would dwell without danger or terror.—The Lord also promised to raise up to them "a plant of renown:" this also means Christ; who though infinitely excellent in himself, and adored by holy angels, was "as a tender plant out of a dry ground," in his incarnation, humiliation, and death; but springing up in his resurrection, ascension, and heavenly glory, he became greatly renowned on earth, by the spread of the gospel through the nations. And being indeed the tree of life, bearing all the fruits of salvation, he yields spiritual food to the souls of his people, on which they feed in their hearts by faith with thanksgiving.' So that the true Israel shall not be destroyed by famine, or made ashamed among the heathen; as the nation of Israel has been. This could have but a typical accomplishment in the return of the Jews from captivity under Zerubbabel and their subsequent prosperity. Ever

PRACTICAL OBSERVATIONS.

V. 11—22. The Lord will take care, that none of his true sheep shall finally wander or be lost, through the misconduct of those, who are idol-

CHAP. XXXV.

A prophecy against Edom, for their hatred of Israel, 1—15.

MOREOVER "the word of the LORD came unto me, saying,

2 Son of man, "set thy face against "mount Seir, "and prophesy against it,

3 And say unto it, Thus saith the Lord God; Behold, O mount Seir, "I am against thee, "and I will stretch out mine hand against thee, and I will make thee "most desolate.

4 I will "lay thy cities waste, and thou shalt be desolate, "and thou shalt know that I am the LORD.

5 Because "thou hast had a "perpetual hatred, and hast "shed the blood of the children of Israel by the "force of the sword, in the time of their calamity, "in the time that their iniquity had an end.

6 Therefore, as I live, saith the Lord God, "I will prepare thee unto blood, and blood shall pursue thee: "sith thou hast not hated blood, even blood shall pursue thee.

ix. 14. xv. 14. 12. xxv. 12. Gen. xxvii. 41. 42. Ps. cxxxvii. 7. Am. i. 11. Ob. 10—16. + Or, hatred of old, xxv. 15. † Heb. poured out the children. ‡ Heb. hands. Jer. xviii. 21. k xli. 25. 29. Dan. ix. 24. Ob. 11. 1 Ps. cix. 17. Is. lxiii. 2—6. Ob. 15. Matt. vii. 2. Rev. xvi. 6—7. xviii. 6. 24. xix. 2, 3.

A. M. 3417.

B. C. 587.

a 15. xxi. 1. xxi. 1. xxv. 1. b vi. 2. xx. 46. c xxi. 2. xx. 46. d xxi. 2. xxv. 2. e 1s. 1. 7. Eph. vi. 19. f c xxv. 8. Gen. xxii. 3. xxvii. 8. 9. Deut. ii. 5. Josh. xxiv. 4. 2 Chr. xxi. 10. 22. 23. xxv. 11. d xxv. 12—14. xxvii. 29. Ps. lxxxiii. 3—18. 1s. xxv. lxiii. 1—5. Jer. ix. 25. 26. xlix. 7. &c. Lam. iv. 21. 22. Am. i. 11. 12. Ob. 1. &c.

e v. 8. xxi. 3. xxix. 3. 10. Jer. xxi. 13. Nah. ii. 13. iii. 5. f vi. 14. Jer. 12. xv. 6. ii. 25. * Heb. desolation and desolation. 7. g 9. vi. 6. Joel i. 19. Mal. i. 3, 4. h 9. 12. vi. 7. Ex. + Or, hatred of old, xxv. 15. † Heb. poured out the children. ‡ Heb. hands. Jer. xviii. 21. k xli. 25. 29. Dan. ix. 24. Ob. 11. 1 Ps. cix. 17. Is. lxiii. 2—6. Ob. 15. Matt. vii. 2. Rev. xvi. 6—7. xviii. 6. 24. xix. 2, 3.

|| Heb. desolation and desolation. 9. xxxiii. 28. Marg. m xxix. 11. Judg. v. 6. 7. 2 Chr. xv. 5. 6. n xxxi. 12. xxxii. 4. 5. xxxix. 4. 5. Is. xxxiv. 2—7. o xxv. 13. Jer. xli. 17. 18. Zeph. ii. 9. Mal. i. 3, 4. p xxxvi. 5. Ps. lxxxiii. 4—12. Jer. xlix. 1. * Or, though, &c. q Ps. cxxxvii. 7. Am. i. 11. Matt. vii. 2. Jam. ii. 13. r Ps. ix. 16. lxxxiii. 17, 18. +* Heb. devour. 10.

7 Thus will, I make mount Seir "most desolate, and cut off from it him that "passeth out, and him that returneth.

8 And I will "fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee "perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.

10 Because "thou hast said, These two nations, and these two countries shall be mine, and we will possess it; *whereas the LORD was there:

11 Therefore, as I live, saith the Lord God, "I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; "and I will make myself known among men, when I have judged thee.

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to "consume.

shepherds and greedy dogs. He will either raise up for them shepherds after his own heart; or he will supply the want of them by his own care; and will both seek and find every one of them, and convey them to his fold rejoicing.—Thus the incarnate Son of God came into this dreary wilderness to seek and save that which was lost: personally, in the days of his flesh, he went about seeking the lost sheep of the house of Israel; and by his apostles and his ministers ever since, he hath also gone to search them out all over the gentile world. Wherever his elect people are scattered, in the days of their darkness and ignorance, he finds them out, and brings them into his fold. He also comes to their relief in the dark and cloudy days of persecution and temptation; he heals their backslidings, leads them forth in the paths of righteousness, feeds them in the rich pastures of his ordinances, folds them under his omnipotent protection, "a d causes them to rest and repose their souls upon his love and faithfulness. He seeks those that wander, and brings back that which was driven away; he binds up the broken-hearted, and heals the diseased. And ought not his ministers then to do the same? Surely none but hirelings will value the emolument or reputation of the ministry more than this good and useful work: and the true pastor will be ready to endure hardship, to bear reproach and persecution; and to spend and lay down his life for the same ends for which the chief Shepherd shed his precious blood. But, alas, how few in comparison have there been hitherto, who have laboured and suffered in this disinterested, self-denying, humble, patient, and zealous manner! How few are there, who thus keep themselves pure from the blood of all men! Of how many will the souls of multitudes be required by the chief Shepherd at his appearance, when his faithful servants will receive a crown of glory that fadeth not away! Even in this respect, "broad is the way that leadeth to destruction, and many there be that go in at it:" and still it may be said, "All seek their own, and not the things that are Jesus Christ's."—But there is as much difference in character, among professed Christians, as among those who bear the name and wear the garb of ministers. It seldom happens that the fat and the strong, the rich and prosperous, are the most flourishing part of christian congregations: and the proud and self-sufficient are always the enemies of the true gospel, and of true believers. Such men are the rams and the he-goats of the flock: they are ambitious of domineering in the church as well as in the world: and whilst they think no possession or indulgence too great for themselves, and no subsistence too mean and scanty for their poor brethren; the word of God also must be preached, and his ordinances administered, as best suits their convenience, interest, conscience, or humour! Thus, through their undue influence, the pasture is trodden down, and the waters are fouled: the good food of pure, experimental, distinguishing preaching, is changed for a more distant, polite, smooth, fashionable, and flattering strain; and the streams of sound doctrine are corrupted. And whilst they thus seem to eat up the good pasture, and to drink the deep waters; the poor in spirit, that relish nothing but the bread and water of life, are starved; for they cannot live upon such unwholesome provisions. Whilst we should properly guard against such persons, we must leave it to the Lord to judge betwixt cattle and cattle: and when he cometh to separate betwixt the sheep and the goats, (if not before,) he will destroy the fat and the strong, and feed them with judgment.

V. 28—31. Our good Shepherd hath already ransomed his chosen flock, and is placed as a prince over his people. His covenant of peace has been ratified with many: nor shall either temptation or enemy separate them from his love; but they shall dwell, and rest safely, even in this howling wilderness, pass securely through the valley of death, and sleep in his arms, as it were, in the silent grave. Yet the church is still infested with roaring lions, and ravening wolves, and every evil beast, and is exposed to manifold persecutions; is yet as to many things in captivity, and is comparatively of small extent and exceedingly corrupted. We have therefore much yet to hope and to pray for in this behalf. In our several situations we should aim so to live and labour in faith and love, and so to watch unto prayer, that we may become blessings to all around us; and that showers of blessings may descend on our souls, and the congregations to which we belong. Our constant desire and prayer should

be, that there may be showers of blessings in every place, where the truth of Christ is preached; that numerous converts may spring up on every side; that all who profess the gospel may be filled with the fruits of righteousness; that the yoke of Satan, and of every antichrist, may be broken, and the church delivered from all those, who have made religion subservient to their personal or political interests: that Jews and Gentiles may be united in Christ Jesus, and form one church; that every partition wall may be broken down, every corruption purged out, and every boundary removed; and that "the earth may be filled with the knowledge of the LORD, as the waters cover the sea." When thus the nations shall all become acquainted with the plant of renown, who both is the feeder and food of his people; famines and pestilences, as well as wars, will probably cease through all the earth: and it will be known in a most glorious manner, that the Lord is with his church, and that they are his people and he their God. In the mean time let us admire, and rejoice in, his condescending love, who hath chosen us rebellious men to be the sheep of his pasture, and is become our shepherd and salvation: and let us "hear his voice, and follow him, and he will give us eternal life, and we shall never perish; neither shall any one ever pluck us out of his almighty hands."

NOTES.

CHAP. XXXV. V. 2—5. (Notes, xxv. Is. xxxiv. lxiii. 1—6.) The descendants of Esau inhabited mount Seir: and as they inherited his enmity against Jacob, on account of the birth-right and blessing; so they seem to have been considered as in some respects the representatives of the enemies of the church in every age. (Marg. Ref.)

Iniquity, &c. "When their iniquity received its just doom." (Louth.)

V. 6. "Since thou hast loved cruelty, and taken delight in shedding blood, vengeance shall pursue thee, and thou shalt fall into the hands of those that will be as eager to shed thine:—the words imply more than they express." (Louth.)—The blood of the Israelites, shed from hatred of God and his people, is especially meant.

V. 7, 8. (Marg. Ref.)

V. 9. Cities, &c. The cities of Judah and Israel at that time lay desolate; but they were about to be rebuilt and replenished; the flourishing cities of Edom, on the contrary, would speedily be destroyed, and never return to their former condition. (Mal. i. 3, 4.)—"The Nabatheans having driven the Edomites out of their ancient habitations, in the time of the Babylonian captivity; they settled themselves in the southern part of Judea, where they were afterwards conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became at length incorporated with that nation." (Prideaux.) (Marg. Ref.)

V. 10. The Edomites expected to get possession of the countries both of the Israelites and Jews, as living in the neighbourhood, or as allies for some time of the Chaldeans; and perhaps they were encouraged by some vague tradition concerning that land having been promised to the posterity of Abraham and Isaac; and concerning Esau the elder brother having been supplanted by Jacob. This expectation seems to have excited their ardour in seeking the ruin of the Jews and in rejoicing over it. But the Lord, the proprietor of the land, had dwelt there, in his temple, and by his ark and visible glory: he had given abundant proofs of his power, in putting the descendants of Jacob in possession of it and maintaining them in it; and though he had now for their sins given them into the hands of the Chaldeans; yet he reserved that holy land for their posterity, and the Edomites would not be able to deprive them of it.

V. 11. "I will make my people see, that I have not quite cast them off, by avenging their quarrel upon thee." (Louth.)

V. 12, 13. The Edomites not only coveted the fertile inheritance of Israel, and entertained a family and national antipathy against them: but they only hated and despised them because of their relation to JEHOVAH. When they therefore saw the land desolated, and the people destroyed or carried captive, they reviled the mountains of Israel, and thus blasphemed God, as if he had been unable to keep possession; and they boasted and gloried, as if the God of Israel had been overcome, as well as the nation of Israel.

13 Thus ^swith your mouth ye have ^tboasted against me, and have ^tmultiplied your words against me: ^vI have heard *them*.

14 Thus saith the Lord GOD; *When the whole earth rejoiceth, I will make thee desolate.

15 As ^athou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: ^athou shalt be desolate, O mount Seir, and ^aall Idumea, *even* all of it; ^band they shall know that I *am* the LORD.

CHAP. XXXVI.

The insults and blasphemies of the heathen, over Israel's desolations, rebuked with threatenings against them, —17. Promises of abundant and permanent blessings to the mountains of Israel, 8—15. God had cast out Israel for their sins, and he promises to restore them, not for their deservings, but for the honour of his own name, 16—24. Promises of abundant spiritual blessings, and of great temporal prosperity, 25—38.

ALSO, thou son of man, prophesy unto ^athe mountains of Israel, and say, Ye mountains of Israel, ^bhear the word of the LORD;

2 Thus saith the Lord God; 'Because the enemy hath said against you, Aha, ^deven the ancient high places are ^eours in possession :

3 Therefore prophesy and say, Thus saith the Lord God ; *Because †they have made *you* desolate, and ‡swallowed you up on every side, that ye might be a possession unto the residue of the heathen, †and ye are ‡taken up in the lips of talkers, †and *are* an infamy of the people :

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God ^kto the mountains, and to the hills, to the ^rrivers, and to the valleys, ^lto the desolate wastes, and to the cities that are forsaken, which became ^ma prey and derision to the residue of the heathen that *are* round about:

5 Therefore thus saith the Lord God; "Surely in the fire of my jealousy have I spoken ^aagainst the residue of the heathen, and ^aagainst all Idumea, which

xxvii 39–44. 1 Cor. iv. 13. k 1.6. Deut. xi. 11. † Or, bottoms, or, dates. 1 33–35 vi. 14. 2 Chr. xxxvii. 17–21. Is. vi. 11. xxiv. 1–12. m xxiv. 28. Ps. lxxix. 4. Is. xiv. 10, 11. n xxxviii. 19. Is. lxvi. 15, 16. Zech. i. 15. o 3. Jer. xxv. 9. 15–29. Zeph. ii. 8–10. p xxx. 8–14. xxxv. Ps. cxxxvii. 7. Is. xxxvii. lxiii. 1–6. Jer. xlix. 7–12. Am. i. 11, 12. Ob. i, & c. Mal. i. 2.

V. 14. 'When I shall restore other nations, conquered by the king of Babylon, to their former prosperity, thou shalt still lie waste and desolate.—The Edomites never recovered their country, after the Nabatheans had expelled them.' (*Louth*.)—Perhaps the land of Israel is meant.—When the whole land of Israel should rejoice, as being replenished, the land of Edom would be rendered desolate.

V. 15. *Idumea*. Or *Edom*, as it is in the Hebrew.

PRACTICAL OBSERVATIONS.

It is of fatal consequence for parents to teach their children resentment or enmity against others; and still more so to instil into them prejudices against the church of God: for these seeds will spring up and yield most pernicious fruit, after they have gone down to the grave.—The wrath of God is loudly proclaimed against those, that have perpetual hatred to his people; and who take advantage of their calamities, to insult over them and oppress them. They, who do not hate blood, may be induced to shed it in ambitious wars and cruel persecutions, or by suitable temptations; and then blood will pursue them, or even a more dreadful punishment.—The Lord himself will punish the crimes of ungodly professors of his holy religion, and chastise his offending children: but he will let his enemies know that he dwells in his church, notwithstanding all her sins and sufferings; and when they think to gratify their malice, envy, or avarice, by oppressing and spoiling his worshippers, he will cease to afflict *them*, and make his power and vengeance known among their oppressors. He hears and remembers the multiplied blasphemies, boastings, and menaces of profane infidels and persecutors; and he will produce them to their confusion in the day of wrath. And they, who continue to rejoice in iniquity, in ungodly prosperity, or in the calamities of the righteous, shall weep and gnash their teeth in despair; when the joy of the whole church shall be perfected.

NOTES.

CHAP. XXXVI. V. 1. The whole land was at this time uninhabited : but the Lord had a peculiar favour to it ; and the prophet was ordered to address himself to the *mountains* of Israel, as the most conspicuous parts of the land. This might be meant as a reproof to such as refused to hear his word : but it was a great encouragement to those who regarded it, and assured them that God had mercy in reserve for them.

A. M. 3417.

B. C. 587.

s 1 Sam. ii. 3.
2 Chr. xxxiii. 15.
19. Is. x. 13—
15. xxxvi. 20.
xxxvii. 10. 23.
29. Dan. xi. 36.
Mal. iii. 13.
2 Pet. ii. 18.
Jude 15. 16.
Rev. xiii. 5, 6.
† Heb. *magni-*
fied.
† Job xxxiv. 37.
xxxv. 16. Ec. x.
14. *Marg.*
u 12. Ex xvi. 12.
Num. xvi. 27.
2 Kings xix. 28.
Jer. xxix. 23.
x Is. xiv. 7. 8.
lx 13—15.
y xxxvi. 2—5.
Ps. cxxxvii. 7.
Prov. xvii. 5.
Lam. iv. 21.
Ob. 12.
z 3. 4.
a xxxvi. 5. Is.
xxxiv. 5. 6.
Mark iii. 8.
b 4. 9. xxxix. 6.

CH. XXXVII.
 a vi. 2, 3. xxxvii.
 28. xxxv. 14.
 xxxvii. 25.
 b 1. 4. xx. 47.
 Jer. xlii. 29.
 xxii. 29.
 c 5. xlv. 3. xxv.
 2.
 d. Deut. xxviii. 13.
 Ps. lxxviii. 69.
 Is. lviii. 14.
 Hab. iii. 19.
 e xxxv. 10. Is.
 Jer. xlii. 24. Jer.
 xlii. 24.
 * Heb. *Because,*
for because. xlii.
 10. Lev. xlviii.
 43.
 f Jer. xxxix. xli.
 li. Lam. i—v.
 g Ps. xxxv. 25.
 lvi. 1. Prov. i.
 16.
 Lam. ii. 2, 5.
 16.
 h Deut. xxviii. 37.
 Kings i. 7, 8.
 Ps. xlv. 13, 14.
 Jer. xviii. 16.
 xiv. 9. xxxlii.
 24. Lam. ii. 15.
 Dan. ix. 16.
 i *He made to*
come upon the
tip of the tongue.
 j Job xxx. 1—10.
 Ps. xxx. 15—16.
 Jer. xli. 1.
 2 Chr. xxxviii.
 1.
 Jer. xlv. 15, 16. Zech.
 xvii. 7. Is. xxxviii.

q xxv. 10—12.
p. lxxxix. 12.
r. d. Jer. xli. 1.
r xxxv. 15. Prov.
xvii. 5. xxiv.
17. Ob. 12.
Mic. vi. 12.
x. 12. d. 15.
Am. i. 11.
t. 4, 5.
u. 15. xxxiv. 29.
Ps. lxxix. 10, 13.
23. xxxiii. 3.
xxxv. 14. Rev.
xxii. 40. Rev.
x. 5, 6.
y xxx—xxxv. Jer.
xxv. 9. 15—29.
z. Jer. xli. Am.
i. Zech. ii.
x xxxv. 26—29.
Ps. lxvii. 6.
lxxxv. 12. Is.
v. 2. xxvii. 6.
xxv. 23. Hos. ii.
21, 23. Am. ix.
13—15.
a xii. 25. Phil.
iv. 5. Heb. x.
37. Jam. v. 8, 9.
b. Jer. xli. 1.
Rom. vii. 31.
c Hos. ii. 21—23.
Joel iii. 18. Hag.
ii. 19. Zech. vii.
12. Mal. iii. 10.
11.
d 37. Is. xxvii.
6. xliix. 17—23.
Jer. xxx. 19.
xxxi. 27.
xxxi. 28. Zech.
viii. 3—6.
e 33. Is. ii. 3. Jer.
9. lviii. 12. lxi.
1. d. Jer. xxxi. 10.
—14. Am. ix. 14.
f. Jer. xxx. 18.
xxxi. 28.
Ob. 19—21. Mic.
vi. 14, 15.
g. Is. ix. xxx. 26.
Jer. xxxii. 5.
Joel iii. 18—21.
Am. ix. 6—9.
Zech. vii. 1—9.
h. Heb. vii. 8.
x. 12. d. 15.
Is. xxxv. xxxviii.
6. 13. Hos. ii.
20. 1. Jona v.
2.
i. Jer. xxxii. 15.
44. Ob. 1—2.
k 13. Num. xxi. 3.
32. Jer. xv. 7.
l xxxvii. 25—28.
Is. ix. 21. Am.
ix. 15.
m. Or, cause to
fall.
n 6. xxxiv. 29.
Is. liv. 4. lx. 14.
Mic. vi. 8—10.
Zeph. iii. 19.
20.

have appointed my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto 'the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God ; Behold, I have spoken in my jealousy and in my fury, because "ye have borne the shame of the heathen.

7 Therefore, thus saith the Lord God; ^aI have lifted up mine hand, Surely ^bthe heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are ^aat hand to come.

9 For, behold, ^bI *am* for you, and ^cI will turn unto you, and ye shall be tilled and sown :

10 And ^dI will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and ^ethe wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: ^fand I will settle you after your old estates, and ^gwill do better *unto you* than at your beginnings: ^hand ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and ¹they shall possess thee, and thou shalt be their inheritance, and thou shalt ²no more henceforth bereave them *of men*.

13 Thus saith the Lord God; Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men ^{no} more,
neither ^{bereave} thy nations any more, saith the Lord
God.

15 Neither will I ^{make} cause *men* to hear in thee
the shame of the heathen any more, neither shalt
thou bear the reproach of the people any more, nei-
ther shalt thou cause thy nations to fall any more,
saith the Lord God.

V. 2. 'The Idumeans made their boasts, that they should soon become masters of the mountainous parts of Judea, where the ancient fortresses were placed, which commanded all the rest of the country. To the same sense, we are to understand the expression of "riding on the high places of the earth;" (*Deut. xxxii. 13.*) 'that is, taking possession of the fortresses or passes, which command the rest of the country.' (*Louth.*) (*Marg. Ref.*)

V. 3. The vain talkers among the heathen derided the pretensions of Israel, concerning a divine and exclusive right to the land of Canaan; as well as the language of the sacred writers, in calling it the glory of all lands, and the Lord's holy mountain. Whereas it now lay desolate, uncultivated, profaned, and seized upon by idolaters. Nor did JEHOVAH interfere to make good his claim, in behalf of his people; and they therefore thought, that it might more properly be called an *infamous* than a *glorious* land.

V. 5. *Surely, &c.* This expression seems equivalent to the more general form, by which the Lord sware by himself, "As I live," &c.—In burning jealousy for the honour of his name, which had been thus insulted by his enemies, he had spoken against them, and determined to put them to shame, and to take vengeance on them; especially on the Edomites, who considered the land of Israel already their own possession; and who rejoiced exceedingly over the sufferings of the Jews, both from covetousness, and the malice and enmity of their despiseful hearts; and they aided the Chaldeans to cast them out, that the land might be a prey unto them. (7.)

V. 8. *At hand, &c.* The predicted seventy years of the captivity were wearing away; and the time would soon arrive for the Jews to repossess and cultivate their own land, and to eat the fruits of it.—If we suppose the words to relate to the general restoration of the nation; the longest distance of time that the things of this world can extend to, is but a moment compared with eternity. (*1. ovth.*)

V. 10. The mercy, here promised, would be shewn to Israel, in the most comprehensive sense, and not to Judah exclusively.

V. 11. *Do better* &c. The outward state of the Jews was never so prosperous after the captivity, as it had been before that catastrophe: we must therefore understand this of their preservation from idolatry, and their adherence to the worship of God; and especially of the coming of the promised Saviour. Many interpreters think, that these predictions refer also to a future return of the Jews to their own land, when converted to Christ; and then indeed the Lord will do better unto them and their land, than at their beginnings.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, "they defiled it by their own way and by their doings: their way was before me "as the uncleanness of a removed woman.

18 Wherefore "I poured my fury upon them, "for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And "I scattered them among the heathen, and they were dispersed through the countries: "according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, "they profaned my holy name, when they said to them, "These *are* the people of the LORD, and are gone forth out of his land.

21 But "I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, "I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went.

23 And I will "sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; "and the heathen shall know that I *am* the LORD, saith the Lord GOD, "when I shall be sanctified in you before "their eyes.

24 For "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will "I sprinkle clean water upon you,

V. 13—15. The Canaanites had been extirpated by Israel; and Israel had been destroyed or driven out by the Assyrians and Chaldeans, and by sword, famine, and pestilence; the heathen therefore, who probably were pleased to find a seeming contrariety between the Jewish Scriptures and these facts, represented the good land as unwholesome, unfruitful, and destructive of its inhabitants; yet they were ready to take possession of it for themselves! But the Lord declared, that he would replenish the land, and not suffer it any more to be desolated, as it had been during the Babylonish captivity; and that he would not any more give the heathen occasion thus to reproach it. Though the whole land of Israel was not desolated after the destruction of Jerusalem by the Romans, as it had been after that by the Chaldeans; yet the slaughter made among the Jews was far greater; and they were entirely driven out of the land, and have continued in a state of exile from it for above seventeen hundred years. It seems therefore unavoidable, but that we must refer the full completion of this prophecy to some future event: when the land shall again become fruitful, and be inhabited by the nation of Israel to the end of time.

V. 17. 'A person, under a legal pollution, was forbidden to come within the courts of the temple, or attend upon God's worship there: so the defilements the Jews had contracted by their idolatries, and other heinous sins, rendered them unqualified to be his people, or to offer up any religious service to him.' (Louth.)

V. 20—24. The Jews, when scattered among the gentiles, appeared to them an abject and wretched company of people. They were noticed as the worshippers of JEHOVAH wherever they went: but they were looked upon as a viler race than any of the idolaters among whom they were driven; and having been carried captive out of their own land, and reduced to a miserable slavery by their enemies, JEHOVAH was despised and blasphemed, as if he had been unable to protect his worshippers, and as if there had been no profit in serving him. For many of the gentiles would ascribe their wickedness to the tendency of that religion which they abhorred; and not to their having acted inconsistently with it; and they would regard their miseries, not as the punishment of their sins, but as proofs that their God was not able to protect them. Thus the name of JEHOVAH was profaned; and this reproach must have rested upon it, had he suffered his enemies finally to prevail against his people. He was therefore determined to shew mercy on them, from regard to the honour of his own name; though there was nothing in their characters to induce him to it. By their reformation he meant to wipe off the dishonour cast upon him by their wickedness; and by gathering them from among the nations, and restoring them to their own land, he intended to glorify his power, truth, and goodness; and to shew himself superior to all the idols of the nations, in the sight of their devoted worshippers.

V. 25—27. In allusion to the divers washings and sprinklings of the ritual law, the Lord promised "to sprinkle clean water on his people, and make them clean from all their filthiness and idols." Clean water is the universal purifier

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n Lev. xviii. 24—28. Num. xxv. 33, 34. Ps. cxi. 37, 38. Is. xxiv. 5. Jer. ii. 7, 17, 18. Mic. ii. 10. o Lev. xv. 19, &c. Is. lxiv. 6. p vii. 8. xiv. 19. o. xli. 31. 2 Chr. xxiv. 21. 25. Is. xlii. 25. Jer. vii. 20. xlv. 6. Lam. ii. 4. iv. 11. Nah. i. 6. Rev. xiv. 10. xvi. 1, &c. q xvi. 36—38. xxiii. 37. r vi. 12. xxii. 15. Lev. xxvi. 33. Deut. xxviii. 64. Am. ix. 9. s vii. 3. 8. xviii. 30. xlii. 31. Rom. i. 6. s. Rev. xx. 12—15. t Is. lii. 5. Rom. ii. 24. u Ex. xxxii. 11—13. Num. xiv. 15. 16. Josh. vii. 9. 2 Kings xviii. 30. 33. xix. 10. 12. Jer. xxxiii. 24. Dan. iii. 15. x. xx. 9. 14. 22. Deut. xxxii. 26. 27. Is. xxxviii. 35. xlviii. 9. y 32. Deut. vii. 7. 8. ix. 6—7. 14. cvi. 8. cxv. 1. 2. z xx. 41. xxxviii. 23. Num. xx. 12. 13. Is. v. 16. i Pet. iii. 15.

a xxxix. 28. Ex. xv. 14—16. Ps. ciii. 13—16. cxvii. 1—3. Dan. ii. 47. iii. 28. 29. iv. 2. 3. 34—37. vi. 26. 27. b xxviii. 22. i Or, your. c xi. 17. xxxiv. 13. xxxvii. 21. 25. xxxix. 27. 28. Deut. xxx. 3—5. Is. xi. 18—20. xxvii. 12. 13.

xxlii. 5. 6. Jer. xxxii. 3—8. xxx. 3. 18. xxxi. 8. xxxii. 37. l. 17—20. Hos. i. 11. Am. ix. 14. 15. Rom. xi. 25. 26. d Lev. xiv. 5—7. Num. viii. 7. xix. 13—20. Ps. li. 7. Is. lii. 15. Tit. iii. 5. 6. Heb. ix. 13. 14. 19. x. 22. 1 John v. 6.

e 17. 29. xxxvii. 23. Ps. li. 2. Prov. xxx. 12. Is. iv. 4. Zech. xiii. 1. Acts xxii. 16. 1 Cor. vi. 11. 2 Cor. vii. 1. Eph. v. 26. 27. Tit. ii. 14. i John i. 7. Rev. i. 5. vii. 14. f Is. ii. 18—20. xvii. 7. 8. Jer. iii. 22, 23. Hos. xi. 3. S. Zech. xlii. 2. g Deut. xxx. 6. Ps. li. 10. Jer. xxxii. 39. John iii. 3—5. 2 Cor. iii. 18. v. 17. Gal. vi. 15. Eph. ii. 10. Rev. xxi. 5. h xi. 19. 20. Zech. vii. 12. Matt. xiii. 5. 20. 21. Mark iv. 16. 17. 2 Cor. iii. 3. i xxxvii. 14. xxxix. 29. Prov. i. 23. Is. xlv. 3. 4. lix. 21. Joel ii. 28. 29. Zech. xii. 10. Luke xi. 13. Rom. viii. 14—16. Gal. v. 5. 22, 23. 2 Thes. ii. 13. Tit. iii. 3. —6. i Pet. i. 2. 21. 1 John iii. 24. k xxxviii. 24. Jer. xxxi. 33. Phil. ii. 12. 13. Tit. ii. 14. Heb. xii. 21. l 10. xxviii. 25. xxxvii. 28. xxxix. 28. m xi. 50. xxxvii. 23. 27. Cant. vi. 3. Jer. xxx. 32. xxxi. 23. xxxii. 38. Zech. xiii. 5. Matt. xxiii. 39. 2 Cor. vi. 16—18. vii. 1. Heb. viii. 10. xi. 16. Rev. xxi. 3. 7. n 25. Jer. xxxiii. 8. Hos. xiv. 2. 4. 8. Joel iii. 21. Mic. vii. 19. Zech. xiii. 1. Matt. i. 21. Rom. xi. 26. Tit. ii. 14. 1 John i. 7—9. o 8. 9. xxxiv. 27—29. Ps. cv. 16. Hos. ii. 21—23. Matt. vi. 33. q vi. 9. xvi. 61—63. xx. 43. Lev. xxvi. 39. Ezra ix. 6. &c. Neh. ix. 26—35. Jer. xli. 18—20. Dan. ix. 4—20. r 1 Jo. xii. 6. Is. vi. 2. Is. xlv. 4. Zech. xii. 10. 11. Luke xxviii. 13. 2 Cor. vii. 10, 11. s 22. Deut. ix. 5. Dan. ix. 18, 19. 2 Tim. i. 9. Tit. iii. 3—6. t xvi. 63. Ezra ix. 6. Rom. vi. 21. i Pet. iv. 2, 3. u 10. Is. lviii. 12. Jer. xxxii. 41. xxxiii. 10. 1. 19. 20. Am. ix. 14. 15. x vi. 14. Deut. xxix. 23—28. 2 Chr. xxxvi. 21. Jer. xxv. 9—11.

and ye shall be clean: "from all your filthiness, and "from all your idols, will I cleanse you.

26 A "new heart also will I give you, and a new spirit will I put 'within you: and I will take away "the stony heart out of your flesh, and I will give you an heart of flesh.

27 And "I will put my Spirit within you, and "cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And 'ye shall dwell in the land that I gave to your fathers; "and ye shall be my people, and I will be your God.

29 I will also "save you from all your uncleannesses: and I will "call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more "reproach of famine among the heathen.

31 Then "shall ye remember your own evil ways, and your doings that *were* not good, and "shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

32 Not "for your sakes do I *this*, saith the Lord GOD, be it known unto you: 'be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, "and the wastes shall be builded.

34 And the desolate land shall be tilled, "whereas it lay desolate in the sight of all that passed by.

of our persons, garments, houses, streets, and cities; and under both the Old Testament, and the Christian dispensation it hath been used as the emblem of the cleansing of our polluted souls from sin. But no water, however clean, or in what mode soever it be applied, can do more than take away "the filth of the flesh;" except as it is used for an outward sign of the inward and spiritual grace of the gospel.—Water is especially the sacramental sign of the sanctifying influences of the Holy Spirit; yet this is always connected with the atoning blood of Christ. When the latter is applied to the conscience, through faith, to cleanse it from dead works; the former is always applied to all the powers of the soul to purify them from the love and pollution of sin; and thus the sinner is "washed, and sanctified, and justified in the name of our Lord Jesus, and by the Spirit of our God." Accordingly it is here promised, that the Lord would cleanse both the land, and the souls of the people, from the guilt and pollution of their wickedness and idols; from the filthiness before-mentioned, (17.) which had made them loathsome to him, and rendered a separation necessary. What next follows has been before explained; (Notes, xi. 19, 20. xlviii. 30—32. Jer. xxxii. 38—41.) but it is here added, that the Lord "would put his own Spirit within them." Having prepared their hearts by his grace, he would dwell in them by his Spirit; and thus holy affections and dispositions being produced, preserved, and continually invigorated by his blessed influence, they would walk in his statutes, and observe and keep his commandments. These blessings would be given them for this purpose, and the Lord would thus efficaciously cause them to do so.—But of whom was this spoken? Doubtless many of the Jews, who returned from Babylon, were thus renewed and sanctified; yet numbers of them continued strangers to such special blessings, though preserved from outward idolatry. These promises indeed are pleaded by all true believers, in every age, and fulfilled to them: and this may be called the *spiritual meaning*. But the context speaks so expressly and repeatedly of the house of Israel being restored to the land, which the Lord had given to their fathers, that, in the *prophetical meaning*, I apprehend, it greatly confirms the opinion of those, who suppose, that after the Jews shall be converted to Christ, they shall also be restored to their own land. Then these promises will be fulfilled to them in their fullest meaning; and the subsequent part of the prophecy will be literally accomplished, in the sight of all the nations; and the Jews are no doubt preserved a distinct people on purpose to make way for this great display of the Lord's power and truth, and thus to demonstrate to all the world the divine original of the holy Scriptures, (Marg. Ref.)

V. 30. Though Canaan is now become a "barren land, for the wickedness of those who dwell therein;" yet the Lord can easily render it more fruitful than ever; and thus silence the reproach before spoken of (13—15.)—Many understand this and some of the following verses, of the great success of the gospel in the predicted times.

V. 31. (Note, xvi. 60—63.) If we consider this passage as a prediction of

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.

37 Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.

38 As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.

* Heb. *flock of holy things*. e Ex xliii. 17. xxxiv. 23. Deut. xvi. 16. 2 Chr. vii. 8. xxx. 21—27. xxxv. 7, &c. Zech. viii. 19—23. Acts ii. 5—11. f 33—35. xxxiv. 31. Jer. xxx. 19. xxxii. 27, 28. John x. 16. Rev. vii. 4—9.

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y Ps. lviii. 11. lxiv. 9. exxvi. 2. Jer. xxxiii. 2. z xxviii. 13. Gen. ii. 8, 9. xiii. 10. Is. li. 3. Joel ii. 3. a xvii. 24. xxvii. 30. xxxvii. 28. xxxix. 27—29. Mic. vii. 15—17. b xxii. 14. xxiv. 14. xxxvii. 14. Num. xxvii. 19. Matt. xxiv. 35. c xiv. 3. xx. 3. Ps. x. 17. cii. 17. Is. lv. 6, 7. Jer. xxxix. 11—13. l. 4, 5. Zech. xiii. 9. Matt. vii. 7, 8. Phil. iv. 6. Jam. iv. 2, 3. d 10.

a i. 3. iii. 14, 22. xxxiii. 22. xl. 1. Rev. i. 10. b viii. 3. xi. 24. 1 Kings xvi. 12. 2 Kings xvi. 30. Acts viii. 30. * Or, *champaign*. Deut. xi. 30. 11. Ps. cxlii. 7. d John vi. 5, 6. * Deut. xxxii. 39. 1 Sam. ii. 6. John v. 21. Acts xxviii. 8. Rom. iv. 17. 2 Cor. i. 9, 10. Heb. xii. 19. f 11, 15, 16. Num. xix. 8. 1 Kings xiii. 2. Matt. xxi. 21. John ii. 5.

CHAP. XXXVII.

By a vision of the resurrection of dry bones, the restoration of the Jews from their hopeless condition is prefigured, 1—14. The reunion of Judah and Israel is predicted, by the uniting of two sticks in the prophet's hand, 15—22. The blessings of their union under Christ their King, 23—25.

THE hand of the LORD was upon me, and I carried me out in the Spirit of the LORD, and set me down in the midst of the valley, which was full of bones,

2 And caused me to pass by them round about: and, behold, there were very many in the open valley: and, lo, they were very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophecy upon these

the conversion of the Jews to Christ, and their restoration to their own land; the iniquities, which they shall especially remember with self-abhorrence, must mean their obstinate rejection of the Messiah, and their long-continued opposition to his cause, and all their other sins as resulting from that unbelief. (Note, Zech. xii. 10—14.)

V. 32. The prophet repeats this, on purpose to check the vain presumption in the Jews, and confidence of their own merit; a fault they have been prone to in all ages. (Lowth.)—The extreme care of the inspired writers, in using all means of keeping alive a sense of guilt, and exciting a spirit of deep contrition, even when delivering the most free and enlarged promises of rich mercy, is a most instructive subject of meditation, especially to the ministers of the gospel.

V. 36. He declareth, that it ought not to be referred to the soil, or plentifulness of the earth, that any country is rich and abundant; but only to God's mercies: as his plagues and curses declare, when he maketh it barren.

V. 37. Though the Lord would do these things freely for his own name's sake, and not for any merit or excellency of the people, (as they were always disposed to imagine:) yet he would have them to plead this promise with him, enquiring about the time and manner of its accomplishment, and earnestly begging of him to perform it: and he intended to pour out the Spirit of grace and supplication upon them, that they might be excited thus to enquire of him to do it for them. (Notes, Zech. xii. 6—14.) Then Jerusalem and the cities of Judah would be replenished with multitudes of inhabitants, like those who thronged thither to the solemn feasts; rapidly increasing in number, as well as living harmoniously and inoffensively, like flocks of sheep.—This may signify the increasing number of worshipping congregations, all over the land, and in every part of the earth, in those happy days that were predicted. He will dispose their hearts to apply themselves to him by prayer, and will answer the petitions, for the fulfilling these his promises. (Lowth.)

V. 38. Some understand by "the holy flock," the sheep and lambs designed for sacrifice at the solemn feasts: but perhaps the assembled worshippers are meant. (Ps. c. 3. Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1—15. The most sacred truths, ordinances, and works of God, and every person or thing which relates to him, are taken up in the lips of profane talkers; who divert themselves and each other, and gratify their pride and malice, by endeavouring to represent that as despicable and infamous, which God hath pronounced holy, honourable, and excellent. Such scoffers triumph and boast upon every apparent success, as if they had swallowed up the church, and she were become a derision and a prey to her enemies: and their alacrity and joy in their successful efforts against her are increased, when they can gratify their covetousness, as well as malice, by these spiteful persecutions. But in this manner they provoke the Lord to jealousy; he will return upon them the contempt and affliction, which they have caused to his people; and punish them for their impious and scornful words, as well as for their unjust and cruel behaviour towards his servants. For, though the truth and cause of God may be run down, they cannot be kept down: the mountains of Israel, however wasted, profaned, or forsaken, will again be peopled, cultivated, and rendered fruitful: yea, the Lord is with his people, who then can be against them? And the time is at hand, when he will purify and settle his church, and replenish her with numerous converts, and do better for her, than even in the beginnings of the gospel-dispensation. Then will he silence the calumnies, cavils, and objections of the ungodly: every part of the word of God will appear to all men consistent with facts; and the whole history of mankind shall shew the truth of the Scriptures, the excellency of our holy religion, and the happiness of the people of God.

V. 16—27. When we consider the abominations, that have prevailed in the visible church, we shall not wonder, that the Lord hath repeatedly put away one part or another of it, with abhorrence and indignation; but shall rather admire his patience and mercy, in still maintaining his cause amidst such multiplied provocations: and when we compare his justice and holiness with our guilt and pollution, and recollect how we have defiled ourselves and all his good gifts, by our evil ways and doings; we shall often be amazed, that he hath not ere this poured out his fury upon us, and punished us according to our deservings. But the glory of his own great name always supplies him with motives for doing good to his people: and even when he cuts off hypocrites and apostates, and severely corrects his offending children, he will not have his honour profaned among his enemies, by letting them wholly

trample down his worshippers: so that he will render his cause triumphant in the event. Not that he will connive at the sins of those who are called by his name; for this would still more embolden the blasphemies of ungodly men: but he will save his people from all their sins: and when he separates them from the company of those that perish, he will also "redeem them from all iniquity, and purify them unto himself a peculiar people zealous of good works."—Indeed he finds us all "foolish, disobedient, deceived, slaves to divers lusts and pleasures," and polluted with those abominable things which he loathes and abhors: but when "the loving-kindness of God our Saviour towards us is made manifest, he saves us by the washing of regeneration and the renewing of the Holy Ghost, which he pours upon us abundantly through Jesus Christ our Lord." These blessed influences, like purifying water, then bedew and cleanse all the powers of our souls; and our being cleansed from all filthiness, and from the love and power of every sin, and detached from idolatrous affections for every created object, proves our interest in the blood of sprinkling, and shews that our sins are forgiven. When the Lord speaks and says, "I will, be thou clean," the leprosy of our depraved nature is cleansed: he who first created our souls can now create them to holiness, now that sin hath marred their beauty and ruined their health. He gives all his believing people a new heart, and puts a new spirit within them: the heart of stone is then changed for a heart of flesh, and becomes susceptible of every holy affection: then they are influenced in a proper manner by his word and providence: and the blessed Spirit of God, dwelling in his new creatures, as a teacher, sanctifier, and comforter, gently leads them to walk, with increasing liberty and delight, in all his ordinances and commandments.

V. 28—38. Our God is ever ready to fulfil his most precious promises to every one, who perceives his need of them and their suitableness to his case, and who pleads them by prayer in the name of our glorious Advocate: and thus the most polluted and inveterate transgressor may become a humble, holy, and spiritual worshipper and servant of God; one meet to be numbered with his people, and to enjoy his favour as his all-sufficient and eternal portion. And when the Lord thus saves men from all their uncleanness, he will supply all their wants, and cause every event to concur in doing them good.—A humble disposition of mind, leading a man frequently to remember his evil ways with loathing and self-abhorrence, and cordially to confess his unworthiness of the least mercy, even whilst he expects the richest blessings from the abounding grace of God, is an essential and inseparable concomitant of the new heart and spirit bestowed on true believers. Nor is there any more decisive proof that a man is yet in his sins, than a disposition to justify himself, and to expect the Divine favour as a reward of his own goodness. The Lord will make it known to all the heirs of salvation, and that in proportion to their growth in grace, that "boasting is for ever excluded," that shame and misery are all that such sinners can deserve; and that they are saved to the praise of the glory of his grace, and for the honour of his great name. This conviction prepares them for every duty on earth: and when they shall come to glory, it will induce them to cast their crowns before the throne, and to ascribe salvation to God and to the Lamb for evermore. In some of these promises, the Lord, as it were, passes by, and says to the sinner, "Wilt thou be made clean?" Ask me, and I will cleanse thee; and so waits to be enquired of by them, to do these things for them; and to do them more and more perfectly for believers: others of them invite us to pray for the increasing purity, prosperity, and spread of true religion. He waits to be enquired of by his people to fulfil these prophecies, and to fill the earth with his holy flock and with the congregations of his saints. Let us then give ourselves unto prayer, and turn all these promises and predictions into petitions and supplications; and thus seek increasing holiness, fruitfulness, and comfort to our own souls, and expect more glorious times for the church of God.

NOTES.

CHAP. XXXVII. V. 1—10. The predictions of the preceding chapter, taken in their fullest sense, seemed very unlikely and almost impossible to be fulfilled, considering the ruined and dispersed state of Judah and Israel. The prophet was therefore shewn in a vision, by what power and in what way they would be performed. Under the influence of the prophetic Spirit, he was carried in a vision into the midst of a valley full of human bones; like those places in which great battles had been fought, and vast multitudes slain, who had been left unburied till the flesh was all consumed, and the bones were dried, divided, and scattered about. When he had gone round and carefully surveyed these bones, and found them very many and very dry; and marrow from

bones, and say unto them, "O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these bones, Behold, "I will cause breath to enter into you, and ye shall live :

6 And "I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live : and "ye shall know that I am the LORD.

7 So "I prophesied as I was commanded : and as I prophesied, "there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but *there was* no breath in them.

9 Then said he unto me, Prophecy unto the "wind, prophesy, son of man, and say to the wind, Thus saith the Lord God : "Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and "the breath came into them and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the "whole house of Israel : behold, they say, "Our bones are dried, and our hope is lost : we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, "I will open your graves, and cause you to come up out of your graves, "and bring you into the land of Israel.

13 And "ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

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g xxxvi. 1. Is. xxvi. 19. xlii. 18. Jer. xxii. 29. Mic. vi. 2. John v. 25, 28, 29. h 9. 14. Gen. ii. 7. Ps. civ. 29. 30. John xx. 22. Rom. viii. 2. Eph. ii. 5. i 8-10. k 14. vi. 7. x. vii. 4. 9. 13. 10. 12. xx. 38. xxviii. 22-26. xxxii. 15. xxxiv. 27. xxxv. 9. 12. 16. xxxviii. 23. xxxix. 6. 22. 28. Deut. xix. 6. l Kings. xx. 28. Is. xlix. 23. Joel ii. 27. iii. 17. l Jer. xlii. 5-7. xxvi. 8. Acts iv. 13. v. 30-29. m l Kings xix. 11 -13. Acts ii. 2. 37. vi. 26-29. n 5. 14. Can. liv. 16. John v. 8.

o Ps. civ. 30. Rev. xlii. 11. xx. 4, 5.

p 16. 19. xxxvi. 10. xxxix. 25. Jer. xlii. 1. xxxiii. 24-26. Hos. i. 11. Rom. xi. 26. q 1-3. Num. xvi. 12, 13. Ps. lxxviii. 7-9. cxli. 7. Is. xl. 27. xlii. 14. Jer. ii. 25. r 21. Is. xxvi. 19. lxxi. 14. Hos. vi. 2. xlii. 14. s 25. xxviii. 25. xxxvi. 24. Ezra i. ii. Am. ix. 14. 15. t 6. xvi. 62. Ps. cxxvi. 2, 3.

u 9. xl. 19. xxxvi. 27. xxxix. 29. Is. xxxii. 15. Joel ii. 28, 29. Zech. xii. 10. Acts ii. 16, 17. Rom. viii. 2, 11. l Cor. xv. 46. Tit. iii. 5, 6. x xlvii. 24. xxii. 14. xxxvi. 36. y Num. xvii. 2, 3. z 2 Chr. x. 17. xi. 13-17. xv. 9. xxx. 11-18. a l Kings xlii. 16 -20. 2 Chr. x. 13. Jer. i. 4. Hos. i. 11. Zeph. iii. 9. c xli. 9. xvii. 12. xx. 49. xxiv. 19.

d 16. 17. l Chr. ix. 1-3. Zech. x. 6. Eph. ii. 13. l Col. iii. 11. e xli. 3. Num. xvii. 6-9. Hos. xii. 10. f xxxiv. 13. xxxvi. 24. xxxix. 28. Deut. xxx. 3, 4. Is. xli. 11. &c. xxvii. 12. lxx. xliii. 6. xlix. 12. Jer. xvi. 15. xxiii. 3, 8. xxix. 14. xxx. 3. 10. 18. xxxi. 8-10. 24. Gen. xlix. 7. l. 1. 1. 9. Am. ix. 14. 15. Ob. 17-21. Mic. vi. 11, 12.

g Is. xli. 13. Jer. lvi. 18. xxxi. 39. l 4. Hos. i. 11. Eph. ii. 19-22. h 24. xxxiv. 23. 24. Gen. xlix. 10. Ps. 6. 12. lxxxi. 1, 8. Is. ix. 6, 7. Jer. xxxii. 5, 6. xxxiii. 17-26. Hos. iii. 4, 5. Luke i. 32, 33. Rev. xi. 15.

14 And "shall put my Spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that "I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, "take thee one stick, and write upon it, "For Judah, and for the children of Israel his companions : then take another stick, and write upon it, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions :

17 And "join them one to another into one stick, and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, "Wilt thou not shew us what thou *meapest* by these ?

19 Say unto them Thus saith the Lord God ; "Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be "in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God : Behold, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land :

22 And "I will make them one nation in the land upon the mountains of Israel ; "and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

within, as well as the flesh from without being utterly wasted ; the Lord enquired of him, "Whether these dry bones could live?" To which he answered with a proper mixture of humility and faith, "LORD, thou knowest." No created power could restore them to life : but if God should please to put forth his power, they might be raised from the dead, and live.—The Lord then ordered him to prophesy upon these bones ; to predict their resurrection, to call upon them to hear his word, and to speak over them the promises that follow, concerning their being reunited, and restored to life, that they might know his power and godhead. This would appear even a more hopeless service, than to prophesy the restoration of Israel to their ancient prosperity, or to preach to the most hardened sinners : yet he started no objections, but obeyed his orders. And whilst he was speaking, he seemed, in his vision, to hear a noise, and to see a great commotion among the bones ; for behold, they were, so to speak, every one of them in quest of its kindred bone, and, under the Divine direction and influence, each speedily found its proper place, and was jointed to those bones that belonged to the same body, till the whole were formed into a vast number of complete skeletons ; and then sinews, flesh, and skin covered them, and they became entire human bodies, but without life. The prophet was next ordered to prophesy to the wind, and to command it, in the name of the Lord, to blow from the four quarters of the heaven upon these slain men, that they might live : and whilst he obeyed his orders, they were restored to life, and he was surrounded with a vast army.—The wind seems to have been the emblem of the Spirit of God, the author and giver of life ; and the same original word signifies both *wind*, *breath*, and *the Spirit*. This therefore represented the prophet's calling upon God by his Spirit to quicken these dead bodies, that by his power they might become living men. The whole vision was an instructive emblem of the power of God operating by means, which of themselves must be entirely inefficacious, and thus producing most stupendous effects.

V. 11. The dry bones, indeed, aptly represented the ruined and desperate condition of both Israel and Judah : yet the language which they used was that of unbelief mingled with impatience ; second causes seemed to give them no prospect of deliverance ; and they overlooked the great first Cause of all : they therefore considered the state of the nation to be as desperate as that of these dead bones.

V. 14. When Cyrus issued his proclamation, the Lord, as it were, opened the graves of the house of Israel ; and when he stirred up their spirits to embrace the proffered liberty, he put his Spirit into them, that they might live ; and their re-establishment in their own land evinced the truth of God in the prediction, and his power in its accomplishment.—"That principle of life expressed by breath or spirit, (9;) not excluding that new Spirit of grace, which God will at that time plentifully bestow upon them.—The principle of grace is often spoken of as a higher principle of life, and the earnest of our heavenly inheritance," (Lowth.)—The vision was evidently intended, in its primary meaning, to encourage the desponding Jews ; and to predict both their

restoration after the captivity, and also their recovery from their present long-continued dispersion. But it was also a clear intimation of the resurrection of the dead ; and it likewise represents the power and grace of God in the conversion of the most hopeless sinners to himself.

V. 15-19. The prophet was next ordered to take two sticks, or small pieces of wood, and to signify by writing, that the one was the emblem of Judah, and those of the other tribes that had joined themselves unto them under the government of the house of David ; and that the other was the emblem of the tribes of Ephraim, Manasseh, and the several tribes which formed the kingdom of Israel. These he was directed to join together, that they might become one stick in his hand. When he did this before the people, they would conclude that he had some prophetic meaning in it, and enquire whether he would not inform them of it ; and he was ordered to shew them, that the Lord would unite the two kingdoms by his power, and in consequence of their union with him. Their disunion had greatly weakened them, and their furious contests had made vast havoc of both ; and thus they became a prey to their common enemies. But it was here predicted, that they should be united and established together in the service and favour of God.—This was partially accomplished after the Babylonish captivity ; when all the Israelites, that returned with the Jews from Babylon, settled under the same government, and formed with them one nation. But it is probable, that there will hereafter be a more remarkable accomplishment of it. It may also be considered as an emblem of the union of the Jews, Israelites, Samaritans, and Gentiles in the church of Christ, being all made one by their union with him, their common Head ; and an intimation of a more entire harmony among professing Christians, than had yet taken place.—"Ezekiel foretold many things by signs ; and the Jews were very inquisitive into the meaning of them ; though sometimes their curiosity proceeded rather from a secret contempt of the prophet and his predictions, than a real desire of information." (Lowth.)

V. 20-22. "Thou shalt place the sticks thus joined together before their eyes, as a visible token and pledge of the truth of what I enjoin thee to speak to them in the following words." (Lowth.) It is plain, that the times of the gospel were here especially intended : for it was promised, that both Jews and Israelites should be gathered into their own land, and become one nation under one king, and that that king should be David ; (24;) but they were never governed, as one nation, by any king to whom the name of David could properly be given, from the time of the captivity to the coming of Christ, who is several times called David. (Marg. Ref.)

V. 23. The Lord here promised, that he would deliver Israel from all the places, where they had been living in sin ; and bring them into his church as true believers, both justified and sanctified ; that they might be his people, and he the object of their worship, and the source of their felicity.

Transgressions. "This expression comprehends in it, their being touched with a hearty compunction, for their great sin of rejecting and crucifying the Messias, their King and Saviour." (Lowth.)

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4 And ¹I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, ²horses and horsemen, ³all of them clothed with all sorts of *armour*, even a great company with bucklers and shields, all of them ⁴handling swords :

5 ¹Persia, Ethiopia, and ²Libya with them ; all of them with shield and helmet :

6 ¹Gomer, and all his bands ; the house of ²Togarmah of the north quarters, and all his bands : and many people with thee.

7 Be ¹thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

8 After ¹many days, ²thou shalt be visited : in the latter years thou shalt come ³into the land *that is* brought back from the sword, and *is* gathered out of many people, against ⁴the mountains of Israel, which have been always waste : but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou ¹shalt ascend and come like a storm, thou shalt be ²like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord God ; It shall also come to pass, ¹that at the same time shall things come into thy mind, and thou shalt ²think an evil thought :

11 And thou shalt say, ¹I will go up to the land of unwall'd villages ; ²I will go to them that are at rest, that dwell ³safely, all of them dwelling without walls, and having neither bars nor gates,

12 To ¹take ²spoil, and to take a prey, to ³turn thine hand upon ⁴the desolate places, *that are now* inhabited, and upon ⁵the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the ⁶midst of the land.

13 ¹Sheba, and Dedan, and the merchants of Tarsish, ²with all the young lions thereof, shall say unto thee, Art thou come to take a spoil ? hast thou gathered thy company to take a prey ? to carry away silver and gold, to take away cattle and goods, to take a great spoil ?

14 Therefore, son of man, prophesy and say unto ¹Gog, *confidently*, s. Prov. iii. 29, 30. ²Is. x. 6. Jer. xxx. 16. ³Is. i. 24, 25. ⁴43. 44. xxxiii. 12, 13. Zech. i. 12, 17. ⁵Marg. e xxvii. 12, 15, 19, 22, 23, 25. ⁶Zech. xi. 3.

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g xxix. 4. xxxix. 2. 2 Kings xix. 28. Is. xxxvii. 29. ¹h 15. Dan. xi. 40. ²i xlii. 12. ³k i Chr. xii. 8. ⁴2 Chr. xxv. 6. ⁵Jer. xli. 9. ⁶l xxvii. 10. ⁷† Or. *Phat*. xxx. 5. ⁸Marg. Gen. x. 6. ⁹1 Chr. i. 8. ¹⁰Nah. iii. 9. ¹¹Pal. m Gen. x. 2. ¹²1 Chr. i. 5. ¹³n xxxvii. 14. ¹⁴Gen. x. 3. ¹⁵1 Chr. i. 6. ¹⁶Dan. xi. 40. ¹⁷o 2 Chr. xxv. 8. ¹⁸Ps. i. 4. ¹⁹Is. viii. 9. ²⁰viii. 9. ²¹xix. 22. ²²Jer. xli. 3—5. ²³14—16. ²⁴ii. 12. ²⁵Joel iii. 9—12. ²⁶Zech. xiv. 2, 3. ²⁷p 16. Gen. xlix. 1. ²⁸Num. xlix. 14. ²⁹Deut. iv. 30. ³⁰xlix. 39. ³¹Is. iii. 3—5. ³²Hab. ii. 3. ³³q Ex. xx. 5. ³⁴Is. xlix. 22. ³⁵xxxix. 6. ³⁶Jer. xxvii. 5. ³⁷Lam. iv. 27. ³⁸r 12. xxxvi. 24. ³⁹Sec. xxxvii. 21. ⁴⁰Sec. xxxix. 27—29. ⁴¹Is. xl. 11. ⁴²Sec. Jer. xxx. 3. ⁴³18. xxxii. 37. ⁴⁴Am. ix. 14, 15. ⁴⁵xxxvii. 13. xxxvii. 1—3. ⁴⁶t 11. xxxvii. 26. ⁴⁷xxxiv. 25. ⁴⁸Jer. xxiii. 6. ⁴⁹xxxiii. 16. ⁵⁰u xlii. 11. ⁵¹Is. xxi. 1. ⁵²2. xxv. 4. ⁵³xxviii. 2. ⁵⁴Dan. xi. 40. ⁵⁵x 10. Jer. iv. 13. ⁵⁶Joel ii. 2. ⁵⁷v Ps. lxxiii. 3, 4. ⁵⁸cxix. 2. ⁵⁹Prov. xix. 21. ⁶⁰Is. x. 7. ⁶¹Mark vii. 21. ⁶²John xlii. 2. ⁶³Acts v. 3. ⁶⁴viii. 22. ⁶⁵1 Cor. iv. 5. ⁶⁶† Or. *conceive a mischievous purpose*. Ps. xxxvii. 4. ⁶⁷Prov. vi. 14. ⁶⁸Is. xii. 2. ⁶⁹Mic. ii. 1. ⁷⁰z Ex. xv. 9. ⁷¹Ps. x. 9. ⁷²Prov. i. 11. ⁷³16. ⁷⁴Is. xxxvii. 24, 25. ⁷⁵Rom. iii. 15. ⁷⁶a Judg. xviii. 7. ⁷⁷27. Jer. xli. 31. ⁷⁸32. Zech. ii. 4. ⁷⁹5. ⁸⁰xxix. 19. ⁸¹Marg. c xxxvi. 33—35. ⁸²Jer. xxxii. 37. ⁸³Heb. *naveh*. Judg. ix. 37. ⁸⁴Nah. ii. 11, 13.

g Is. iv. 2. ¹h 8. 11. Zech. ii. 5, 8. ²i xxxix. 2. ³Dan. xi. 40. ⁴k 4. Joel iii. 2. ⁵Zeph. iii. 8. ⁶Zech. xii. 2—4. ⁷xiv. 2, 3. ⁸Rev. xvi. 14. ⁹xx. 8. ¹⁰1. 9. ¹¹m 8. Deut. xxxi. 29. ¹²Is. ii. 2. ¹³Dan. ii. 28. ¹⁴x. 14. ¹⁵Hos. iii. 3. ¹⁶Mic. iv. 1. ¹⁷1 Tim. iv. 1. ¹⁸2 Tim. iii. 1. ¹⁹n 23. xxxvi. 23. ²⁰xxxix. 21. ²¹Ex. xiv. 4. ²²1 Sam. xvii. 45—47. ²³2 Kings xix. 19. ²⁴Ps. lxxiii. 17. ²⁵18. Dan. iii. 24. ²⁶xix. iv. 32—37. ²⁷vii. 15—17. ²⁸Matt. vi. 9, 10. ²⁹o 10, 11, 16. ³⁰Ps. cx. 5, 6. ³¹Is. xxxvii. 1. ³²xxxix. 1—6. ³³lxxvi. 15, 16. ³⁴Dan. xi. 40—45. ³⁵Joel iii. 9—14. ³⁶Zech. xii. 2—5. ³⁷xiv. 1, &c. ³⁸† Heb. *by the hands of my*. ³⁹p xxxvi. 5. ⁴⁰Deut. xxxii. 22. ⁴¹Ps. xviii. 7. ⁴²lxxxix. 46. ⁴³Nah. ii. 2. ⁴⁴Heb. xii. 29. ⁴⁵q xxxix. 25. ⁴⁶Deut. xxxii. 20. ⁴⁷Is. xlii. 13. ⁴⁸Joel ii. 18. ⁴⁹Zech. i. 14. ⁵⁰r Hag. ii. 6, 7. ⁵¹21, 22. ⁵²Heb. xii. 26. ⁵³Rev. xii. 13. ⁵⁴xvi. 20. ⁵⁵s Jer. iv. 23—26. ⁵⁶Hos. iv. 3. ⁵⁷Nah. i. 4—6. ⁵⁸Zech. xiv. 4. ⁵⁹Rev. vi. 12, 13. ⁶⁰t 1. Or. *lowers, or stairs*. ⁶¹Is. xxx. 25. ⁶²2 Cor. x. 4. ⁶³u xiv. 17. ⁶⁴Ps. cv. 16. ⁶⁵v Judg. vii. 22. ⁶⁶1 Sam. xiv. 20. ⁶⁷2 Chr. xvi. 23. ⁶⁸Hag. ii. 22. ⁶⁹x 15. ⁷⁰Jer. li. 16. ⁷¹Jer. xxv. 31. ⁷²Zech. xiv. 12—15. ⁷³y xlii. 11. ⁷⁴Gen. xiv. 24. ⁷⁵Ex. ix. 22—25. ⁷⁶Josh. x. 11. ⁷⁷Ps. xl. 6. ⁷⁸xviii. 12—14. ⁷⁹lxxvii. 16—18. ⁸⁰Is. xxxvii. 17. ⁸¹xxxix. 6. ⁸²xxx. 33—35. ⁸³Matt. vii. 27. ⁸⁴Rev. xvi. 21. ⁸⁵Rev. xv. 3, 4. ⁸⁶xix. 1—6.

Gog, Thus saith the Lord God ; ¹In that day when my people of Israel ²dwelleth safely, shalt thou not know it ?

15 And thou shalt come from ¹thy place out of the north parts, thou, ²and many people with thee, all of them riding upon horses, a great company, and a mighty army :

16 And thou shalt come up against my people of Israel, ¹as a cloud to cover the land ; ²it shall be in the latter days, and I will bring thee against my land, ³that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God ; ¹Art thou he, ²of whom I have spoken in old time ³by my servants the prophets of Israel, which prophesied in those days ⁴many years, that I would bring thee against them ?

18 ¶ And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, ¹that my fury shall come up in my face.

19 For ¹in my jealousy and in the fire of my wrath have I spoken, ²Surely in that day there shall be a great shaking in the land of Israel ;

20 So that ¹the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the ²steep places shall fall, and every wall shall fall to the ground.

21 And ¹I will call for a sword against him throughout all my mountains, saith the Lord God : ²every man's sword shall be against his brother.

22 And ¹I will plead against him with pestilence and with blood ; and I will rain upon him, and upon his bands, and upon the many people that are with him, ²an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I ¹magnify myself, and sanctify myself ; ²and I will be known in the eyes of many nations, and they shall know that I am the LORD.

z xxxvi. 23.

a 16. xxxvii. 23. xxxix. 7. 13. 27. Ps. ix. 16.

restoration to their own land : and that the Turks, Tartars, or Scythians, from the northern parts of Asia, perhaps uniting with the inhabitants of some more southern regions, will make war upon the Jews, and be cut off in the manner here predicted.—Gog and Magog are mentioned by St. John, (Rev. xx. 8, 9.) It is probable that the inhabitants of the same regions are intended ; but different events are evidently predicted : for that assault of Gog and Magog will follow the millennium, and happen just before the general judgment ; but this rather refers to the times that will introduce the millennium.—Gog seems to be the name of the prince, Magog of his land or people.

V. 4. The ruin of these formidable enemies is thus intimated, by the prediction of their assault. They will certainly be induced to make this formidable invasion : and then God will defeat it, as he did that of Sennacherib, by putting his hook in their jaws, &c. (Marg. Ref.)

V. 6, 7. 'Gomer was Japheth's son, and Togarmah the son of Gomer ; these are thought to be they that inhabit Asia Minor.'—'The Persians from the east, the Ethiopians from the south, the Moors from the west, and the Phrygians from the north, shall join with them in this onset.' (Bp. Hall).—This is an ironical exhortation to Gog to make all possible preparation, and to use every precaution to defend himself and his army, and to ensure victory : and it intimates, that God will thus gain the greater honour by this defeat.

V. 8. The expressions of this verse lead our thoughts far beyond the times of Antiochus Epiphanes ; and the land of Israel having been "always," or *perpetually*, "waste," denotes a much longer desolation, than that of the Babylonish captivity.

Always waste. 'Long in a state of desolation, namely, first by the Assyrians, Babylonians, Antiochus Epiphanes, and the Romans, lastly, and at this time, by the Turks.'

V. 9. (Marg. Ref.)

V. 10. The Lord foresees, from ages and generations, every thought, good or bad, that will ever come into the mind of any of his creatures, and

every purpose of their hearts ; and all these infinitely numerous apparent contingencies form a part of his immense and glorious plan.

V. 11. The converted Jews will live in peace and holy confidence in God without attempting to molest others, or fear of being molested : they will, therefore have neither walls, gates, nor bars ; and this will tempt these depredators to invade them.

V. 13. (Marg. Ref.) 'These merchants, as soon as they heard of this intended invasion, came into Gog's camp, as to a market, to buy both persons and goods, which should come into the conqueror's power. Their chief merchants, who are described as so many princes, (Is. xxiii. 8,) are called *lions*, because of the injustice and oppression they too commonly practised in their commerce.' (Lowth.)—'One enemy shall envy another, because every one shall think to have the spoil of the church.'

V. 14. 'As soon as the news of their being settled in their own country comes to thy knowledge, thou wilt certainly make preparations to invade them.' (Lowth.)

V. 16, 17. The exact accomplishment of these ancient prophecies will turn to a testimony to the nations that shall witness them : and they will recollect, that thus it was written, and thus it had come to pass. 'This signal victory over Gog and his associates, shall be the means of bringing infidels to give glory unto me.' (Lowth.) (Marg. Ref.)—'The expressions here used, plainly imply, that there was to be a succession of ages, between the publishing of these prophecies, and this event foretold by them.' (Lowth.)

V. 29, 20. At the terror of the Lord's judgments upon the invaders ; all nature will be, as it were, thrown into convulsions at his presence, and concur in executing his vengeance on them.

V. 21—23. 'God's decrees are expressed by his speaking the word, and giving unto the command.' (Lowth.)—'Some think that the Lord will send assistance to Israel, by the armies of christian princes : in addition, however, to all external opposition, he will occasion discord among the invaders, and they

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God will glorify himself in the terrible destruction of Gog and Magog, 1—7. The multitude of weapons burned by Israel, 8—10. The burial of Gog and his multitude in Hamon-gog, 11—16. The birds and beasts invited to feast on the slain, 17—20. The heathen shall see God's judgments, and the reasons for which he punished Israel, 21—24; whom he will gather again with everlasting favour, 25—29.

THEREFORE, thou ^ason of man, prophesy against ^bGog, and say, Thus saith the Lord God; ^c'Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal;

2 And ^dI will turn thee back, and ^eleave but the sixth part of thee, ^fand will cause thee to come up from the ^gnorth parts, and will bring thee upon the mountains of Israel:

3 And ^hI will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt ⁱfall upon the mountains of Israel, thou, and all thy bands, and the people that ^jis with thee: ^kI will give thee unto the ravenous birds of every ^lsort, and to the beasts of the field ^mto be devoured.

5 Thou shalt fall upon the ⁿopen field: for I have spoken ^oit, saith the Lord God.

6 And ^pI will send a fire on Magog, and among them that dwell ^qcarelessly in the isles: and they shall know that I ^ram the LORD.

7 So ^swill I make my holy name known in the midst of my people Israel; and I will not ^tlet them pollute my holy name any more: and the heathen shall know that I ^uam the LORD, ^vthe Holy One in Israel.

8 ¶ Behold, ^wit is come, and it is done, saith the Lord God; ^xthis ^yis the day whereof I have spoken.

a xxxviii. 2, 3.
b xxxv. 3. Nah. ii. 13. iii. 5.
c Ps. xl. 14. lxxvii. 2. Is. xxxvii. 29.
* Or, strike thee with six plagues, or, draw thee back with a hook of six teeth, as xxxviii. 4.
d xxxviii. 15. Dan. xi. 40. [†] Heb. sides of the north.
e xxx. 21—24. Ps. xlv. 9. lxxvi. 3. Jer. xxi. 4, 5. Hos. i. 5.
f 17—20, xxxviii. 21.
g xxxii. 4, 5. xxxiii. 27. Is. xxxiv. 2—8. Jer. xv. 3. Rev. xix. 17—21.
* Heb. wing.
† Heb. to devour.
|| Heb. face of the field.
xix. 5.
xxxii. 4. Jer. viii. 2. xlii. 19.
h xxx. 8. 16. xxxviii. 19—22. Am. i. 4. 7. 10. Nah. i. 5.
* Or, confidently.
xxxviii. 11. Judg. xviii. 7. i. xxxviii. 13. Ps. lxxxi. 10.
k 22, xxxviii. 16. 23.
l xx. 9. 14. 39. xxxvi. 20, 21. 36.
m Is. xli. 6. llii. 3. 14. lv. 5. lx. 9. 14.
n vii. 2—10. Is. xxxiii. 10—12. Rev. xvi. 17. xxi. 6.
o xxxviii. 17. 2 Pet. iii. 8.

p Ps. cxi. 2, 3. Is. xlv. 24. Mal. i. 5.
q 10. Josh. xi. 6. Ps. xlv. 9. Zech. ix. 10.
† Or, javelins.
‡ Or, make a fire of them.
r Ex. iii. 22. xii. 36. Is. xiv. 2. xxxiii. 1. Mic. v. 8. Hab. ii. 8. Zeph. ii. 9. 10. Matt. vii. 2. Rev. xiii. 10. xviii. 6.
s xlviii. 18. Num. xxxiv. 11. Luke vi. 1. John vi. 1.
§ Or, mouths.
|| That is, the multitude of Gog, Num. xi. 34. Margin.
t 14. 16. Num. xix. 16. Deut. xxi. 23.
u Deut. xxvi. 19. Ps. cxlix. 6—9. Jer. xxxiii. 9, 20. Zeph. iii. 19, 20. 1 Pet. i. 7.
x 21. 22. xxxviii. 2, 3.
y Num. xix. 11.
* Heb. continuance.
z 12.
† Heb. build.
Luke xi. 44.
‡ 11.
|| That is, The multitude.

9 And they that dwell in the cities of Israel, ^ashall go forth, ^band shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ^chand-staves, and the spears, and they shall ^dburn them with fire seven years.

10 So that they shall take no wood out of the field, neither cut down ^eany out of the forests; for they shall burn the weapons with fire; and they ^fshall spoil those that spoiled them; and rob those that robbed them, saith the Lord God.

11 ¶ And it shall come to pass in that day, ^gthat I will give unto Gog a place there of graves in Israel, the valley of the passengers ^hon the east of the sea: and it shall stop the ⁱnoses of the passengers: and there shall they bury Gog and all his multitude: and they shall call ^jit The valley of ^kHamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may ^lcleanse the land.

13 Yea, all the people of the land shall bury ^mthem; and it shall be to them ⁿa renown, ^othe day that I shall be glorified, saith the Lord God.

14 And ^pthey shall sever out men of ^qcontinual employment, passing through the land to bury with the passengers those that remain upon the face of the earth ^rto cleanse it: after the end of seven months shall they search.

15 And the passengers ^sthat pass through the land, when ^tany seeth a man's bone, then shall he ^uset up a sign by it, till the buriers have buried it ^vin the valley of ^wHamon-gog.

16 And also the name of the city ^xshall be Hamonah. Thus shall they cleanse the land.

shall destroy one another; as well as perish by pestilence, hailstones, fire, and brimstone.

PRACTICAL OBSERVATIONS.

When the Lord most effectually works to promote his cause, and to prosper his church in unity and purity; Satan will be most busy, (if permitted,) in exciting his servants, with combined efforts, to oppose it: and they, who on other occasions are most hostile, often confederate to fight against his people. But he, whose all-seeing eye penetrates the deepest recesses of the human heart, through long series of ages, yea, from eternity; and who foresees what things will come into men's minds, and what evil thoughts they will think, is equally able to disappoint their devices. In vain do men prepare for the defence and success of themselves and their companions, when the Lord is pleased to fight against them; for "though hand join in hand the wicked shall not be unpunished."—They who enjoy the Lord's protection are safe, and may be secure, though they have no other defence.—It is most atrocious to devise mischief against those who serve God, in quietness and honesty, and who are harmless, inoffensive, and unsuspecting. But the love of riches, and the hatred of God and holiness, incite men to the most base and destructive enterprises: and when any dwell securely, bad men soon know of it, and mark them as their prey. Hence, alas! it is become necessary for those communities that desire peace, to learn and encourage war as a science and a trade!—All opposition to the cause of God will eventually tend to sanctify his great name, and to fulfil the writings of his ancient prophets; and that in proportion as it is formidable.—They, who love to terrify their neighbours, will be made to tremble at the power and indignation of the Lord. The whole creation will concur in the destruction of his devoted enemies: nay, they will help forward their own and each other's ruin, till they are driven by the tempest of his jealousy into the lake that burneth with fire and brimstone; and thus he will be magnified and sanctified upon all those who refuse to submit to him and serve him.

NOTES.

CHAP. XXXIX. V. 2. *Leave, &c.* Or, "I will strike thee with six plagues." (Marg. xxxviii. 22.) It seems probable, that none of the invaders will escape the general destruction: but perhaps the inhabitants of Magog in general are meant. The vast army of Gog, led forth to invade Israel, will almost empty the land, and the subsequent judgments of God, upon those that remain at home, will reduce them to the sixth part of the whole. (6.)

And I will, &c. 'The words may be better translated, "After I have caused thee to come up," &c. (Louth.)

V. 6. Some terrible judgment will destroy those countries, whence the army of Gog was led forth; about the same time that the army itself shall be cut off.—"They that dwell carelessly in the isles," may denote the allies of Gog before mentioned. (xxxviii. 5, 6. 13.) 'I will send my fierce judgments upon the enemy of my church; and upon those that being separated and guarded by the sea, live securely confident of their safety.' (Bp. Hall.)

V. 7. 'I will not suffer my name to be dishonoured any more; nor let it be said among the heathen, that I was not able to rescue my people out of the hand of their enemies. (Louth.)

V. 8. This was predicted many hundred years before the event: yet the prophet spake of it, as already come and done, to denote the certainty of it; and as seeing in vision its actual accomplishment. 'This plague is fully determined in my counsel, and cannot be changed.' 'It is the last and finishing stroke of God's justice upon the enemies of his church.' (Louth.) That is, before the millennium. (Note, xxxviii. 2. Marg. Ref.)

V. 9, 10. The language, here used, seems to imply, that the army of Gog will be cut off by miracle, as that of Sennacherib had been: for the people are described, as going forth, not to fight and conquer, but merely to gather the spoil. The immense destruction of the invaders is illustrated by the (perhaps hyperbolical) circumstance, of the weapons found among the slain, serving for fuel during seven years, at least to the inhabitants of the adjacent cities. But when it is considered, how little fuel, comparatively, is needed in warm climates; we may even conceive of this being literally fulfilled. The Israelites, however, will neither reserve these weapons for their own use, nor form them into trophies of their victory: but use them for fuel. 'In token, that such a lasting peace should ensue, that there should be no more need of warlike preparations.' (Louth.) It is supposed, that this prediction will be fulfilled just before the millennium; at which happy period, "men shall every where beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not rise against nation, neither shall they learn war any more." (Notes, Is. ii. 1—5. Rev. xx. 1—6.)

V. 11—16. Gog will expect to seize the whole land of Israel for his army and people: but the Lord will only give them a place of graves in some part of it; and not even that, till their bodies have lain some time unburied. The multitudes of the slain will infect the air with their stench, and cause the travellers to stop their noses; or they will lie in the way, and obstruct those that are passing on the road. So that the Israelites must bury them, though they had never trouble nor peril in vanquishing them. This will be the work of seven months to all the people of the land; that is, of all such as can be spared from other needful employments. But it will be necessary in order to cleanse the land.—No doubt the prophet referred to the ceremonial law, in this passage; though that law will not be regarded, when this prediction shall be fulfilled: but it will be also needful to cleanse the land from the natural defilement, which might otherwise cause an infection.—This labour of Israel will bring great honour to them, as well as redound to the glory of God.—'The valley, near this sea, (of Gennesareth,) is called "the valley of the passengers;" because it was a great road, by which the merchants and traders from Syria, and other eastern countries, went into Egypt.—All the people shall be employed seven months in burying the dead; and after they are ended; particular persons, appointed for that purpose, shall make a clear riddance.'

A sign, &c. 'A stone, or some mark of distinction, that men may avoid passing over them.'

Hamonah. 'This is probably meant of a city, that should be afterwards built near this valley, and called Hamonah, to perpetuate the memory of such a transaction.' (Louth.)—No such city, however, has yet been built, of which we have any account.

17 ¶ And thou, son of man, thus saith the Lord God; ^bSpeak unto ^cevery feathered fowl, and to every beast of the field, Assemble yourselves, and come: gather yourselves on every side ^dto my ^esacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall ^feat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of ^ggoats, of bullocks, all of them ^hfatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ⁱye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

21 ¶ And ^jI will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, ^kand my hand that I have laid upon them.

22 So the house of Israel shall ^lknow that I *am* the Lord their God from that day and forward.

23 And ^mthe heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore ⁿhid I my face from them, and ^ogave them into the hand of their enemies: so fell they all by the sword.

24 ^pAccording to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

iii. 8. 1s xlii. 24. o xxxvi. 19. Lev. xxvi. 24. 2 Kings xvii. 7, &c. Is. i. 20. iii. 11. Jer. ii. 17. 19. iv. 18. v. 25. Dan. ix. 5-16.

V. 17-20. 'It was the custom for persons that offered sacrifice, to invite their friends to a feast, that was made on the remainder: so here the prophet, by God's command, invites the beasts and fowls to partake of the sacrifice, of his enemies slain; they are called a sacrifice, because offered up as an atonement to God's justice.' (*Lowth.*) (*Marg. Ref.*)

V. 23-29. These verses seem to refer to this and all the preceding prophecies, concerning the restoration and subsequent prosperity of Israel. They went not into captivity to Babylon, because the Lord was unable to protect them, or through any breach of his promise; but because of their transgressions, which provoked him to hide his face from them, and to leave them in the hands of their enemies. In like manner they were expelled from the land by the Romans, and continue in a captive or exiled state to this day; because they rejected and crucified Christ, and pertinaciously fought against his gospel; and he hath dealt with them accordingly. But when he shall at length have mercy on the whole house of Israel, by converting them to Christianity for the glory of his own name; and when they shall have borne the shame of being cast off for their sins, while they dwelt safely in their own land, and shall again be gathered into it: then the nations shall perceive his justice, truth, and goodness in his dealings with his people, and shall learn to know, worship, and serve him; and Israel also shall know the Lord their God, in a humbling spiritual manner, as revealed in and by Jesus Christ, whom they have so long rejected. At that time they shall all be gathered into their own land; and the Lord will no more hide his face from them, or leave them in the hand of their enemies, as he will have poured out his Spirit upon them, and thus made them his holy worshippers and servants.—The return of a few Jews from Babylon, and their continuance, increase, partial reformation, and prosperity, till the days of Christ, followed by their present long continued dispersion, under the frown of God, and destitute of his Spirit, could in no wise answer to these predictions. We are therefore constrained either to explain them exclusively of the blessings conferred on the church at large; or to conclude that some future events, exactly answerable to them, shall take place in respect of the nation of Israel; and this latter interpretation is far more consistent with the most obvious method of explaining the Scriptures.

PRACTICAL OBSERVATIONS.

V. 1-16. The Lord will surely make all men, even the most careless and inveterate transgressors, know his holy name; either by the power of his indignation, or by the riches of his mercy and grace; and he will at length silence every objection to his dispensations, and not suffer his holy name to be polluted any more.—This time is at hand: this is, as it were, already done; the day of which God hath spoken is about to be ushered in; his promises and judgments will soon be exactly accomplished: let us then go forth to meet him, and anticipate by faith and prayer the approach of his promised blessings to ourselves and to his church. Speedily the weapons of war, which are so much in use all over the world, will be rendered needless. Indeed they might now be all burned, or buried in the depth of the sea, to the great benefit of mankind; and they would be thus disposed of, did not men more resemble

A.M. 3417.

B.C. 557.

b Gen. xxxi. 54. 1 Sam. ix. 13. xvi. 3. Is. lvi. 9. Jer. xii. 9. Zeph. i. 7. ^c Heb. *the fowl of every wing.* e 4. 1 Sam. xvii. 46. Is. xviii. 6. xxxiv. 6. Jer. xlv. 10. ^d Or, *slaughter.* f xxix. 5. xxxiv. 4. Rev. xix. 17. 18. 21. ^e Heb. *great goats.* xxxiv. 17. ^g Marg. e Ps. lxxvii. 31. Is. xxxiv. 7. Jer. i. 11. 27. li. 40. ^f Deut. xxxvii. 14. Ps. xxii. 12. Am. iv. 1. ^g xxxviii. 4. Ps. lxxvi. 6. Hag. ii. 22. Rev. xxi. 18. ^h xxxvi. 23. xxxviii. 16. 23. Ex. ix. 16. xiv. 4. Is. xlvii. 11. xxxvii. 20. Mal. i. 11. ⁱ Ex. vii. 4. viii. 19. 1 Sam. v. 7. 11. vi. 9. Ps. xxxii. 4. ^k 7. 28. xxxviii. 26. xxxiv. 30. Jer. xxiv. 7. xxxi. 34. John xvii. 3. 1 John v. 20. ^l xxxvi. 18-23. 36. 2 Chr. vii. 21, 22. Jer. xxii. 8, 9. xl. 2, 3. Lam. ii. 15-17. ^m 29. Deut. xxxi. 17, 18. xxxii. 20. Ps. x. i. xxx. 7. Is. viii. 17. lix. 2. lxiv. 7. Jer. xxxii. 6. ⁿ Deut. xxxii. 30. Judg. ii. 14. ^o xxxvi. 18. 21. lix. 11. 11. 11. 11.

p xxxiv. 13. xxxvi. 24. Is. lvi. 3. Jer. iii. 1. 18. xlii. 3. xxx. 3. 10, 18. xxxi. 8. xxxii. 37. Am. ix. 14. Rom. xi. 26-31. ^q xx. 40. xxxvii. 21, 22. Jer. xxxi. 1. Hos. i. 11. ^r xxxi. 4. 6-21. 23. Joel ii. 15. Zech. i. 14. viii. 2. s xvi. 52. 57, 58. 65. xxxii. 25. 30. Jer. iii. 24. 25. Dan. ix. 16. ^t Lev. xxvi. 5, 6. Deut. xxxii. 15. 1 Kings iv. 25. Mic. iv. 4. ^u 25. xxxviii. 25, 26. x. 13. xxxvi. 23. 24. xxxviii. 16. 23. Lev. x. 3. Is. v. 16. ^y 22. xxxiv. 30. Hos. ii. 20. ^z Heb. *by my causing of them.* Sc. 25. ^a Is. xxvii. 12. Am. ix. 9. Rom. ix. 6-8. xl. 1-7. ^b 23-25. xxxvii. 26, 27. Is. xlv. 17. liv. 8-10. ^c xxxvi. 25-27. Is. xxxii. 15. xxxv. 12. xlv. 3-5. lix. 20, 21. Joel ii. 28. Zech. xii. 10. Acts ii. 17. 18. 33.

CHAP. XL.

a i. 2, viii. 1. xxix. 17. xxxi. 1. 17. b xxxii. 21. 2 Kings xxv. 9. Jer. xxxix. 11. E. xiii. 41. d i. 3. iii. 14, 22.

25 Therefore thus saith the Lord God; ^pNow will I bring again the captivity of Jacob, and have mercy upon ^qthe whole house of Israel, ^rand will be jealous for my holy name.

26 After that ^sthey have borne their shame, and all their trespasses whereby they have trespassed against me, ^twhen they dwelt safely in their land, and none made *them* afraid.

27 When ^uI have brought them again from the people, and gathered them out of their enemies' lands, ^vand am sanctified in them in the sight of many nations;

28 Then ^wshall they know that I *am* the Lord their God, ^xwhich caused them to be led into captivity among the heathen: but I have gathered them unto their own land, ^yand have left none of them any more there.

29 Neither will I ^zhide my face any more from them: ^afor I have poured out my Spirit upon the house of Israel, saith the Lord God.

CHAP. XL.

Ezekiel's vision of the model of a city; and of an angel, with a line and reed, measuring the temple, 1-5. A description of the east gate of the outer court, 6-19; of the north gate, 20-23; and of the south gate, 24-26; of the south gate of the inner court, 27-31; of the east gate, 32-34; and of the north gate, 35-38. The eight tables for sacrifice, 39-43. The chambers for the singers and for the priests, 44-47. The porch and pillars of the temple, 48, 49.

I ⁿthe five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year ^bafter that the city was smitten, ^cin the self-same day ^dthe hand of the Lord was upon me, and brought me thither.

xi. 24. xxxvii. 1. Rev. i. 10.

Satan in pride, malice, and treachery, than the Lord in justice, truth, goodness, and mercy; and if they did not take more delight in robbing, murdering, or domineering over others, than in love and good works. Yet it is the common lot of spoilers to be spoiled and slaughtered, by those whom they seek to injure.—After all the disturbance, that is made by men of vast ambition or insatiable avarice, and after all their mighty expectations and achievements, a place of graves is all that the Lord gives them on earth; and sometimes even this is denied, that the indignities exercised towards their dead bodies may be an emblem of the contempt and misery, to which their guilty souls are doomed in the invisible world.—It is our duty to shew a humane disposition even towards the most injurious: yet self-love may suffice to induce the survivors to bury the dead. It should therefore moderate our regard to these mortal bodies, and their decoration and indulgence, and our attention to external accomplishments in others, to consider, that commonly, in two or three days after death, the human body becomes too deformed a spectacle, to be looked on without horror by those, who used most to love and admire it.—When the Lord is glorified in the ruin of his enemies, and in the good conduct and prosperity of his people; it becomes a day of great renown to them; but it is the chief renown of any land, when all ranks and orders of men concur in cleansing it from the filthiness of sin, which is far worse than any natural or ceremonial pollution whatever. This is a good work, which will require persevering diligence, that it may not be done superficially, but that search may be made into the secret recesses of iniquity, by persons severed for that service, and with the assistance of all that are able to give them information.

V. 17-29. The most mighty and prosperous of sinners are only fattened for the slaughter, like the bulls and rams of Bashan: at length they will all be made a sacrifice to justice, for the display of the glory of God, before the nations of the earth: whilst the poor and afflicted people, that trust in him, shall certainly know and experience his power, truth, and love, in their timely deliverance and advancement.—But even the professed people of God often fall into the hands of their enemies, or into divers and sore calamities; because they have trespassed against him, and he deals with them according to their uncleanness and their transgressions. And indeed, if true believers yield to temptation, and commit deliberate wickedness; the Lord will hide his face, and inflict sharp correction on them; and they will walk on in darkness, and their enemies will seem to insult over them. But though they may thus be deserted, tempted, corrected, and distressed; yet they have a sure refuge in the Lord's mercy: for a season they bear their shame; till being truly penitent he again hath mercy on them, for the honour of his own name; and then they dwell safely and comfortably under his protection, and none can make them afraid. For, the name of God will finally be hallowed: his cause will be triumphant on earth, and in heaven: he will yet have mercy on the despised house of Israel, and gather them out of their captivity; and he will never finally hide his face from any of those on whom he hath poured out his sanctifying Spirit. But we must not expect to be wholly exempted from temptation, distress, and trouble, till we come to heaven: then we shall be filled with the Spirit of holiness, and behold the face of our God without one frown or intervening cloud for evermore.

2 In "the visions of God brought he me into the land of Israel, and set me upon 'a very high mountain, 'by which was 'as the 'frame of a city 'on the south.

3 And he brought me thither, and, behold, *there was* a man, 'whose appearance *was* like the appearance of brass, 'with a line of flax in his hand, and a measuring reed; and he stood in the gate:

4 And the man said unto me, Son of man, 'behold with thine eyes, and hear with thine ears; and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: 'declare all that thou seest to the house of Israel.

5 And, behold, 'a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long*, 'by the cubit and an handbreadth: 'so he measured the breadth of the building, one reed: and the height one reed.

6 ¶ Then came he 'unto the gate 'which looketh toward the east, and went up 'the stairs thereof, and measured the 'threshold of the gate, *which was* "one

A. M. 3430.

B. C. 574.

e i. l. viii. 3. Dan. vii. 1. 7. Acts ii. 17. xvi. 9. 2 Cor. xii. 1-7. f xvii. 22, 23. Is. ii. 2. 3. Dan. ii. 34, 35. Mic. iv. 1. Rev. xxi. 10.

* Or, upon, xlviii. 30-35. Gal. iv. 26. Rev. xxi. 10-23. h 1 Chr. xxviii. 12. 19. i Ps. xlviii. 2. Is. xiv. 13. k i. 7. 27. Dan. x. 5, 6. Rev. i. 15. l xlviii. 3. Is. viii. 20. xxviii. 17. Zech. ii. 1, 2. Rev. vi. 1. xxi. 15. m ii. 7, 8. iii. 17. xliii. 10. n xlv. 5. Matt. x. 27. xliii. 9. 51, 51. o Is. xxi. 10. Jer. xxv. 2. Acts xx. 27. 1 Cor. xi. 33. p xlii. 20. Ps. cxv. 2. Is. xxvi. 1. lx. 18. Zech. ii. 5. Rev. xxi. 12. q Deut. iii. 11. q xlii. 20.

r 20. viii. 16. xi. 1. xliii. 1. xlv. 1. xvi. 1. 12. 1 Chr. ix. 18. 24. Neh. iii. 29. Jer. xix. 2. + Heb. whose face was the way towards the east. s 26. 1 Kings vi. 8. t x. 18. xliii. 6. xlv. 2.

x xlii. 5. 1 Kings vi. 5-10. 1 Chr. ix. 26. xxiii. 28. 2 Chr. iii. 9. xxxi. 11. Ezra viii. 29. Jer. xxxv. 4.

y xlv. 19.

z 7.

† Heb. limit, or bound.

reed broad; and the other threshold of the gate, *which was* one reed broad.

7 And every 'little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate *within was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and 'the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And 'the little chambers of the gate eastward *were* three on this side and three on that side; they three *were* of one measure; and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The 'space also before the little chambers *was* one cubit on this side, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of

NOTES.

CHAT. XL. V. 1. (*Marg. Ref.*) The prophet had this vision in the most gloomy season of the captivity, twelve years before Jehoiachin was released from prison by Evil-merodach.

V. 2. (*Note, i. 1.*) The vision contained in the remainder of this book, is allowed by commentators to be one of the most obscure in the sacred Scripture: so that it is not fully agreed what city, temple, and land were intended; or whether it had reference to former or to future times; whether it be understood literally or figuratively; whether it relate to the church on earth, or that in heaven. Some think the following description of the temple was intended to shew what Solomon's temple had been, (*Notes, 1 Kings, vi. vii.*) others explain it of the second temple, and of the city, after they were rebuilt, and arrived at their greatest prosperity. There can, indeed, be little doubt, that the grand outlines of the description were taken from Solomon's temple, with all the additions made to its courts and outbuildings in after ages; and that in many particulars, it may be considered as a model of it, when destroyed by Nebuchadnezzar. We may also suppose, that Zerubbabel, Joshua, and the other Jews, had respect to it, as far as circumstances would permit, in rebuilding the temple after the captivity. There are, however, several circumstances, which conclusively shew, that something vastly superior to either the first or second temple was intended; and that the external description must be considered as a figure and emblem of spiritual blessings. This will appear, in many particulars, as we proceed: but especially the dimensions of the temple, city, and land; and the division of the land to the prince, priests, and tribes; and the river of water springing from the threshold of the temple, enlarging till it reached the Dead sea, and sweetening its waters; with the trees growing on the banks of the river, bearing fruit every month, cannot be literally interpreted, or made to accord with any thing which has yet taken place, (xlv. xlvii. xlviii.)—'The general scope of Ezekiel's temple is, by giving a promise of restoring Solomon's, to preserve the Jews from defiling themselves with idolatry during their captivity; and when the time of that should be expired, to encourage them to go home and rebuild their temple, and observe the laws and ordinances prescribed by Moses, for performing God's worship there; which yet was never to be equal to Solomon's in every respect, before the Messiah should come, whose church should resemble Solomon's temple, in symmetry and beauty, in firmness and duration, in a regular, orderly, and decent worship of the true God; and in the manifestation of the Divine presence, at first by the miraculous gifts of the Holy Ghost, and ever since by the inward assistances, comforts, and protection of the same Spirit.' (*Lowth.*)—The state of the church, however, in that happy period which we are taught to expect, seems to be emblematically predicted.—'Nothing is more usual, than for the prophets to describe the state of the Christian church, by representations taken from the Jewish temple and service.' (*Lowth.*) (*Notes, Is. xlix. lx. lxi.*) If we would judge of the propriety, with which those glorious days were predicted under such allusions; we must place ourselves in the situation of the pious Jews, when in captivity, who favoured the very dust and stones of their city and temple; and who could not well detach their ideas of the church's prosperity, from that of the external splendour of the sanctuary; or conceive of more glorious times for the worship of God, abstracted from the expectation of a larger temple or city. It is probable that the more immediate accomplishment of the prophecy will be subsequent to the conversion of the Jews, their restoration to their own land, the destruction of Gog and Magog, and the pouring out of the Spirit mentioned in the close of the foregoing chapter: and it will perhaps continue through the thousand years, during which Satan will be chained up in the bottomless pit. But whether there will be any external forms, analogous to those here predicted, cannot be determined, though in some respects it seems very improbable: it is, however, absurd to attempt laying down rules for church-government, discipline, or modes of worship, from so obscure a vision; seeing men of lively imaginations and contrary sentiments may, perhaps with

equal plausibility, accommodate it to their systems.—In general, the vision seems to have been intended, both to remind the Jews of what they had lost by their sins, and so to lead them to repentance; and to encourage their hopes of the final prevalence of that cause, which was at that time so greatly depressed.

A very, &c. 'Mount Moriah is called "a very high mountain," because it represents the seat of the christian church, foretold by the prophets, that it should be "established on the top of the mountains."—'Mount Moriah lay southward of the hill of Zion, though northward of the lower part of the city, commonly called Jerusalem.' (*Lowth.*)—The very high mountain, however, is not said to have been Moriah or Zion.—The prophet saw on the south, the frame, or plan, of the city, which would at length be builded, and which he afterwards repeatedly mentioned; though he was directed first to describe the courts and the temple.

V. 3. A man, &c. Many suppose this man to have been the eternal Son of God, anticipating his incarnation by appearing in human form. He is the builder, as well as the foundation and corner-stone, of the spiritual temple; and his appearance as brass might denote his durable stability and glory, in his person and mediatorial government; yet, as the glory of God, in Christ, has been shewn to be the scope of the introductory vision, (*Notes, i. x.*) and as the same glory appeared to the prophet in this vision, when the man here spoken of was present, (xliii. 1-6:) it may be questioned, whether he were not a created angel, (*Rev. i. 15.*)—'The use of the line was to measure the land; and of the reed to take the dimension of the buildings.' (*Lowth.*) These may denote his revealed word, or secret decrees, according to which he will regulate every thing that relates to the doctrine, worship, and practice of his church.

V. 4. 'He proposes to the prophet two duties, always necessary: that he should diligently learn from God, and faithfully deliver what he had received.'

V. 5. A wall. This wall is supposed to have surrounded the temple and all its out-buildings; and it may be an emblem of the church's separation from the world, and its security under the Divine protection.—The reed, with which the prophet's Instructor measured, is computed to have been nearly four yards long: though some think that the ordinary Jewish cubit is meant, and distinguished from that which was used in Chaldea; and that the reed was not much above three yards long. The outward wall is stated to have been one reed in breadth, or thickness, and one in height.

V. 6. The gate of the outward court, in which the Israelites worshipped, seems to be intended. 'The angel passes by the court of the gentiles, and does not measure it, (*Rev. xi. 2.*) perhaps signifying, that the multitude of the nations, flowing into the church, could not be comprised in any measure or number.' 'The word translated threshold, signifies the lintel, or upper part of the door-case, as well as the lower threshold.' (*Lowth.*) These were equal in dimensions to the thickness of the wall.

V. 7. The entrance into the outward court seems to have been through a porch, with doors at both ends; and on each side of this porch were three small chambers, or rooms, a reed square in size, with a passage of five cubits between them. 'These rooms were for the use of the porters, that took care of the several gates, which led to the temple.' (*1 Chr. ix. 18-24. xxvi. 12-18.*) 'The inward threshold, at the farther end of the porch, looking into the first court, was of the same size with the outer one.' (*Lowth.*)

V. 8. Or, "He even measured," &c.

V. 9. "The porch of the gate," and "the posts thereof," seems to have been a portico, or pent-house, on the inside of the entrance beyond the chambers, projecting eight cubits, and supported by posts or pillars, two cubits in circumference; which carried off the wet, and served for shade and shelter, to those who entered into the outward court.

V. 10. (*Note, 7.*) 'The fronts of the doors, belonging to each row of chambers, were of the same size.' (*Lowth.*)

V. 11. The width of the gate, or door, at each end of the entrance

one little chamber to the roof of another: the breadth was five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, were fifty cubits.

16 And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm-trees.

17 Then brought he me into the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates, was the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward.

20 ¶ And the gate of the outward court, that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof were three on this side, and three on that side; and the posts thereof, and the arches thereof, were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, were after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof were before them.

23 And the gate of the inner court was over against the gate toward the north and toward the east; and he measured from gate to gate an hundred cubits.

A. M. 3430.

B. C. 574.

a viii. 7. xlii. 1.
Ex. xxvii. 9.
xxxv. 17. Lev.
vi. 16. 1 Chr.
xxviii. 6. Ps. c.
4. Is. lxii. 9.

s Heb. closed.
xli. 16. 1 Kings
vi. 4. 1 Cor. xlii.
12.

b 7. 12.
Or, galleries,
or, porches. 21.
22. 25. 30. xli.
15. xlii. 3. John
v. 2.

* Or, within.
c 1 Kings vi. 29.
32. 35. 2 Chr.
iii. 5. Ps. xlii.
12. Rev. vii. 9.

d x. 5. xlii. 1.
xvi. 21. Rev.
xi. 2.

e 1 Kings vi. 5.
1 Chr. ix. 26.
xxiii. 28. 2 Chr.
xxxii. 11.

f xlii. 3. xlv. 5.
g 23. 27. xlv. 1.
2.

† Or, from with-
out.

h 6.
† Heb. whose
face was.

i 7. 10—16. 29.
30. 36. 37.
Or, galleries, or
porches. 16. 26.
30—34.

k 8. 10. 13. 15.
25. 29.

l 16. 31. 37.
1 Kings vi. 29.
32. 35. vii. 36.
2 Chr. iii. 5.
Rev. vii. 9.

m 6. 26. 31. 34.
37. 48. Heb. vi.
1.

n 19. 27. 28. 44.

o Ex. xxvii. 9—
18. xxxviii. 9—
12.

p 6. 20. 35. xlv.
9.
q 21. 28. 29. 33.
35. 36.

r 16. 22. 29. John
xli. 46. 1 Cor.
xlii. 12. 2 Pet.
i. 19.

s 21. 33.

t 6. 22. 2 Pet. iii.
15.

u 16. 22. Ps. xlii.
12. 13. Cant.
vii. 7. 8.

x 23. 32.

y 19. 23. 47.

z 32. 35.

a 7. 10. 12. 1 Chr.
xxviii. 11. 12.
2 Chr. xxxi. 11.
Neh. xlii. 5. 9.
Jer. xxv. 2—4.
xxxvi. 10.

b 16. 22. 25.

c 21. 25. 33. 36.
ll Heb. breadth.

d 26. 34.
e 22. 26. 34. 37.

f 28—31. 35.

g 21. 25. 36.

h 6. 22. 26. 31.
37. 49.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.

26 And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits.

28 ¶ And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about; it was fifty cubits long, and five and twenty cubits broad.

30 And the arches round about were five and twenty cubits long, and five cubits broad.

31 And the arches thereof were toward the utter court; and palm-trees were upon the posts thereof: and the going up to it had eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof were toward the outward court; and palm-trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps.

(perhaps including the door-posts,) was ten cubits; and the height thirteen cubits, or about twice the height of the wall.

V. 12. A space of a cubit in width, seems to have been separated by some rail or fence on both sides, from the passage, before each of the little chambers; to keep off the throng of those who entered into the court, and perhaps for a passage to those who occupied the rooms. (7.)

V. 13. The whole arch of the east-gate, measured from the southern extremity of one room to the northern extremity of the opposite room, was twenty-five cubits: including the dimensions of the two rooms. (or twelve cubits;) the spaces before the rooms, (or two cubits;) and the breadth of the entrance, (ten cubits.) This makes twenty-four cubits; and the other cubit seems to have been taken up by the walls of the rooms, inward, towards the entrance. The doors of the rooms, on each side the entrance, seem to have faced each other.

V. 14. The word, rendered *posts* and *post*, is by many supposed to mean *pent-houses*. Perhaps, the verse may signify, that the *pent-houses* to the chambers, and within the porch toward the court, when the several measures were added together, amounted to sixty cubits in extent.—The angel is said to have made, what he delineated before the prophet.

V. 15. 'The whole length of the porch, from the outward front, unto the inner side which looks into the first court, was fifty cubits. Twelve, the thickness of the wall at each end; eighteen for the three chambers on each side; and ten cubits for the space between the chambers; allowing the same space between the chambers on each side, and the two walls.' (Lowth.)

V. 16. 'Every one of the little chambers had a narrow window to it, toward the inside of the gate where the passage was; and so there was over the side-posts or fronts, (or *pent-houses*), placed at the entrance of each chamber.'—These were broad within to disperse the light, and narrow without. (Lowth.)—The arches seem to have been built above each door, with a window in them; as it is generally practised in many cities at present. (Marg. Ref.)

V. 17. 'The outward court' was within the porch above described; but without, or more distant from the temple than, the inner court. It is supposed to have been surrounded by cloisters, or porticos, with a pavement under them; and over these were chambers, for the use of the priests and Levites; or rather for storehouses, in which to preserve the sacred oblations.

V. 18. Perhaps there was a pavement, between the porticos on each side, facing the entrance called the *lower pavement*, because the pavement on each side, under the porticos, was raised higher than this was.

V. 19. The distance between the inner door, into the outward court, and the door at the other extremity into the inner court, was a hundred cubits. The way to the temple was a continued ascent; so that the door into the inner court was the higher, that into the outward, the lower, gate. The width of this part of the court from south to north was the same as the length from east to west. At least this seems the most obvious construction of the concluding words.

V. 20. The north-gate, into the outward court, which is next described, was made nearly, if not exactly, in the same manner as the east-gate, &c.

V. 21, 22. (Notes, 13. 15. 16.)
Before them. Or, 'suitable to them; that is, to those of the east-gate.' (Lowth.)

V. 23. (Note, 19.) 'The north-gate of the inner court did exactly answer this north-gate of the outer court: and in like manner the east-gate of the inner court answered the east-gate of the outward court.' (Lowth.)—'The gate of the inner court was over against the gate, (that is, of the outward court,) as well on the north side as on the east.'

V. 24—27. (Marg. Ref.) It seems there were no gates on the west; though the courts may be supposed to have extended, by the sides of the temple, to the western wall: at least the square, at first described, within the surrounding wall, would admit of this, (5.)

V. 28. The outward court inclosed the inner, on the east, north, and south sides. Thus the prophet was led from the south-gate of the outward court, to the south-gate of the inner, which was over against it; and so into the inner court itself.

V. 29—31. (Notes, 8—15.) The entrance into the inner court seems to have been through a portico, like that at each gate of the outward court, with little rooms for porters, and spaces between, of the same dimensions, and with a *pent-house* towards the outward court: but the ascent was by eight steps; whereas the outward court had but seven.—The fifteen Psalms from the hundred and twentieth, called *Songs of degrees*, or *ascents*, are supposed to have been sung on some of these steps.—The arches, (30,) are supposed to have been built over the spaces which separated the porter's lodges; and to have been twenty-five feet in height.

35 ¶ And he brought me to the north gate, and measured it according to these measures.

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof were toward the outer court; and palm-trees were upon the posts thereof on this side, and on that side; and the going up to it had eight steps.

38 And the chambers, and the entries thereof, were by the posts of the gates, where they washed the burnt-offering.

39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate were two tables.

41 Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices.

42 And the four tables were of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments, wherewith they slew the burnt-offering and the sacrifice.

43 And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering.

44 ¶ And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was

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i 27. 32. xlv. 4.
xlvii. 2.
k 21. 29. 36.

i 31. 34.

m 12. xli. 10. 11.
l Kings vi. 8.
n Lev. i. 9. viii.
21. Heb. x. 22.

o xli. 22. xlv.
16. Mal. i. 7. 12.
Luke xxii. 30.
l Cor. x. 16—
21.
p Lev. i. 3. &c.
q Lev. iv. 13. &c.
Is. liii. 5. 10.
2 Cor. v. 21.
r Lev. v. 6. &c.
vi. 6. vii. 1. 2.
* Or, at the step.
35.

† Or, end-irons, or, the two hearth-stones.
s Lev. i. 6. 8.
viii. 20.
† 23. 27.
u 7. 10. 29. lChr.
vi. 31. 32. xvi.
41—43. xxv. 1.
&c. Eph. v. 19.
Col. iii. 16.

x Lev. viii. 33.
xviii. 25. 32.
38. i Chr. vi.
49. ix. 23. 2Chr.
xiii. 11. Ps.
cxxxiv. 1. Rev.
i. 6.
† Or, ward, or,
ordinance. 46.
y xlv. 15. Lev.
vi. 12. 13. Num.
xviii. 5.
z xliii. 19. xlv.
15. 16. xlviii. 11.
1 Kings ii. 35.
a Lev. x. 3. Num.
xvi. 5. 40. Eph.
ii. 13.
b 19. 23. 27.

c l Kings vi. 3.
2 Chr. iii. 4.

d 31. 34. 37.
e 1 Kings vii. 15
—21. 2 Chr. iii.
17. Jer. xlii. 17—
23. Rev. iii. 12.

toward the south; one at the side of the east gate, having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house.

46 And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, among the sons of Levi, which come near to the Lord to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, four square, and the altar that was before the house.

48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 The length of the porch was twenty cubits, and the breadth eleven cubits: and he brought me by the steps whereby they went up to it; and there were pillars by the posts, one on this side, and another on that side.

CHAP. XLI.

The posts, doors, walls, chambers, foundations, dimensions, divisions, and ornaments, of the temple, 1—26.

CHAP. XLI.

a xl. 3. 17.
b l Kings vi. 2.
Zech. vi. 12. 13.
Eph. ii. 21. 1 Pet.
ii. 5. Rev. iii. 12.
xi. 1. 2. xxi. 3.
* Or, entrance.
Ex. xxvi. 36.
xxxvi. 37.
1 Kings vi. 33—
35. 2 Chr. iii. 7.
xxix. 7. John x.
7. 9.
c l Kings vi. 2.
17. 2 Chr. iii.
3.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle.

2 And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

V. 32—37. The east and north gates were built in the same manner, as the south gate.

V. 38. Just within the portico of the north entrance, beyond the chambers, was the place, where the legs and entrails of the sacrifices were washed. (Marg. Ref.)

V. 40. 'Two tables were on each side, as you come into the porch of that gate; and two on each side of the inner part of the gate that looked toward the altar.' (Lowth.)

V. 43. 'Within the gate were iron hooks, for the hanging up the beasts, in order to flaying off their skins.' (Lowth.)

V. 44. 'These chambers were placed at the north-east corner of the inner court, and so had their prospect toward the south: there were likewise chambers at the south-east corner of the court, which had their prospect towards the north.' (Lowth.) The Septuagint read the verse thus, "Behold there were two chambers, one on the side of the north-gate looking towards the south; and the other towards the side of the south-gate, looking towards the north."

V. 45. The word *chamber* may mean a row of chambers; of which there seems to have been three: one for the singers, one for the priests, who in their courses took care of the sacred vessels and treasures; and one for the priests, who attended on the altar and sacrifices. (Marg. Ref.)

V. 47. The inner court was of the same dimension with each division of the outward court: and the altar stood directly before the porch of the temple.

V. 48, 49. The length of the porch was the same as the breadth of the temple; that is, twenty cubits. Two doors of three cubits wide, opening each way, seem to have formed the entrance; these with five cubits on each side, called "the post of the porch," amount to sixteen cubits; and the other four cubits may be supposed to have been the distance from those posts to the outside of the walls of the temple.—The breadth of the porch, in Solomon's temple, was only ten cubits, or half the length; but here it is represented as eleven cubits. The ascent from the inner court into the temple was by steps; and there were two pillars as in Solomon's temple. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

In the depth of the tribulations of the church and of believers, the Lord commonly gives some distant glimpses of approaching deliverance and comfort, to support their faith and patient expectation.—The great builder of our spiritual temple, whose power and glory are infinite and eternal, always works by rule: and whilst he performs his secret counsels, he requires us to compare all our works with the standard of his word. This we should study carefully, that we may be fellow-workers together with him; and that our worship and obedience may be regulated by faith, and not by fancy or carnal wisdom. We should therefore "behold with our eyes, and hear with our ears," and set

our heart upon all that the Lord sheweth us; attending to the whole revelation of his will, and seeking the teaching of his Spirit; that we may be thoroughly furnished for every good work; and, if employed as ministers, may be able to declare the whole counsel of God to the people.—Every part of Scripture is divine, useful, and important, in different ways, or to divers persons; but it may not all be so immediately useful to us: others have had, and others will have, the benefit of some portions, which are to us not so intelligible or full of instruction. But if we cannot understand, or edify by any part of Scripture; we should humbly acknowledge our own ignorance, and adore the Divine wisdom and knowledge; and not allow ourselves to start objections on that account. Yet as some portions are more clear, and, to us at least, more important, than others; so a fondness for the study of the obscure parts in preference to the obvious, and for the tithing of mint and cummin, above the weightier matters of the law, is a folly and a temptation sometimes even of godly men.—The church of God and all Christians are separated from the world, and protected by God; they are built on an immovable foundation, and exalted in excellency and privilege above the nations of the earth; and they are continually and gradually ascending towards the sanctuary above.—A small chamber in this true temple is preferable to the most magnificent palace of the wicked: how glorious then must be the many mansions prepared in heaven for the disciples of Christ!—There are even now great numbers of the churches of the saints; yet we may hope and pray, for their immense increase in numbers, and in grace and peace. They are all supported and sheltered by omnipotence: they have their measure of light, through ordinances and instruments, from Christ the light of the world, by which they may walk and work comfortably: but it is not sufficient to gratify the thirst of knowledge of those, who cannot be content to see through a glass darkly. Into these churches men have access as living members by faith in Christ; there they flourish as the palm-tree, by communion with God and his people; and they shall at length be made more than conquerors.—The nearer we approach to God in profession or office, the more spiritual we should be. This will be best effected by daily looking to, and feeding on, our great Sacrifice, 'by faith in our hearts with thanksgiving,' nor should we be slack to commemorate his death, who hath "washed us from our sins in his blood, and made us kings and priests to God;" that we may here in the courts of his temple ripe for our removal to the sanctuary above, there to rejoice in his love and glorify his name for evermore.

NOTES.

CHAP. XLI. V. 1. 'By the posts are meant the door-cases on each side of the entrance, (xl. 48.) These were six cubits thick, on the north and south sides:—the same thickness had the upper lentil over the door.—The word rendered *tabernacle*, sometimes signifies *covering*.—In this signification it may not be unfitly applied to the upper lentil, which is a kind of covering to the door.' (Lowth.)—Some understand the verse of pent-houses, in the front

3 Then went he inward, and measured the post of the door two cubits; and the door six cubits: and the breadth of the door seven cubits.

4 So he measured the length thereof, ^atwenty cubits; and the breadth twenty cubits, before the temple; and he said unto me, ^eThis is the most holy place.

5 After he measured the wall of the house six cubits; and the breadth of ^fevery side-chamber, four cubits, round about the house on every side.

6 And the side chambers ^gwere three, ^hone over another, and ⁱthirty in order: ^jand they entered into the wall, which ^kwas of the house for the side-chambers round about, that they might ^lhave hold; but they had not hold in the wall of the house.

7 And ^mthere was an enlarging, and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house ⁿwas still upward, and so increased ^ofrom the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers ^pwere ^qa full reed of six great cubits.

9 The thickness of the wall, which ^rwas for the side-chamber without, ^swas five cubits; and ^tthat which ^uwas left ^vwas the place of the side-chambers that ^wwere within.

10 And between the chambers ^xwas the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers ^ywere toward the place that ^zwas left, one door toward the north, and another door toward the south: ^{aa}and the breadth of the place that ^{ab}was left ^{ac}was five cubits round about.

12 Now the building that ^{ad}was before ^{ae}the separate place at the end toward the west ^{af}was seventy cubits broad; and the wall of the building ^{ag}was five cubits thick round about, and the length thereof ninety cubits.

of the porch, on each side, six cubits wide, with a covering of the same dimensions.

V. 2. The door out of the porch into the sanctuary seems to have been wider than that out of the court into the porch. (Note, xl. 48, 49:) but the whole length of the porch is still made out to be twenty cubits, perhaps including the side-walls.—The dimensions of the first sanctuary, and of the most holy place, accord with those in Solomon's temple. (4. Marg. Ref.)

V. 3. The partition wall, between the sanctuary and the holy of holies, is supposed to have been two cubits in thickness:—the breadth of the wall on each side the gate seven cubits; and the entrance six cubits in width.

V. 5, 6. *Six cubits.* 'The thickness of the wall from the foundation; the first story of the side-chambers.' (Lowth.)—The lower side-chambers in Solomon's temple were five cubits wide. (Note, 1 Kings, vi. 5, 6.)—'At five cubits' height from the ground the wall which supported these outward chambers, abated of its thickness one cubit; and there was a rest or ledge of one cubit's breadth, on which the ends of each story were fastened: but they were not fastened in the main wall of the house.' (Lowth.)

V. 7. 'So much of breadth was added to the side-chambers, as was taken out of the thickness of the wall: so that the middle story was one cubit, and the upper story two cubits, larger than the lower rooms.—And winding stairs, which enlarged as the rooms did, went up between each two chambers, from the bottom to the top: and there were two doors at the top of each pair of stairs, one opening into one room, and the other into that over against it.—By the house is meant these chambers three stories high.' (9.) (Lowth.)

V. 8. This may mean, that the prophet from the upper chamber had a view of the height of these buildings, which surrounded the temple: and, considering the rests, as a part of the foundation on which they were supported, it was a full reed, or six large cubits. (xl. 3.)

V. 9. This seems to be meant of the outward wall, which enclosed the side-chambers. The dimensions are large: but the whole structure was erected to be very strong and durable.—The space of five cubits is thought by some to have been allowed as a walk before the chambers. (Marg. Ref.)

V. 10. A different word is here used for *chambers* than before: and some suppose that another row of buildings, at twenty cubits' distance from the side-chambers, is intended. There was a row of chambers joined to the temple; and another row of buildings, parallel with them, with a passage of ten or eleven yards in breadth between them, besides the place that was left, before spoken of, (9.)—But the description, and the various explanations of

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B. C. 574.

d 1 Kings vi. 20.
2 Chr. iii. 5.
Rev. xxi. 16.e Ex. xxvi. 33, 34.
Heb. ix. 3, 8.f 6, 7, xlii. 3—14.
1 Kings vi. 5, 6.* Heb. side-chamber over side-chamber.
† Or, three and thirty times, or, foot.g 1 Kings vi. 6.
h 1 Kings vi. 6.
i 1 Pet. i. 5.
j Heb. it was made broader, and went round. 1 Kings vi. 8. Matt. xiii. 32. Heb. vi. 1.

h xl. 5. Rev. xxi. 16.

i 5.

k xli. 1, 4.

l 9. xlii. 4.

m 13—15. xlii. 1, 10, 13.

* Or, several ways, or walks with pillars.
xlii. 3. Cant. i. 17, vii. 5. Zech. iii. 7.

n 17. xlii. 15.

o 26. xl. 16, 25
1 Kings vi. 4.
1 Cor. xiii. 12.† Heb. ceiling of wood. 1 Kings vi. 15. 2 Chr. iii. 5. Hag. i. 4.
‡ Or, the ground unto the windows.

§ Heb. measures. p 1 Kings vi. 20—32. vii. 36. 2 Chr. iii. 7. q xl. 16, 22. Rev. vii. 9. r 1. 10. x. 14, 21. Rev. iv. 7—9.

|| Heb. post. xl. 15. 1 Kings vi. 33. Marg.

s Ex. xxx. 1—3
1 Kings vi. 20, 22. vii. 46. 2 Chr. iv. 15. Rev. viii. 3. t xlii. 41. xlv. 16. Ex. xxv. 23—50. Lev. xxiv. 6. Prov. ix. 2. Cant. i. 12. Mal. i. 7, 12. 1 Cor. x. 21. Rev. iii. 20.
u 1 Kings vi. 31—35. 2 Chr. iv. 22.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which ^{was} behind it, and the ^{galleries} thereof on the one side, and on the other side, an hundred cubits, with ^{the} inner temple, and the porches of the court;

16 The door-posts, and the ^{narrow} window, and the galleries round about on their three stories, over against the door, ^{ceiled} with wood round about, and ^{from} the ground up to the windows, and the windows ^{were} covered;

17 To that above the door, even unto the inner house and without, and by all the wall round about, within and without, ^{by} measure.

18 And ^{it was} made ^{with} cherubims and ^{palm-}trees, so that a palm-tree ^{was} between a cherub and a cherub; ^{and every} cherub had two faces.

19 So that the face of a man ^{was} toward the palm-tree on the one side, and the face of ^a young lion toward the palm-tree on the other side: ^{it was} made through all the house round about.

20 From the ground unto above the door ^{were} cherubims and palm-trees made, and ^{on} the wall of the temple.

21 The ^{posts} of the temple ^{were} squared, and the face of the sanctuary; the appearance ^{of the one} as the appearance ^{of the other}.

22 The ^{altar} of wood ^{was} three cubits high, and the length thereof two cubits: and the corners thereof, and the length thereof, and the walls thereof, ^{were} of wood: and he said unto me, ^{This is} the table that ^{is} before the LORD.

23 And ^{the} temple and the sanctuary had two doors.

different commentators, are very obscure: and probable conjecture seems all that can be attained to on the subject.

V. 11. 'The doors of the lower rooms opened into the void space between the chambers.' (Lowth.) This was the case, both of those chambers which were on the south-side, and those on the north-side, of the temple. Perhaps all the doors faced this void place; an area from the stairs leading to it on each side.

V. 12. It has been supposed that there was a row of buildings, on the south and north sides of the temple, (besides the side-chambers,) with a space of twenty cubits between: and perhaps some building was erected on the west end of the temple, seventy cubits wide and ninety long, with a wall five cubits thick. Some, however, understand the verse of a wall, which was continued from east to west, on the outside of all the buildings before-mentioned, by the sides of the temple, to the extent of ninety cubits, and at the west end, to seventy cubits.—From north to south is called its *breadth*, as it corresponded with the width of the temple; from east to west its length, as it was parallel with the length of the temple.

V. 13—15. These verses seem to mean, that the temple, with the buildings and spaces above described, occupied an area of a hundred cubits square.

V. 16. (Marg. Ref.)

From, &c. 'He measured from the ground up to the windows of the temple, which were placed above the side-chambers. The windows were covered, either because the side-chambers hindered their being seen in the inner court; or else they were covered on the inside with curtains drawn before them.' (Lowth.)

V. 17. 'The windows were placed above the height of the door, at the east end of the temple; and were continued at measured distances, at the same height along the wall, on both sides to the wall of the inner sanctuary; in which there were no windows.' (Lowth.)—The windows on the out-buildings seem likewise to be included, which were placed at regular distances, and made in exact proportion.

V. 18—20. (Marg. Ref.) 'The cherubim had four faces: but only two of these appeared in the carved work; the other two faces, that of an ox or eagle being supposed to be hid in the plain or surface of the wall.' (Lowth.) The two faces, which were most conspicuous, seem to be intended.

Up to above, &c. That is, to the windows,

V. 21. 'The lintels both of the temple and the inner sanctuary were, not arched, but square; with a flat beam laid on the top of the side-posts.' (Lowth.)

24 And the doors had ^{two} leaves *apiece*, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And *there were* made on them, on the doors of the temple, ^{cherubims} and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* ^{narrow} windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAP. XLII.

The chambers within the wall of the court, 11-14. The dimensions of the ground on which all these buildings stood, 15-20.

THEN ^{he} brought me forth into ^{the} utter court, the way toward the north, and he brought me into the ^{chamber} that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against ^{the} twenty cubits which *were* for the inner court, and over against ^{the} pavement which *was* for the utter court, *was* ^{gallery} against gallery in three stories.

4 And before the chambers *was* a walk of ten cubits' breadth inward, ^a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries ^{were} higher than these, ^{than} the lower, and than the middlemost of the building.

6 For they *were* in ^{three} stories, but had not pillars as the pillars of the courts; therefore *the building* *was* straitened more than the lowest and the middlemost from the ground.

A. M. 3430.

B. C. 574.

xli. 48'

y 16-20.

z 16. xli. 16.

CHAP. XLII.

a xli. 3. 24. xli. 1.
b xli. 20. Rev. xli. 2.
c 4. xli. 9. 12-15.

d xli. 10.

e xli. 17. 18. 2Chr. vii. 3.
f xli. 15, 16.

g Matt. vii. 14.
Luke xlii. 24.

* Or, did eat of these.
† Or, and the building consisted of the lower and middlemost.

h xli. 6. 1 Kings vi. 5.

† Or, from the place of.

§ Or, he that brought me.
|| Or, he came.

i 1. 13. xlii. 13-15.

k 2-8.

l 9.

m Ps. xxix. 31.
Lev. vi. 14-16.
26. vii. 6. x. 13.
17. xxiv. 9.
Num. xviii. 9.
n xli. 46. Lev. x. 3.
Num. xvi. 5.
40. xviii. 7.
Deut. xxi. 5.
o Lev. ii. 3. 10.
vi. 14. 17. 25.
29. vii. 1. 6. x. 17.
xiv. 13. xli. 22.
Num. xviii. 9, 10.

p xli. 19. Ex. xxviii. 40-43.
xxix. 4-9. Lev. viii. 7. 13. 35-35.
Luke ix. 62.
q 1. xli. 10. Rom. iii. 28. xlii. 14.
Gal. iii. 27.
1 Pet. v. 5.

7 And the wall that *was* without over against the chambers, toward the utter court on the forefront of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And ^{from} under these chambers *was* ^{the} entry on the east side, ^{as} one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, ^{over} against the separate place, and over against the building.

11 And ^{the} way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south, ^{was} a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 Then said he unto me, The north chambers and the south chambers which *are* before the separate place, ^{they be} holy chambers, where the priests that ^{approach} unto the LORD shall eat the most holy things: there shall they lay ^{the} most holy things, and the meat-offering, and the sin-offering, and the trespass-offering: for the place *is* holy.

14 When the priests enter therein, then shall ^{they} not go out of the holy ^{place} into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to ^{those} things which *are* for the people.

V. 22. "The altar of wood," must signify that on which incense was burned.—The dimensions are here much larger than those mentioned in Exodus; but that made by Solomon is supposed to have been larger than that made by Moses. Both of these, however, were covered with gold; and it is very remarkable, that in this temple described by Ezekiel, there is not the least mention made of gold or silver; though there was such a profusion of these metals, both in the tabernacle made by Moses, and in Solomon's temple. (*Marg. Ref.*) Does not this imply, that a glory of a more spiritual nature was intended under these emblems? Thus the glory of the second temple was greater than that of the first, because honoured by the personal presence of Immanuel.

This, &c. Some suppose, that the altar of incense is here called a table, because of the incense laid upon it, and presented to God; and others that the table of shew-bread was pointed out to the prophet, when his Instructor said, "This is the table," &c.—May not an intimation be here given, that under the New Testament, a table would be substituted for the altars of the Old Testament, in that ordinance by which we are admitted to the nearest communion with our God and Father?

V. 23, 24. The two doors being exceedingly large, each of them had two leaves, that they might be more easily opened. (*Lowth.*)

V. 26. 'There was a wainscot-work of boards, fastened to the end of the great beams, which came out beyond the wall of the porch. These were hid so as to make a frieze-work over the entrance into the eastern porch.—The figures of palm-trees were carved on that wainscot.' (*Lowth.*)

PRACTICAL OBSERVATIONS.

When we carefully improve our instructions concerning the introductory parts of religion, we shall be led forward by our great Teacher into the interior parts of divine truth; that we may go forward in knowledge, wisdom, and experience, till we arrive in the most holy place above. The spiritual building, which the Lord is erecting, will prove both eminent and durable: our standing in the grace of God will be firmer, and our views and hearts more enlarged, in proportion as we mount upward in our affections and conversation; and all the windings and intricacies of a Christian's path still lead him upward.—The peace and enlargement of the church, and the believer's comfort and growth in grace, commonly make progress together.—The cause of God gains ground gradually amidst all revolutions, under every dispensation: the boundaries of the church were vastly extended by the first preaching of the gospel to the Gentiles: but they will be much more enlarged, when the Jews shall be converted, and all nations shall do service to the great Redeemer.—We have fellowship with angels in our employment and felicity, in proportion as we grow devoted to the service of our God and Saviour.—Prudence, affection, and fortitude should unite with fervency, in all our services.—The ordinances of God have hitherto been rendered more simple and spiritual: the table of the Lord

has succeeded to altars and sacrifices; and the worship of God in spirit and truth, and the beauty of holiness, to the burdensome rites and costly ornaments of the old dispensation. We should therefore endeavour to grow more simple in our dependence, and in our intentions and pursuits, and more spiritual in our affections and worship; for these times evidently mark the progress of the church, and every believer, towards the perfection of the heavenly world.

NOTES.

CHAP. XLII. V. 1. This is, by many commentators, supposed to describe some buildings, not before mentioned.—*Chamber*, in the singular, is thought to be used for *chambers*, or rows of chambers in three stories. These seem to have been situated in the inner court, (13, 14;) perhaps just before the separate place, at the entrance from the north. (*Marg. Ref.*)

V. 2. Perhaps this means, that the north door was a hundred cubits from the entrance into the court; and the door, or gateway, or portico, was fifty cubits in length. (*Marg. Ref.*)

V. 3. 'One side of these buildings looked upon the void space about the temple, (xli. 10;) and the other toward the pavement belonging to the outward court.' (xli. 17.) (*Lowth.*)—There are difficulties in these delineations, which none seem hitherto to have cleared up. A reverence is due to the word of God; some instructive meaning is doubtless conveyed, which will one day be manifested: in the mean while, I would give any hints or conjectures that I can. I am, however, far from confident, that I have, in several particulars, shewn the real meaning of the vision.—But a *hint*, or a *conjecture*, may give some other person a clue, which may help to lead him through these intricacies.

V. 4. There seems to have been two rows of these chambers, and a walk between of ten cubits width; with an entrance into it from the chambers, of one cubit in width.

V. 5, 6. 'The two upper stories had balconies, the breadth of which were taken out of the rooms, and made them so much the narrower.' (*Lowth.*)—These were not supported by pillars, built on the outside of the walls, as was the case in some other balconies or galleries; but merely by the wall itself: and therefore of course the chambers grew narrower in the second story than in the first, and in the third than in the second. It does not, however, appear how the second story was supported, as the wall of the first story was made the basis of the balcony above it; and the wall of the second the basis of the third story. Perhaps some arch was formed for this purpose; and a slight one would suffice, as the weight to be supported towards the top of the building would be comparatively small.

V. 7. (*Marg. Ref.*)

V. 8. And before, &c. Passing from the north to the south side of the temple, (11, 12,) the prophet was shewn that the space of ground, which was before the temple on the east, measured a hundred cubits. (xli. 14.)

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side five hundred reeds, with the measuring reed round about.

18 He measured the south side five hundred reeds, with the measuring reed.

19 He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: "it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAP. XLIII.

The glory of God returns to the temple, 1-3. He promises to preserve the people from those sins, which had deprived them of his presence, 6-9. He commands the prophet to shew them the pattern of the house, &c. for their instruction, 10-12. The measures of the altar for burnt-offerings, 13-17. Rules for consecrating it, and the priests, 18-27.

AFTERWARD he brought me to the gate, *even* the gate that looketh toward the east.

2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

A.M. 3430.

B.C. 574.

r xli. 2-5. 15.
s xl. 6, &c.
* Heb. wind.
t xl. 3. Zech. ii.
1. Rev. xi. 1,
2.

u xl. 5. Is. xxvi.
1. ix. 18. Zech.
ii. 5.
x xlv. 2. xlviii.
20. Rev. xxi. 12
-17.

y xlii. 26. xlv.
23. xlviii. 15.
Lev. x. 10.
2 Cor. vi. 17.
Rev. xxi. 10, 27.

z xl. 6. xlv. 15.
b. 1. 28. iii. 23. ix.
3. x. 18, 19. Is.
vi. 3. John xii.
41.

a xl. 23.
d i. 24. Rev. i.
15. xiv. 2. xix.
1. 6.

e x. 4. Is. ix. 1-3.
Hab. ii. 14.
iii. 3. Rev. xiii.
1. xxi. 23.

f i. 4-28. viii. 4.
ix. 3. x. 1-22.
xi. 23.

* Or, to prophesy that the city should be destroyed, ix. 1. 5. xxxii. 18. Jer. 1. 10. Rev. xi. 3-6.

g i. 3. iii. 23.
h x. 18, 19. xlv. 2.

i iii. 12-14. viii. 3. xl. 24. xxxvii. 1. xl. 2. 1 Kings xviii. 12. 2 Kings ii. 16. Acts vii. 39.

k Cant. i. 4.
2 Cor. xii. 2-4.
1 xlv. 4. Ex. xl. 34. 1 Kings viii. 10, 11. 2 Chr. v. 14. Is. vi. 3. Hag. ii. 7-9.

m Lev. i. 1. Is. lxvi. 6. Rev. xvi. 1.

n xl. 3.
o 1. 26. x. 1. Ps. xlvii. 8. Is. vi. 1. Jer. iii. 17. Rev. xii. 3.

p 1 Chr. xxviii. 2. Ps. xcix. 5. Is. lxvi. 1. Matt. v. 34, 35.

q xx. xxxvii. 26-28. xlviii. 35. Ex. xxix. 45. Ps. lxxviii. 18. cxxxii. 14. Joel iii. 17.

r Matt. xxviii. 20. John i. 14. xiv. 23. 2 Cor. vi. 16. Rev. xxi. 2, 3.

s xx. 39. xlviii. 38, 39. xxxix. 7. Hos. xiv. 8. Zech. xiii. 2. xiv. 21, 22.

t v. 11. viii. 3-16. xxiii. 39. xiv. 7. 2 Kings xvi. 14. 15. xxi. 4-7. xxiii. 11, 12. 2 Chr. xxxiii. 4. 7.

u Or, for there was but a wall between me and them.

B.C. 574.

f i. 4-28. viii. 4.
ix. 3. x. 1-22.
xi. 23.

* Or, to prophesy that the city should be destroyed, ix. 1. 5. xxxii. 18. Jer. 1. 10. Rev. xi. 3-6.

g i. 3. iii. 23.
h x. 18, 19. xlv. 2.

i iii. 12-14. viii. 3. xl. 24. xxxvii. 1. xl. 2. 1 Kings xviii. 12. 2 Kings ii. 16. Acts vii. 39.

k Cant. i. 4.
2 Cor. xii. 2-4.
1 xlv. 4. Ex. xl. 34. 1 Kings viii. 10, 11. 2 Chr. v. 14. Is. vi. 3. Hag. ii. 7-9.

m Lev. i. 1. Is. lxvi. 6. Rev. xvi. 1.

n xl. 3.
o 1. 26. x. 1. Ps. xlvii. 8. Is. vi. 1. Jer. iii. 17. Rev. xii. 3.

p 1 Chr. xxviii. 2. Ps. xcix. 5. Is. lxvi. 1. Matt. v. 34, 35.

q xx. xxxvii. 26-28. xlviii. 35. Ex. xxix. 45. Ps. lxxviii. 18. cxxxii. 14. Joel iii. 17.

r Matt. xxviii. 20. John i. 14. xiv. 23. 2 Cor. vi. 16. Rev. xxi. 2, 3.

s xx. 39. xlviii. 38, 39. xxxix. 7. Hos. xiv. 8. Zech. xiii. 2. xiv. 21, 22.

t v. 11. viii. 3-16. xxiii. 39. xiv. 7. 2 Kings xvi. 14. 15. xxi. 4-7. xxiii. 11, 12. 2 Chr. xxxiii. 4. 7.

u Or, for there was but a wall between me and them.

3 And it was according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.

5 So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house.

6 And I heard him speaking unto me out of the house: and the man stood by me.

7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

pollute himself by sin, to involve himself in secular concerns, or to renounce his ministry. The man, that hath put his hand to the plough, and looketh back, is not fit for the kingdom of God: true believers continue to the end in the ways and service of the Lord; this is their privilege, their desire, and their practice. Sacred things must not be made subservient to secular interests; but these must be subordinated to the concerns of religion, and kept distinct from or rendered subservient to them. However the privileges and liberty of believers may be enlarged, or the boundaries of the church extended; a separation still subsists betwixt the righteous and the wicked, which will be manifested, and made final and eternal, in the approaching day of righteous retribution.

NOTES.

CHAP. XLIII. V. 2-5. (Marg. Ref.) 'The word, behold, is an expression of joy and admiration: as if the prophet had said, Behold a wonderful and joyful sight! The glory of the God of Israel, which had so long departed from this place, is now returned to it, and the same way by which it departed.' (Lowth.)—It is not recorded, that the glory of God visibly took possession of the second temple; as it had done of the tabernacle, and afterwards of Solomon's temple, when consecrated. It therefore seems necessary to look beyond the return of the Jews from Babylon, and the rebuilding of the temple, for the fulfilment of these predictions. Indeed the personal presence of Immanuel, at the second temple, rendered it more glorious than that built by Solomon, (Hag. ii. 9;) yet this part of the vision rather relates to the times, which are supposed to be predicted in the whole of this description; namely, those that shall succeed the conversion of the Jews, and their restoration to their own land.—The prophet saw the glory of the God of Israel coming "from the east." Christ is "the Sun of righteousness:" and as the sun ariseth in the east; so did he arise in the eastern regions, and thence his light hath been communicated to the western world. It is not intimated, that a dark cloud attended this visible glory, as under former dispensations; for the full light of the gospel dispels the darkness which before rested on heavenly things. It was however attended by a voice like the noise of many waters; which may denote the efficacy of the gospel in alarming and converting sinners, or the terrible denunciations of the Lord's vengeance on all opposers of his people, whom he will overwhelm as by the roaring and vehemence of some great inundation. "The earth also shined with his glory:" for the light of divine truth, displaying the glory of God in Jesus Christ, shall illuminate all the nations when those times shall arrive.—The glory of God, which the prophet saw, resembled that which had before appeared to him; (Notes, i. iii. x. xi.) He then foretold the destruction of Jerusalem with such exactness, that it might be said he came to destroy it; but now he predicted the Lord's return to the city, and its prosperity; and he had a renewal of the same vision, which caused him to prostrate himself in humble adoration of the divine majesty. Thus the glory of God filled the temple: and the divine Spirit brought the prophet into the inner court to witness that transaction.

V. 6. While the prophet was adoring the manifested glory of God; he was addressed by a voice out of the temple, and charged with the subsequent message. It is observed, that the man, who had been his instructor, stood by him. If this was the Messiah, as many think, then the prophet had a vision of the three persons in the sacred Trinity manifesting in different ways their presence with him. (Notes, Matt. iii. 16, 17. xvii. 1-8.)

V. 7-9. JEHOVAH had dwelt between the cherubim, above the mercy-seat and the ark of the covenant; so that in this respect, he had a throne and a footstool at his temple: but the people and their kings had defiled his sanctuary

V. 9. 'The entry into these south chambers, was by stairs at the east corner of the outward court.' (xlvii. 19.) (Lowth.)

V. 10. Thickness, 'Or rather, breadth;—or the ground which that wall inclosed.'

Over against. 'These south chambers had the same situation, in respect of the temple, as the north chambers had.'

V. 11, 12. 'Such a way led to these chambers on the north-side, (4:) the proportions of both were the same; and the windows, doors, and passages, were exactly uniform with those on the north-side.' (Lowth.)

V. 13. The chambers above described, (8-12), were appropriated to the priests, that in them they might eat the most holy things, which must not be carried out of the precincts of the temple; and also to lay up any part of them, which was reserved for future use. (Marg. Ref.)

V. 14. 'They shall not go into the court of the people in their priestly vestments; but shall lay them up in some of these chambers. The priestly garments were only to be worn in the time of their administration,' (xlv. 19. Ex. xxviii. 43.) (Lowth.)

Shall approach. Or, "Shall come into the court belonging to the people."

V. 15-20. The temple and its out-buildings are here stated to be built on a square at least of very near an English mile on each side, or four miles in circuit. This is far greater than either Solomon's temple, or that after the captivity, ever was; or indeed than the mountain of the temple was capable of containing, according to the description of the Jewish writers. This shews that the vision cannot be explained of any temple that hath hitherto been built, or indeed of any literal temple; but figuratively and mystically.—Some learned men indeed, on the authority of the Septuagint, would substitute cubits for reeds in all these verses: but the word cubits does not once occur; whereas the word reeds is repeated four times. It is evident, that the Greek translators had Solomon's temple in view, and changed reeds for cubits, in order to adjust the dimensions of this temple to those of Solomon's: and that later writers have proposed the alteration in the text for the same reason. But, if men allow themselves to substitute one word for another, in the sacred text, because the alteration would render that consistent with their systems, which otherwise would be incompatible with them; there is no knowing to what lengths they may proceed. Surely it is better to acknowledge our ignorance, on such abstruse subjects, than to support a favourite scheme of interpretation by giving countenance to so dangerous a measure!

The sanctuary. 'The whole compass of ground, which was within the precincts of the temple, elsewhere called "the holy mountain." In comparison of which, the holy city itself was esteemed but as profane ground. (Lowth.)

PRACTICAL OBSERVATIONS.

The public worship of God in his courts, the secret devotion of the closet, and the social intercourse of Christians should all be attended to in their places; in order to produce a conversation becoming the gospel of Christ.—When true religion shall diffuse its benign influence through the nations, and the churches of the saints shall be exceedingly multiplied, we may expect greater unity in judgment, worship, and practice, than there is in the present low and divided state of vital godliness.—Whilst as spiritual priests we approach to the Lord, through our glorified High Priest, feed on the sacrifice that he hath offered, and appear before God clothed in his robe of spotless righteousness; we should be careful to exemplify the tendency of our principles in the holiness of our lives. We should in every thing support the distinction between sacred and profane: the minister must not leave the sanctuary to

9 Now ^ulet them put away their whoredom, and ^xthe carcases of their kings, far from me, ^vand I will dwell in the midst of them for ever.

10 Thou son of man, ^vshew the house to the house of Israel, ^uthat they may be ashamed of their iniquities : and let them measure the ^vpattern.

11 And if they be ashamed of all that they have done, ^bshew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write ^{it} in their sight, that they may keep the whole form thereof, and all the ordinances thereof, ^vand do them.

12 This ^{is} the law of the house; ^uUpon the top of the mountain, the whole limit thereof round about ^{shall} be most holy. Behold, this ^{is} the law of the house.

13 ¶ And these ^{are} ^vthe measures of the altar after the cubits. ^vThe cubit is a cubit and an hand breadth; even the ^bbottom ^{shall} be a cubit, and the breadth a cubit, and the border thereof by the ^bedge thereof round about ^{shall} be a span; and this ^{shall} be the higher place of the altar.

14 And from the bottom ^{upon} the ground ^{even} to the lower settle ^{shall} be two cubits, and the breadth one cubit, and from the lesser settle ^{even} to the greater settle ^{shall} be four cubits, and the breadth one cubit.

15 So ^vthe altar ^{shall} be four cubits; and from ^vthe altar and upwards ^{shall} be ^vfour horns.

A. M. 3430.

B. C. 574.

u xviii. 30, 31.
Hos. ii. 2. Col.
iii. 5-9.
x 7. xxxvii. 26-
28.
z xl. 4. Ex. xxv.
40. 1 Chr. xxviii.
11. 19.
a xl. xvi. 61. 63.
xxxvi. 31, 32.
Rom. vi. 21.
t Or, sum, or,
number.
b xl-xlii. xlii.
5, 6.

c xi. 20. xxxvi. 27.
John xiii. 17.
d xl. 2. xlii. 20.
Ps. xciii. 5. Joel
iii. 17. Zech.
xiv. 20, 21. Rev.
xxi. 27.
e Ex. xxviii. 1-8.
2 Chr. iv. 1.
f xl. 5. xli. 8.

§ Heb. bosom.

¶ Heb. lip.

* Heb. Harel,
that is, the
mountain of
God.
+ Heb. Ariel,
that is, the lion
of God. Is. xxix.
1, 2, 7.
g Ex. xxvii. 2.
Lev. ix. 9.
1 Kings ii. 28.
Ps. cxviii. 27.

h Ex. xxvii. 1.
2 Chr. iv. 1.
Ezra iii. 3.
i Ex. xxxviii. 1,
2.
k Ex. xxv. 25.
xxx. 3. 1 Kings
xviii. 32.
l Ex. xx. 26.

m viii. 16. xl. 6.
n xlv. 18, 19. Ex.
xi. 29. Lev. i.
5-17. viii. 18-
21. xvi. 19.
Heb. ix. 22, 23.
x. 4-12.

o xl. 46. xlv. 15.
xlviii. 11. 1 Sam.
ii. 35, 36. 1 Kings
ii. 27. 36. 15.
xli. 6. lxxi. 22.
Jer. xxxiii. 18-
22. 1 Pet. ii. 5.
9.

p Num. xvi. 5. 40.
xviii. 5.

q xlv. 18, 19. Ex.
xxix. 10, 11.
Lev. iv. 3, &c.
viii. 14. 15.
2 Cor. v. 21.
Heb. vii. 27.

r 15. Ex. xxix. 12.
36. Lev. iv. 25.
30, 34. viii. 15.
ix. 9.
s 16, 17.

t 22. 26. Lev. xvi.
19. Heb. ix. 21
-23.

u Ex. xxix. 14.
Lev. iv. 12, 21.
viii. 17. Heb.
xiii. 11, 12.
x 25. Ex. xxix. 15-18. Lev. viii. 18-21. Is. liii. 6, 10. 1 Pet. i. 19. y 20. 26.

16 And the altar ^{shall} be ^vtwelve cubits long, twelve broad, ^vsquare in the four squares thereof.

17 And the settle ^{shall} be fourteen cubits long and fourteen broad in the four squares thereof: ^vand the border about it ^{shall} be half a cubit: ^vand the bottom thereof ^{shall} be a cubit about: ^vand his stairs shall ^vlook toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord God, These ^{are} the ordinances of the altar, in the day when they shall make it, ^vto offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to ^vthe priests the Levites, that be of the seed of Zadok, ^vwhich approach unto me, to minister unto me, saith the Lord God, ^va young bullock for a sin-offering.

20 And thou shalt ^vtake of the blood thereof, and put ^{it} on the four horns of it, ^vand on the four corners of the settle, and upon the border round about: ^vthus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall ^vburn it in the appointed place of the house without the sanctuary.

22 And on the second day thou shalt offer ^va kid of the goats without blemish for a sin-offering: ^vand they shall cleanse the altar, as they did cleanse ^{it} with the bullock.

23 When thou hast made an end of cleansing ^{it}, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

and his holy name by their idolatries.—“The carcases of their kings,” may signify, either the idols worshipped by the kings of Judah, which were as lifeless, and as loathsome before God, as putrid carcases; or the dead bodies of the children whom they sacrificed to their abominable idols, upon high places erected within sight of the temple. But indeed, they had brought their images, even into the sanctuary itself: so that the thresholds and pillars of the places erected for idolatry stood close by, or over against, the threshold, pillars, and posts of the temple; and there was but a wall between the glorious God and these his contemptible and detestable rivals! Thus they provoked him, so that he consumed them in his anger. But the Lord here engages, that this shall no more be the case: the house of Israel shall no more defile his sanctuary and his holy name, as they had done: “Now shall they,” says he, “put away their whoredom and the carcases of their kings far from me, and I will dwell in the midst of them for ever.” This is the literal translation of the ninth verse. It is evidently a prediction, or a promise, and not an exhortation. And thus it exactly accords with the prophecies in many of the chapters preceding this vision. (*Marg. Ref.*)—After the return of the Jews from Babylon, they relapsed no more to gross idolatry: but they soon were led to prefer their own traditions and superstitions to the commandments of God; and they rejected Christ, to cleave to their own pharisaical righteousness. Thus they “set their thresholds by God’s threshold.” The same hath been more or less done by every society of Christians and their rulers: but the Lord will shortly purify his whole church from all abuses, idolatries, superstitions, false doctrines, and human inventions; and when this is done, he will come gloriously to dwell in his church for ever; on earth to the end of the world, in heaven to all eternity.

V. 10, 11. “Shew the house of Israel, &c. and they shall be ashamed, &c.” The Jews must be shewn the measure and pattern of the house, in order to render them ashamed of their idolatries and iniquities; and when this had produced its effect, they would be more fully informed concerning all the regulations and laws of it, which would be written before them, that they might do them.—This would tend to remind them of what God had done for them in times past, and to shew them what he had reserved for them in future; and on both accounts to make them ashamed of their rebellions: it would also serve to expose their sins, and to direct their reformation. This may also refer to the times, when the whole church shall be reformed according to the standard of Scripture; when all Christians shall discern by that light their deviations from the truth of God, in doctrine, discipline, worship, and practice, and, repenting of them, attempt to rectify them.—“We may probably suppose that, the model of God’s temple, here set forth, is but a pattern of heavenly things, as Moses’s was, (*Ex. xxv. 40*;) and a type of that pure church, “built upon the foundation of the apostles and prophets, Jesus Christ being the chief Corner-stone,” which we may hope God will, in due time, every where restore. And in the mean time it is the duty of all good Christians, according to their ability, to inform themselves and others, what is the pattern, form and fashion of this true church, in order to reform all those deviations which have been made from it.” (*Lamth.*)

V. 12. This is the law, to rule, concerning the house; that the whole area above described (*xlii. 16-20*;) should be most holy, and no part of it used for common purposes.

V. 13-17. The bottom of the altar, which lay on the ground, seems to have

extended a full cubit beyond the rest of it; and a border of a span breadth was placed around it, as some think, to keep the blood of the sacrifices from running upon the pavement, and to confine it to the channel by which it was carried off. This was the *higher place*, or ground, compared with the rest of the court, being raised one cubit above it. From this bottom to the lower settle was two cubits. The settles seem to have been ledges of a cubit in breadth, on each side of the altar, on which the priests might walk to perform what was needful to be done. From the lower settle to the higher was four cubits.—The lower settle, or in-benching, is called, *the lesser*; and the *higher*, the *greater*: yet it does not appear, that the higher was broader than the lower, and the extent of it must have been less; but it would be most conspicuous, on account of its height, and so more noticed. Above this upper settle the altar was raised, four cubits, and on the corners four horns were fixed. The upper part of the altar was twelve cubits square; but the lower settle, measuring at the outside, was fourteen: for the two settles deducted two cubits on each side from the dimensions of the bottom.—God commanded in the law, that the priests should not ascend by stairs, or steps, to the altar; and the original here only means *ascents*, probably by a sloping gradual rising.—This ascent is directed to be placed at the east side of the altar, that they, who went up, should look toward the west and upon the temple; and should turn their backs to the rising sun, in opposition to the rites of those idolaters who worshipped the rising sun. Dr. Lightfoot remarks, out of the Jewish writers, that within two cubits of the top, or place where the hearth was, there was another narrowing of a cubit in breadth, where the priests stood to officiate.—The altar is mentioned under different names: *Harel* is the mountain of God, as some Rabbins think, in opposition to the idolatrous altars built upon high places: *Ariel*, is the lion of God, because it devoured and consumed the sacrifices. (*Lamth.*) Perhaps the hearth is particularly meant.—The description of this altar materially differs from the account given of that which was made when Solomon built the temple.—That was indeed, nearly the same height as this, but it was twenty cubits square; and nothing is said about any settles or in-benchings; but the reader is led to suppose that it was as wide at the top as at the bottom; and the altar, erected after the captivity, was set upon his bases, probably on the very foundation of the altar made by Solomon, and of the same dimensions.—These considerations confirm the supposition, that the state of the church, or of Israel, when converted to Christ and restored to their own land, is predicted, under emblems taken from the ceremonies of the Mosaic dispensation. But, perhaps, the precise meaning of each particular will not be understood, till explained by the fulfilment.

V. 18-27. These rules for the dedication of the altar, and consecration of the priests, in some things agreed with, in others differed from, those prescribed by Moses. But the instruction seems to be the same, as hath been deduced from these types and shadows of the ceremonial law, in the books of Exodus, Leviticus, and Numbers: and the same evangelical truths are here prophetically proposed, as were there exhibited in the way of positive injunction.—It is remarkable, that the prophet is addressed, as if he were personally to superintend the service, in the same manner, that Moses did, when the tabernacle was set up, and when Aaron and his sons were consecrated. Yet he was not employed at the consecration of the altar or temple, after the captivity; but probably was dead before that time.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat for a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, upon the eighth day, and so forward, the priest shall make your burnt-offerings upon the altar, and your peace-offerings: and I will accept you, saith the Lord God.

CHAP. XLIV.

The east-gate assigned to the prince alone, 1-3. The people reproved for admitting strangers to pollute the sanctuary, 4-9. Idolatrous priests to be excluded from their office, 9-14. The sons of Zadok, who had adhered to the worship of God, accepted in it, 15, 16. Ordinances for the priests, 17-31.

THEN he brought me back the way of the gate of the outward sanctuary, which looketh toward the east; and it was shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it: because the LORD the God of Israel hath entered in by it, therefore it shall be shut.

3 It is for the prince: the prince, he shall sit in it to eat bread before the LORD; he shall enter by

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a Lev. ii. 13.
Num. xviii. 19.
2 Chr. xiii. 6.
Matt. v. 13.
Mark ix. 49, 50.
Col. iv. 6.
a Ex. xxix. 35-37.
Lev. viii. 33.
* Heb. fill their hands. Ex. xxix. 24.
xxii. 29.
Marg.
b Lev. ix. 1.
c Rom. xv. 16.
Phil. ii. 17.
xiii. 15.
* Or, thank-offerings.
d xx. 40, 41.
Job xlii. 8.
Rom. xii. 14.
Eph. i. 6.
Col. i. 20, 21.
1 Pet. ii. 5.

CHAP. XLIV.

a xl. 6, 17, xlii. 14, 2 Chr. iv. 9, xx. 5, xxxiii. 5.
Acts xxi. 28-30.
b xlii. 1, xlii. 1, c xlii. 2-4, Ex. xxiv. 10, Is. vi. 1-5, xlii. 41.
d xlii. 2, 8, 2 Chr. xlii. 13, xxxiv. 31.
e xxiv. 24, xxxv. 25, Zech. vi. 12, 13.
f Ex. xxiv. 9-12.
Deut. xii. 7, 18.
Is. xxiii. 18.
lxii. 9, 1 Cor. x. 18.
Rev. xiii. 20.
g xl. 9, xlii. 2, 8-10.

h xl. 20, 40, i iii. 23, x. 4, 18, 19, xi. 22, 23, xlii. 4, 5, Is. vi. 3, 4, Hag. ii. 7.
Mal. iii. 1.
k i. 28, xlii. 3.
Gen. xvii. 3.
Num. xvi. 42.
45. Ps. lxxxix. 7.
Rev. i. 17.

* Heb. Set thine heart. xl. 4, Ex. ix. 21.
Marg. Deut. xxii. 16, 2 Chr. xli. 16, Prov. xxiv. 32, Marg. Dan. x. 12.
l xlii. 10, 11.
Deut. xii. 32.
Matt. xxviii. 20.
m ii. 5-8, iii. 9, 26, 27.
n xlv. 9, 1 Pet. iv. 3.

o 9, vii. 20, xxii. 26, xlii. 7, 8.
Acts xxi. 23.

+ Heb. children of a stranger.
p Lev. xxvi. 41.
Deut. x. 16.
xxx. 6, Jer. iv. 4, ix. 26, Acts vii. 51, Col. ii. 11-13.

q Lev. iii. 16, xxi. 6, 8, 17, 21, xxii. 25, Mal. i. 7, 12-14, John vi. 32-33.

r Lev. xii. 13-17, xlvii. 11.
s Gen. xvii. 14, Lev. xxvi. 15, Deut. xxii. 16, 20, Is. xxiv. 5, Jer. xi. 10, xxxi. 32, -Heb. viii. 9, t Lev. xxii. 2, &c. Num. xviii. 3, &c. 1 Tim. vi. 13, 14, 2 Tim. iv. 1, 10.

the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north-gate before the house: and I looked, and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought into my sanctuary strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 Gen. xvii. 14, Lev. xxvi. 15, Deut. xxii. 16, 20, Is. xxiv. 5, Jer. xi. 10, xxxi. 32, -Heb. viii. 9, t Lev. xxii. 2, &c. Num. xviii. 3, &c. 1 Tim. vi. 13, 14, 2 Tim. iv. 1, 10.

‡ Or, ward, or,

PRACTICAL OBSERVATIONS.

V. 1-12. All external institutions of religion derive their excellency and efficacy from the presence and manifested glory of God in them: and as this glory is displayed by Christ our Sun of righteousness, his sinners may behold it with comfort. His voice indeed is very terrible to his enemies, and at first excites great commotion and consternation in the hearts of his chosen people: but when they are taught by the Holy Spirit, they experience its power accompanied with peace and comfort to their souls.—Every display of the Divine glory should inspire our hearts with reverential awe; and the condescension and multiplied visits of our gracious God should never cause us to forget our own unworthiness and vileness. He may for a time hide his face from his church or any of his servants, to rebuke their sins and to humble them for their good: but in due time he will return: and as his glory irradiates the soul of him that beholds it, so it will ere long illuminate the whole earth.—It is of the infinite mercy of our God, that he reigns upon the throne of grace over his redeemed people, and makes his church the place of the soles of his feet. But if we would have the assurance and comfort of this his condescending love, we must seek his sanctifying grace; that we may no more defile his holy name, or our souls that are his temple, by our sins; or his church by immoralities, impieties, or superstitions. For by thus setting up their thresholds and posts in opposition to the Lord's, even kings have often substituted a carcase of worthless, if not idolatrous, observances, in the place of vital and evangelical godliness.—And for these things, God hath abhorred the services of his professed people, and consumed them in his anger, from age to age. As every particular will be regulated and reformed in that happy period which approaches, according to the sacred Scriptures: so we should now put away whatever hath displeased God in the conduct of his people in other ages, that we may personally anticipate those times, and do what we can towards preparing for them.—The goodness of God towards us should lead us to repentance; and the discovery of the rule and pattern for our conduct will shew us the necessity of it, and direct us in it; “for by the law is the knowledge of sin.” But when Christ crucified, and “the things that are freely given us of God” through him, are shewn to the soul by the Holy Spirit, they peculiarly fill us with shame for all our iniquities. This penitent frame of mind prepares us for fuller discoveries of the mysteries of redeeming love, and for a more distinct understanding of all the ordinances and commandments of God.—The whole of the Scriptures are written and should be opened and applied, that men may perceive their sins and repent of them, and their duties and do them; that all, which belong to the church of God, may be most holy, according to the law of the house.

V. 13-27. We wretched sinners can no more be holy, without the sanctification of the Spirit, than we can be righteous, or have access to God, except through Christ, our altar, priest, and oblation. We now need offer no more atoning sacrifices, for “by one offering he hath perfected for ever them that are sanctified;” but the sprinkling of his blood is incessantly requisite to us, in all our approaches to God the Father. Even his royal and chosen priesthood, who minister unto him, could not be permitted to present their spiritual sacrifices, were they not cleansed from guilt through his precious blood: all their powers and faculties and senses need the same cleansing, before they can serve God acceptably in body and soul: their best services contract so much pollution from remaining sinfulness, that they can only be accepted, as sprinkled with that blood which cleanseth from all sin. But when they come in the appointed way to the mercy-seat, their Advocate pleads for them within the sanctuary above, and his blood is the propitiation

for their sins: they themselves become living sacrifices, holy and acceptable to God through him; and being daily washed in his blood, and seasoned with the salt of his purifying grace, they “glorify him in body and spirit, which are his.”—All our approaches to God should be with recollection and deliberation: our hearts should be previously prepared for attending on solemn ordinances, especially for devoting ourselves to the Lord at his table: ministers should seriously prepare for entering upon, and continually executing, their important work: and we should all daily be preparing to meet our God in death and judgment; that we may then find his gracious acceptance, and render him our eternal hallelujahs.

NOTES.

CHAP. XLIV. V. 1-3. He brought me to the gate of the outer sanctuary, which looked eastward; and that gate which I had seen formerly open, (as that by which the glory of God visibly entered into the temple,) was now shut.—Then said the Lord unto me, this gate shall continue shut, and no ordinary person shall ever enter by it; because the Lord God of Israel hath honoured and hallowed it, by entering in thereby. (Bp. Hall.)—Some suppose, that by the prince the high priest is meant; and others the civil governor, as Zerubbabel, or Nehemiah. But as no such rules were laid down in the Mosaic law, or prescribed concerning Solomon's temple: so there appear no traces of their having been observed under the second temple.—The prince, in many of the preceding prophecies, evidently means Christ. (Marg. Ref.) and whatever be prophetically intended, the injunction may remind us, that none can enter heaven, the true sanctuary, as Christ did; namely, by virtue of his own excellency, and his personal holiness, righteousness, and strength. He who is the brightness of JEHOVAH's glory entered this way: but it is now shut to the whole human race; and we all must enter as sinners, by faith in his blood, and by the communication of his grace.—The prince, having entered by the portico of this gate, would there sit to eat bread before the Lord: and then return to his palace by the same way, (xlv. 8, 9,) this may signify the Saviour's meeting his people, and communing with them in his ordinances, and especially at his table; and coming to them and returning to his heavenly palace, so to speak, by a way of his own; as the kings of the house of David did from their palace to the temple and back again. (Marg. Ref.) JEHOVAH, by an audible voice out of the sanctuary, is represented as thus speaking to the prophet.

V. 4. ‘The east-gate being shut, there was no door into the house on the north side; but I could see the brightness of the Divine glory shining through the windows.’ (Lowth.)

V. 6. (Marg. Ref.) When the prophet had well compared the conduct of his people with the laws of the house, it would be evident to him, that they had been guilty of many abominations; and he was ordered to call them to repentance and reformation, as they had already become exceedingly guilty.

V. 7-9. ‘Setting up idols within the precincts of the house, and appointing idolatrous priests to officiate there.’ Or they suffered the heathen to offer at God's altar, expressly against the law. (Lowth.) The last mentioned profanation is not recorded in any instance.—The introduction of uncircumcised persons to eat of the peace-offerings and oblations, would have been a gross violation of the Mosaic law. But the uncircumcised in heart, as well as in flesh, are mentioned; yet there was no law to exclude unregenerate persons, who were circumcised and ritually clean, from the ordinances of the temple: so that this must denote a different constitution. And it seems to refer to the prostitution of the christian sacraments, by admitting ungodly persons, who come from secular motives, to partake of them; and to the admission of such

9 Thus saith the Lord God, "No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And "the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even "bear their iniquity.

11 Yet they shall be ministers in my sanctuary, "having charge of the gates of the house, and ministering to the house: they "shall slay the burnt-offering, and the sacrifice for the people, "and they shall stand before them to minister unto them.

12 Because "they ministered unto them before their idols, and "caused the house of Israel to fall into iniquity; "therefore have I lifted up mine hand against them, saith the Lord God, "and they shall bear their iniquity.

13 And "they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall "bear their shame, and their abominations which they have committed.

14 But I will make them "keepers of the charge of the house for all the service thereof, and for all that shall be done therein.

15 But the priests the Levites, "the sons of Zadok, that kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me to minister unto me, and "they shall stand before me to offer unto me "the fat, and the blood, saith the Lord God:

16 They shall enter into my sanctuary, and they shall come near "to my table, to minister unto me, and they shall "keep my charge.

17 ¶ And it shall come to pass, that when they

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u 7. Ps. i. 16.
xciii. 5. Joel ii. 17.
Zech. xiv. 21. John iii. 3—5.
Tit. i. 8—9.

x 15. xxii. 26.
xlviii. 11. 2 Kings xxiii. 3, 9. 2 Chr. xxix. 4, 5. Neh. x. 34. Jer. xlii. 11.
Zeph. iii. 4.
Gen. iv. 13.
Lev. xix. 8.
Num. v. 31. Ps. xxxviii. 4. Is. liii. 11.

a 2 Chr. xxxiv. 34.
xxx. 17. xxxv. 10, 11.
b Num. xvi. 9.
xviii. 6.

c 1 Sam. ii. 29, 30.
2 Kings xvi. 10.
—16. ix. 16.
Hos. iv. 6. v. 1.
Mal. ii. 8, 9.

d 2 Heb. were for a stumbling-block of iniquity unto, &c. xiv. 3, 4.
d xx. 6. 15. 23.
28. Deut. xxxii. 40—42. Ps. cvi. 26. Am. viii. 7.
Rev. x. 5, 6.

e 10. 13. 1. Num. xviii. 3.
2 Kings xxiii. 9.
g xxxii. 30. xxxvi. 7.
h Num. xviii. 4.
1 Chr. xxiii. 28—32.

i xl. 46. xlviii. 19.
xlviii. 11. 1 Kings ii. 35.
1 Tim. iii. 3—10.
2 Tim. ii. 2.
Rev. ii. 1, 2. 18. iii. 1. 7. 14. 22.

k Deut. x. 8.
Zech. iii. 1—7.
7. Lev. iii. 16, 17.
m xii. 22. Mal. i. 7. 12.

n Num. xviii. 7.
8. Deut. xxxiii. 8—10.

o Ex. xxxix. 27—29. Lev. xvi. 4. Rev. iv. 4. xix. 8.

p Ex. xxxviii. 40, 41. xxxix. 28. 1 Cor. xi. 4—10. q Ex. xxiii. 42, 43. 1 Cor. xiv. 40.

s Or, in sweating places. Heb. tin, or with sweat. r xlii. 13, 14. Lev. vi. 10, 11. s xlii. 20. Ex. xxix. 37. xxx. 29. Lev. vi. 27. Matt. xxiii. 17.

t Lev. xxi. 5. Deut. xiv. 1. u Num. vi. 5. 1 Cor. xi. 14. x Lev. x. 3. Luke i. 15. 1 Tim. iii. 3. v. 23. Tit. i. 7, 8.

y Lev. xxi. 7. 13, 14. 1 Tim. iii. 2. 4. 5. 11, 12. Tit. i. 6.

¶ Heb. thrust forth. Deut. xxiv. 1—4.

* Heb. from a priest. z xlii. 26. Lev. x. 10. 11. Deut. xxxii. 10. Hos. iv. 6. Mic. iii. 9.

—11. Zeph. iii. 4. Hag. ii. 11. 13. Mal. ii. 6. 9. 2 Tim. ii. 24. 25. Tit. i. 9—11.

a Deut. xvii. 8—13. 1 Chr. xxiii. 4. 2 Chr. xix. 8—9. Ezra ii. 63.

b Lev. xxiii. Num. xxviii. xxxix. Neh. viii. c xlii. 26. d Lev. xxi. 1—6. xxii. 4. Matt. viii. 21, 22. Luke ix. 59, 60. 1 Cor. v. 10. 1 Thes. iv. 13—15.

enter in at the gates of the inner court, "they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen "bonnets upon their heads, and shall have "linen breeches upon their loins: they shall not gird themselves "with any thing that causeth sweat.

19 And when they go forth into the utter court, even into the utter court to the people, "they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not "sanctify the people with their garments.

20 Neither shall they "shave their heads, "nor suffer their locks to grow long; they shall only poll their heads.

21 Neither "shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives "a widow, nor her that is "put away; but they shall take maidens of the seed of the house of Israel, or a widow "that had a priest before.

23 And they shall "teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And "in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws, and my statutes "in all mine assemblies; "and they shall hal low my sabbaths.

25 And they shall "come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

persons into the ministry, as seek nothing but the emolument; which things are the scandal, and threaten the ruin, of the protestant churches, as well as others. Thus God's covenant is broken, and its seals and the most sacred institutions of Christianity are prostituted, secularized, and abused; the most holy things are neglected, and keepers are placed over the charge of God in the sanctuary, to please the humours, to flatter the pride, or to subserve the lusts of men. All these abuses will be terminated, when this prophecy shall be fulfilled.

V. 10—14. Even those Levites, who were also priests as descended from Aaron, had often led the Jews into idolatry, by their example and influence; and yet in general they had been permitted to perform the most honourable parts of their sacred function: but, in the times predicted, such persons would deservedly be disgraced, and punished by degradation to the meaner and more laborious services; such as the work of porters, or flaying the sacrifices.—Few, if any, of those who before the captivity had been criminal in this respect, witnessed the restoration of the temple-service, nor does it appear that their descendants were thus degraded, on account of the idolatry of their ancestors: and after the captivity, it is not recorded, that any of the priests were guilty of leading the people to worship idols. But a thorough reformation of the whole church, or the prevalence of pure religion among the converted Jews, is evidently predicted, under allusion to Mosaic institutions.—Thus perhaps, those ministers, who have countenanced antichristian idolatries, or who have been heretical in their doctrines, or scandalous in their lives, may be excluded from the sacred service, and otherwise punished and disgraced, when the times here predicted shall arrive: yet being brought to repentance, they may be employed in the worship of God, and admitted to perform more ordinary services. Or, in general, effectual means will be used, to prevent the exceedingly great scandal and mischief, of an unregenerate and ungodly ministry.

V. 15, 16. Zadok was made high priest by Solomon, when Abiathar was degraded for rebellion, according to the sentence denounced against the family of Eli. (Marg. Ref.) Zadok signifies righteous; and it is probable that his posterity in general supported the worship of JEHOVAH, when the other priests went astray from him; and therefore the priesthood was to be established among them; and they would be honoured by exclusively performing those services, in which the priests had the nearest access to God. They typified faithful, holy, and conscientious ministers of Christ: and it is here predicted under this allusion, that such ministers shall greatly abound, and be encouraged in this happy period.—It is observable, that the table in the sanctuary is mentioned rather than the altar of incense; perhaps intimating the change in the external institutions of divine worship, that would take place before the accomplishment of the prophecy. It is not easy to determine, whether any external regulations, in respect of divine ordinances, answering to these

predictions, will be made among the converted Jews, when reinstated in their own land.

V. 17—20. The garments of the priests are here referred to; though with some variations. (Marg. Ref.)—The prescribed attire seems to denote, that every thing should be so devised, as to render Christians and ministers most unencumbered, and prepared for their work; and that they should avoid all appearance of evil, and whatever may prove offensive and disgusting in their deportment and ministrations. The putting off of their garments, that they might not sanctify the people with them, may refer to the superstitions in use among papists and others, which suppose some sanctifying efficacy inherent in the garments or relics of holy men. 'They shall not tie them to an expectation of sanctity to be derived from them.' (Bp. Hall.) All these superstitions will be at length abolished; and yet a decent distinction will be preserved between things sacred and common. (Note, xlii. 14.) The way also, in which the priests were directed to wear their hair, in the medium between opposite extremes, might denote the attention, that should be paid to gravity and decorum in their external appearance, as well as the simplicity and spirituality of their hearts.

Within. (17.) That is, in the temple itself.

V. 21. (Note, &c. Lev. x. 8—11.)

V. 22. According to the law, the high priest was not allowed to marry either a widow, or a divorced person: but here, all the priests are forbidden to marry any widow, except the widow of a priest. (Notes, Lev. xxi. 7. 13—15.) This regulation plainly intimates the superior sanctity of the times referred to. There is no reason, however, to induce us to a literal interpretation of this regulation, as if binding on christian ministers, any more than for such an interpretation of the other rules of this vision: it only implies, that in the predicted period, they would avoid all scandalous or suspicious connections, and every thing that could lessen their characters amongst the people.—It is observable, that marriage is always considered as consistent with the most sacred characters, and in the most holy persons, under every dispensation of the church, and even in its highest state of earthly purity. (Marg. Ref.)

V. 23, 24. The priests and Levites under the Mosaic dispensation frequently acted as magistrates. In allusion to which, it is perhaps here intimated, that controversies will, in the times predicted, be generally decided by arbitration; by reference to ministers, and according to the law of God; and not by litigations before human tribunals, according to the laws of man, (5.)—The particular mention of hallowing the sabbath, in this emblematical prophecy of a future prosperous state of religion; implies the importance, as well as the perpetual obligation, of that sacred institution: when true piety most prevails, it will be most honoured by ministers and people.

V. 25—27. 'Whosoever touched a dead body became legally unclean: this

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God.

28 And it shall be unto them for an inheritance: ¹I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every dedicated thing in Israel shall be theirs.

30 And the first of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAP. XLV.

The holy oblation of the land, for the sanctuary, and the priests and Levites, 1-6. The portions of the prince and the people, 7, 8. Ordinances of justice to be observed by them, 9-12. Oblations to be presented in the beginning of the year, at the pass-over, and in the feast of tabernacles, 13-25.

MOREOVER, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the

xiv. 21. Rom. xiv. 14, 20, 21. 1 Cor. vii. 13. — CHAP. XLV. * Heb. cause the land to fall. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18. 1 Deut. xxvi. 10-15. Prov. iii. 9, 10. Mal. iii. 10, 11. m Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18. 1 Deut. xxvi. 10-15. Prov. iii. 9, 10. Mal. iii. 10, 11. m Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

uncleanness continued seven days; and the priests were to reckon to him, (a priest,) seven days more.' (*Louth.*) (*Notes, Lev. xxi. 6. Num. xix. 11-22.*)—The superiority of Christian ministers, in the approaching happy period, over their natural affections, is here denoted, with reference to the law of Moses: they are supposed to mourn for their near relations; but they are represented as moderating their grief, and not long permitting it to interrupt them in their important work. (*Marg. Ref.*)

V. 28-30. (*Marg. Ref.*) The portion, both of the land, and of its increase, which were presented as a holy oblation to God, were by him given to the priests for their maintenance. Thus they would have no inheritance distinct from the portion which God reserved for himself. They would be maintained, so to speak, at his table; and would forfeit their support, if his worship should be forsaken. What particular regulations, concerning the provision for ministers in the predicted times, are thus foretold, the event must determine: certainly important alterations are needful in that respect.

V. 31. This was forbidden to all Israelites by the law; here only to the priests: perhaps because all Christians are spiritual priests; or as intimating a repeal, or alteration, of the ancient ceremonial institutions. In general it may intimate, that they would keep at a distance from all polluting, inordinate, or inexpedient indulgence of their appetites.

PRACTICAL OBSERVATIONS.

V. 1-16. No man should presume, even in appearance, to arrogate to himself that glory which belongeth to God alone. It is also very proper that Christ our Prince should in all things have the pre-eminence: but though the way, by which he hath entered into heaven, is for ever shut against the whole fallen race of Adam; yet he hath opened for us "a new and living way," by which we may find access and acceptance, through faith in his blood. He also graciously comes among his assembled people, to commune with them, before they go to be with him in heaven. Then the glory of the Lord filleth his sanctuary, and his people adore him with humble gratitude; and we should carefully meditate on these goings of our God and King, and hearken to all that he says to us, concerning the ordinances and laws of his house; and we should mark well the entrance into his courts, and all the goings out of them. Thus we shall be able to see how rebelliously even professed Christians have prostituted his sacraments and the sacred ministry, by throwing them open to strangers, enemies, and evidently unregenerate persons; to the disgrace of the gospel, the grief of true believers, and the encouragement of wicked men. Alas, they, to whom these charges have been committed, have not kept them: but have profaned them for secular interest or carnal affection; to feed hungry relatives, or to enrich or humour ungodly connections. Or men have heaped to themselves flattering teachers after their own lusts; or they have made the seals of God's covenant the passport to preferment! These are gross violations of the covenant, and great abominations of which it should suffice all the parties concerned. They have always been the ruin of vital godliness, in proportion as they have prevailed; and, alas! they prevail almost universally. But whatever men may connive at or determine, the Lord will certainly exclude all such, as are uncircumcised in heart; and though they may enter into the outward sanctuary, they shall find no admission into heaven.—Those professed ministers of religion, who forsake God, and lead the people astray into idolatry, superstition, or wickedness, shall even bear their iniquity; and when they who sustain this sacred character fall into scandalous sins, they should not be hasty in returning to their public work: for even if they repent, and again serve God and enjoy communion with him, and be in some respects employed by him; yet they may not be able to recover their influence, or to be useful as before; and if they be degraded, and bear their shame, for an example to

A.M. 3439.

B.C. 574.

e Num. xix. 11-13. Heb. ix. 13, 14. f 17.

g Lev. iv. 3, & 2. viii. 14. &c. Num. vi. 9-11. Heb. vii. 26-

h xiv. 4. xlviii. 9-11. Num. xviii. 20. Deut. x. 9. xviii. 1, 2. Josh. xiii. 14. 33. 1 Pet. v. 2-

i Lev. ii. 3. 10. vi. 14-18. 26-29. vii. 6. Num. xviii. 9-11.

j Cor. ix. 13, 14. Heb. xiii. 10.

k Or, devoted. 1 Lev. xxvii. 21. 28. Num. xviii. 14.

l Or, chief. k Ex. xiii. 2. 12. 13. xii. 29, 30. xiii. 19. Num. xiii. 13. xv. 19-21. xviii. 12-18. 27-30. Deut. xlviii. 4. 2 Chr. xxxi. 4-6. 10.

m Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

n Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

o Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

p Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

q Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

r Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

s Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

t Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

u Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

v Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

w Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

x Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

y Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

z Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

aa Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ab Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ac Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ad Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ae Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

af Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ag Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ah Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ai Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

aj Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ak Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

al Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

am Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

an Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ao Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ap Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

aq Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ar Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

as Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

at Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

au Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

av Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

aw Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ax Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

ay Ex. xxii. 31. Lev. xvii. 15. xii. 8. Deut. x. 12. 2 Chr. xxxi. 4-6. 10. Neh. x. 36-37. Jam. i. 18.

c xlii. 16-20.

† Or, void places.

d xlviii. 10.

1. xlv. 28. xlviii. 11. f xl. 45, 46. xlviii. 19. xlv. 13, 14. Num. xvi. 5.

g xlviii. 10. 13. 20.

h xl. 17. 1 Chr. ix. 26-33. Neh. x. 38, 39.

i xlviii. 15-18. 30-35.

k xxxiv. 24. xxxv. 24. xlv. 16-18. xlviii. 21. Ps. ii. 8, 9. Is. ix. 5, 6. Luke i. 32, 33.

length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and in it shall be the sanctuary and the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 And ye shall appoint the possession of the city five thousand broad and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side and on the other side of the oblation of the

others; they should not complain, but be thankful for acceptance in the meanest place or most laborious services. But such as indeed keep the charge of the sanctuary, and closely adhere to the Lord when others go astray from him, and boldly protest against prevailing crimes, shall be peculiarly honoured of God, as instruments of glorifying him, and of doing good to his people, by their prayers, examples, and ministrations.

V. 17-31. All, who are employed in the important work of the ministry, should be of harmless and blameless conversation; sound in the faith, full of good works; of exemplary temperance, sobriety, and gravity; walking humbly before God, and circumspectly in the sight of men; not arrogating honour to themselves, or leading the people into a superstitious veneration of them; yet acting honourably, and maintaining a sober peculiarity in their whole conduct. They should perform the most common actions of life, in a pious and sanctified manner: their apparel, and the whole of their style of living, should be plain, simple, frugal, and such as manifests their indifference about worldly things: they should be careful in forming connections, and in the choice of wives, and prudent in the management of their families; shewing that they are governed by reason, conscience, and the fear of God, not by passion and humour, in all these matters. They should teach the people, both by word and example, the difference between the holy and profane, the clean and the unclean: they should study to be peace-makers, and should regulate their judgment and decisions in all cases by the commandments of God; and not according to their own humours, interests, or partialities: they should observe, and teach others to observe, the statutes of the Lord, in all the ordinances of his house and in hallowing his sabbaths: they should govern their passions and moderate their sorrows, by stricter rules than they expect others to do; not suffering their work to be interrupted, or improperly performed, whenever they can help it. They should delight in every part of their sacred services; and yet do all in a humble reliance on Christ our sin-offering, and his precious blood and prevailing intercession; and they should be superior to all avarice and sensuality. The Lord himself is the portion of such ministers; and they need not fear a temporal subsistence, though they have no possession in Israel. Their God will incline his servants to perform their bounden duty by supplying their wants; and thus he will cause his blessing to rest on the houses of their benefactors, in answer to their prayers for them. So that they will not generally be obliged to involve themselves in worldly cares and employments for a maintenance: much less will they be driven to do any thing sinful or scandalous through urgent necessity; but trusting in God and doing his will, they shall be provided for, as it is good for them; and "having food and raiment, they will learn to be therewith content." Lord increase the number of such faithful and exemplary ministers; and enlarge and prosper the spiritual priesthood, all over the whole earth!

NOTES.

CHAP. XLV. V. 1-8. The division of the land, appointed in these verses and in the forty-eighth chapter, entirely differs from that which took place in the days of Joshua; and nothing at all answerable to it seems to have occurred when the Jews returned from Babylon; but whether it will be, in any measure literally fulfilled at their future restoration to their own land; or whether it figuratively describe the regulations which shall at length take place in the affairs of the church, needs not to be positively determined. It seems evident, that our translators did right in adding the word *reeds*, to the numbers mentioned in this admeasurement; referring to the reed, that was in the hand of Ezekiel's divine conductor, which was about four yards long; for the length and breadth of the sanctuary are stated the same as before. So that, unless the text be there totally changed, without any authority; this passage, as well as that, must be understood of reeds; and except, when the suburbs are men-

holy *portion*, and of the possession of the city before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God; "Let it suffice you, O princes of Israel: "remove violence and spoil, and execute judgment and justice, take away your *exactions* from my people, saith the Lord God.

10 Ye shall have *just balances*, and a just ephah, and a just bath.

11 The *ephah* and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And *the shekel shall be* twenty *gerahs*: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 ¶ This *is* the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; *for* ten baths *are* an homer:

15 And one *lamb* out of the flock, out of two hundred, *out of* the fat pastures of Israel; for a meat-offering, and for a burnt-offering, and for *peace-offerings*, to make reconciliation for them, saith the Lord God.

16 All the people of the land *shall give* this oblation *for* the prince in Israel.

A. M. 3450.

B. C. 574.

1 xix. 5-7. xxii. 27. xlvii. 18. Is. xi. 3-5. xxxiii. 1. 2. ix. 17. 18. Jer. xxii. 17. xxiii. 5. Mic. iii. 1-4. Zeph. iii. 13. Jam. ii. 6. v. 1-16. Rev. xix. 11-16. m. xlv. 6. 1 Pet. iv. 3. n. Neh. v. 10. Ps. lxxxvii. 2-5. Is. 17. Jer. xlii. 3. Zech. viii. 16. Luke iii. 14. s. Heb. expul-sions. Job xx. 19. xxii. 9. xxv. 2-12. Mic. ii. 1. 2. 9. o. Lev. xix. 35, 36. Prov. xi. 1. xvi. 11. xx. 10. xli. 3. Am. viii. 4-6. Mic. vi. 10. 11. p. Is. v. 10.

q. Ex. xxx. 13. Lev. xlvii. 25. Num. xii. 47.

r. 11. s. Or. kid. t. Prov. iii. 9, 10. Mal. i. 8, 14. *Or. thank-offerings. 17. u. Lev. i. 4. vi. 30. Dan. ix. 24. Rom. 12. 2 Cor. v. 19-21. Eph. ii. 16. Col. i. 21. Heb. ii. 17. † Heb. shall be for. ‡ Or. with. Is. xvi. 1.

u. xlvii. 4-12. 2 Sam. vi. 19. 1 Kings viii. 63. 64. 1 Chr. xvi. 2. 8. xix. 5. &c. 2 Chr. vii. 4, 5. viii. 12, 13. xxx. 24. xxxi. 3. xxxv. 7, 8. Ps. lxxviii. 18. John i. 16. Rom. xi. 35, 36. Eph. v. 2. x. Lev. xxiii. Num. xxviii. xxx. Is. lxxvi. 23. y. Ps. xxii. 15-26, 29. John vi. 61-5. 1 Cor. v. 7. 8. Heb. xiii. 10. 1 Pet. ii. 24. iii. 18. s. Or. thank-offerings. xliii. 27. Col. iii. 17. Heb. xiii. 15. z. Ex. xii. 2. Num. xxviii. 11-15. Matt. vi. 33.

a. Lev. xxii. 20. Heb. vii. 26. ix. 14. 1 Pet. i. 19. b. xliii. 22. 26. Lev. xvi. 16, 33. Heb. ix. 22-25. x. 3, 4. 19-22. c. xliii. 14. 20. Lev. xvi. 18-20. d. Lev. iv. 27, &c. Ps. xix. 12. Rom. xvi. 18, 19. Heb. v. 2. e. Is. 18. Lev. xvi. 20. f. Ex. xlii. Lev. xxiii. 5-8. Num. ix. 2-14. xxv. 10-26. Deut. xvi. 1-8. 1 Cor. v. 7, 8. g. Matt. xx. 28. h. Lev. iv. 14. 2 Cor. v. 21. i. Num. xxviii. 15-31. xxix. 11-38. k. Num. xxiii. 1. 2. Job xlii. 8. Heb. x. 8-12. l. xvi. 5-7. Num. xxvi. 12-15. m. Lev. xxiii. 33-43. Num. xxix. 12-38. Deut. xvi. 13-15. 2 Chr. v. 3. vii. 8-10. Neh. viii. 14-18. Zech. xiv. 16-19. John vii. 2. 37-39.

17 And it shall be "the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, "in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: "he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the *peace-offerings*, to make reconciliation for the house of Israel.

18 Thus saith the Lord God; "In the first month, in the first day of the month, thou shalt take a young bullock "without blemish, "and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month for *every* one that erreth, and for *him that is* simple: "so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, "ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall "the prince prepare for himself, and for all the people of the land, a "bullock for a sin-offering.

23 And seven days of the feast he shall prepare "a burnt-offering to the Lord, "seven bullocks and seven rams without blemish, daily the seven days; and a kid of the goats daily for a sin-offering.

24 And he shall prepare a "meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In "the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

about eighty gallons in liquid things.'—'The dividing the maneh into twenty, twenty-five, and fifteen shekels, supposes, that there were coins of these several values, which taken together were to be of the same weight with the maneh. (Lowth.)

V. 14, 15. The oblation of the sixtieth part of the wheat, barley, and oil, and of one lamb out of two hundred, may be considered as the stock for the daily sacrifices, and the fund from which the ordinary expenses of the sanctuary were to be defrayed.—The word rendered *reconciliation* signifies *atonement* or *expiation*; that which *covereth* or *blotteth out*, the guilt of sin.

V. 16. The prince shall join with the people in making these oblations; (Marg.) whereas those that follow in the next verse, are to be at the sole expense of the prince.' (Lowth.)

V. 17. If Christ be meant by the Prince, as some think, this signifies, that he alone is the atoning sacrifice for the sins of his people; and whatever oblations they present, or whatever services they acceptably perform, must be offered in his name.—The feasts here specified were typical of Christ and his salvation, and represented the sacred seasons and instituted ordinances in the church, by which they are commemorated, and the blessings of them applied to the soul; especially the preaching of the gospel, the Lord's day, and the Lord's supper. The difference between these regulations and the ceremonial law, may intimate a change in the external constitution of the church.

V. 18-25. 'The words are directed to the prince,—he was to provide the sacrifices; and the priest was to offer them.' (Lowth.)—The marginal references shew in what respect these regulations agreed with, and in what they varied from, those of the Mosaic law.

PRACTICAL OBSERVATIONS.

We should present to the Lord an oblation, of the first and best of all our possessions; that we may honour him with our substance, and obtain his blessing on all our labours and comforts.—It is the duty of Christians, according to their ability, to provide for the decent and comfortable subsistence of ministers, that they may attend to their work without distraction. But it becomes ministers, to be content even with a scanty provision, and to "suffer all things rather than hinder the gospel of Christ." The interests of religion require that they should generally reside near their work, and as retired as may be from the vain hurry of the world; that they may give themselves to the word of God and prayer; and that every thing pertaining to them may savour of holiness and piety.—Subjects also should willingly contribute what is requisite to the honourable support of their governors, and the charges of government; and princes, especially the princes of Israel, ought to imitate the equity and lenity of Christ our King: they should use their authority for the good of the people, and lay no needless or oppressive burdens on them; that they may comfortably enjoy their possessions. If any have deviated, (as, alas, too many do,) from these salutary rules; they must

tioned, the word cubit does not once occur in either place.—'According to this measure, (of cubits), the portion here set out will be almost seven miles square; whereas, if we measure by reeds, it will arise to six times as much, and can only be understood in a mystical sense.' (Lowth.)—This surely is not a sufficient reason for altering the original text; for a great part of the vision, on any supposition, can only be thus interpreted.—There are, however, those who make these measures immensely larger; but I neither understand their rules of computation, nor the grounds on which they proceed.—It is indeed evident, that the land of Canaan could by no means admit of so large a proportion being allotted to the sanctuary, with the priests and Levites, &c.; but, it is probable this was intended to intimate the immensely large extent of the Christian church above that of Israel; especially in those glorious times which are doubtless emblematically predicted.—Supposing, therefore, that *reeds* are intended, this holy oblation would constitute a square, on the lowest computation, of above forty miles on each side. On the north end of this square, a portion, of above sixteen miles in width, and above forty in length, is appointed for the priests, for their houses and possessions: but in the midst of this portion, the area of the sanctuary, about a mile square, was to be inclosed by a wall. Next to this, on the south, the other Levites were to receive their portion, of the same dimensions with that of the priests and the sanctuary. And south of this, the portion for the city, was to be marked out, of the same length, but only half the width, of the portions allotted to the priests and Levites. These three portions constitute the square of twenty-five thousand reeds; and that set apart for the Prince, (the breadth of which is not mentioned,) extended in length, equal to the breadth of the before-mentioned portions; from north to south, on both the east and the west sides of the square. (Marg. Ref. Notes, xlviii.) In the predicted period, the worship and ministers of God will be liberally and conveniently provided for; the princes will be both able and willing to defray the expenses of government without oppressing their subjects; and will rule over them with equity and clemency, as the viceregerents of Christ; and the people will submit to them conscientiously, and live in peace, prosperity and godliness. These things seem to be represented in language taken from the customs of the times in which the prophet wrote.—Tithes are not here mentioned.

Suburbs. (2.) 'For fifty cubits round about the bounds thereof, (the sanctuary,) shall be waste ground, free from any employment of building. (Bp. Hall.)

Chambers. (5.) Or "To the Levites, who minister in the twenty chambers." (Marg. Ref.) The Septuagint reads, "for a possession, cities to inhabit."

V. 9. 'This is a reproof of the oppressions of their former kings, and their chief officers.' (Lowth.)

V. 10-12. (Marg. Ref.) 'The ephah was the measure of dry things, as the bath was of liquid. The homer was about ten bushels, which amounts to

CHAP. XLVI.

Ordinances for the prince in his worship, 1—8, and for the people, 9—15. Rules for the prince's disposal of his inheritance, 16—18. The places for boiling or baking the oblations, 19—24.

THUS saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth: but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD, in the sabbaths, and in the new-moons.

4 And the burnt-offering that the prince shall offer unto the LORD, in the sabbath day, shall be six lambs without blemish, and a ram without blemish.

5 And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new-moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

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a xlv. 1, 2.
b Gen. iii. 19. Ex. xx. 9. Luke xiii. 14.
c xlv. 17. Is. lxvi. 23. Heb. iv. 9, 10.

d xlv. 3. 2 Chr. xxiii. 13. xxxiv. 31.
e 1 Kings viii. 22. 23. 1 Chr. xvii. 16. xxix. 10—12. 2 Chr. vi. 13. xxix. 29. Matt. xxv. 39. Heb. v. 7, 8.
f 12.
g Luke i. 10. Heb. x. 19—22.

h xlv. 17. Num. xxviii. 9, 10.

i 7, 11, 12. xlv. 24. Num. xxviii. 12.
* Heb. the gift of his hand. Lev. xiv. 21. Num. vi. 21. Deut. xvi. 17.

k 2. xlv. 1—3. Col. i. 18.

l Ex. xxi. 14—17. xxxiv. 23. Deut. xvi. 16. Ps. lxxiv. 7. m i. 12. 17. Phil. iii. 13, 14. Heb. x. 38. 2 Pet. ii. 20, 21.

n 2 Sam. vi. 14—19. 1 Chr. xxix. 20, 22. 2 Chr. vi. 2—1, xlv. 4, 5. xx. 27, 28. xxix. 28, 30. Neh. viii. 8, 9. Ps. xlii. 4. xlv. 1—4. Matt. xxviii. 20. xxviii. 20. Heb. iii. 6. iv. 14—16. Rev. ii. 1.

o Lev. xxiii. Num. xv. xxviii. xxix. Deut. xvi. p 7.
q Lev. i. 3. xlv. 38. Num. xxix. 39. 1 Kings iii. 4. 1 Chr. xxix. 41. 2 Chr. v. 6. vii. 5—7. xxix. 31. Ezra i. 4. iii. 5. vi. 17. Rom. xii. 1. Eph. v. 2. r 1, 2. xlv. 3. xlv. 17.
s Ex. xxix. 38—42. Num. xxviii. 3—8. 10. Dan. viii. 11—13. John i. 29. 1 Pet. i. 19, 20. Rev. xiii. 8.

t Heb. a son of his year. Ex. x. 5. Lev. xii. 6. Marg.
† Heb. morning by morning. Ps. xlii. 2. Is. i. 4. u Num. xxviii. 5.
x Heb. vii. 27. ix. 26. x. 1—10.

9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north-gate to worship, shall go out by the way of the south-gate; and he that entereth by the way of the south-gate, shall go forth by the way of the north-gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering, or peace-offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth: and after his going forth one shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the LORD of a lamb of the first year without blemish: thou shalt prepare it every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning for a continual burnt-offering.

be warned to proceed no further, but to let the past iniquity suffice; to remove all violence and spoil, and to terminate all exactions. These are the duties of men in every age; and the happy time is coming, when all ranks in every part of the earth will attend to them. Then there will be no more fraud, oppression, misery, war, or devastation; but universal righteousness, peace, and prosperity.—It is an important part of the will of God, that men should deal with exact honesty in all the transactions of life: no zeal, orthodoxy, or diligence in religion can compensate for, (though they may for a time cloke,) the want of truth and justice in our moral conduct: the Lord requires a just weight, and a true balance, and exactitude in every one of our dealings.—All should use their influence, and improve their talents, in promoting the cause of godliness. The sabbaths and ordinances of God and the commemoration of his benefits should be our chief delight and satisfaction; and we should aim to reduce our various duties to some regular method, that they may not interfere with each other; and to persist in it till it become habitual. And, though nothing we do can atone for sin, our zealous services testify our acceptance of the sacrifice of Christ our Prince and High Priest, which, according to his part, he hath prepared for us, and to which we must have continual respect in all our approaches to God. For our very best duties are polluted with sin, and we pollute the ordinances in which we join, and all we are connected with, till they are cleansed in the fountain of his blood; and our errors, ignorance, and simplicity, as well as our wilful sins, need the same cleansing. But his oblation of himself once offered is of infinite sufficiency, and answers these and all other purposes of mercy to the whole multitude of believers, in every age and nation; and it would equally suffice for the whole human species, were they made willing to come to God by him, who by "one offering hath perfected for ever them that are sanctified." As therefore Christ our passover is sacrificed for us; let us keep the feast of faith and communion with him, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: let us begin our years, our months, our weeks, and days, with self-examination, repentance, faith, prayer, and devotedness to God; and spend them in the same manner. Let us live like strangers and pilgrims on earth, rejoicing in Christ, as we pass through this desert to heaven; and then we shall soon arrive in those mansions above, "where is fulness of joy, and pleasures at God's right hand for evermore."

NOTES.

CHAP. XLVI. V. 1—3. The prophet had before observed, that "the way of the gate of the outward sanctuary, which looketh toward the east, was shut;" and had been informed, that it must not be opened, but for the prince, (Note, xlv. 1—3.) But "the gate of the inner court" on the east is here spoken of. This was to be shut on other days, but to be opened on the sabbaths and new moons, until the evening. According to this, it seems, that none were at any time to come into the sanctuary by the east-gate of the outward court, except the prince: and that, the priests and Levites must go into the inner court by the north or south gates, except on the sabbaths and new moons: when, entering the outward court by the north or south gates, perhaps they might

pass into the inner court by the east-gate: or they must open it, that the prince might enter, and that the people might worship before it, with the altar and sacrifices full in view.—The prince only shall enter by the way of that gate; and when he is to enter, shall stand at the post of that gate, until the priest have prepared his burnt-offering and peace-offering; and when they have made this safe way for him, he shall come in, having first bowed down, and worshipped at the threshold of the gate. Likewise the people shall worship at the door of this gate, but they shall not presume to enter by it.' (*Ap. Hall.*) This seems to denote the constant, reverential, and exemplary attendance of kings on the pure evangelical ordinances of religion, in the approaching flourishing days of the church. But some interpret it of Christ's meeting his assembled people on their solemn festivals, especially on his own day, to apply to them the benefits of his atonement and prevailing mediation.—The gate on the sabbath and new moons was not to be shut till evening; which implied, that those days should be wholly employed in religious exercises: whereas on other days men might attend as they had leisure, and then return to their ordinary employments, (12.)

V. 4—7. (*Marg. Ref.*) 'This was a new ordinance; the number of the beasts and the proportions of the meat and drink offerings, are different from those prescribed by the law.' (*Louth.*) Able, &c. "According to the gift of his hand;" that is, what he shall think sufficient.

V. 8, 9. None but the prince could enter the sanctuary from the east, and there was no entrance from the west; so that all the people must enter from the north, or from the south. But they who entered from the north were to go out by the south; and they that entered by the south, to go out by the north. This may signify, that every thing should be regulated, in respect of Divine worship, in that way, which may most effectually prevent disorder and interruption: but it is generally supposed to intimate that men should go forward, and make progress in religion, and go through with it; and not be superficial, hypocritical, or apostate.—There being no thoroughfare out of the temple westward; if the people had entered by the east-gate, they must have returned back the same way they came in; which would have been turning their back upon God and his residence.' (*Louth.*)—But as the prince was to return by the east-gate, this reason is scarcely conclusive.

V. 10. Though the prince was to enter and return by a way of his own; yet he might enter the sanctuary at the same time, and continue as long there as the people; and thus testify his fellowship with them in the worship of God.

V. 12. 'When the service is performed, he shall go back the same way; (8,) and the porter shall shut the gate after him; because it may not stand open on ordinary days.' (*Louth.*)

V. 13—15. (*Marg. Ref.*) It is observable, that nothing is here said about the evening-sacrifice; or the additional lamb, morning and evening on the sabbath-days. Many suppose the evening-sacrifice to be included: but as the morning is repeated in a remarkable manner, and the evening is not once mentioned; it seems rather to be an intimation of that change in the externals of religion, which the coming of Christ would introduce.

16 ¶ Thus saith the Lord God; 'If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons', it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his 'to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover 'the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons' inheritance out of his own possession: that 'my people be not scattered every man from his possession.

19 ¶ After he brought me through 'the entry, which was at the side of the gate into the holy chambers of the priests, which looked toward the north; and, behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall 'boil the trespass-offering and the sin-offering, where they shall 'bake the meat-offering; that they bear them not out into the utter court, 'to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the

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y Gen. xxv. 6, 6.
2 Chr. xxi. 3.
Ps. xxviii. 18.
Matt. xxv. 34.
Luke x. 42.
John viii. 35.
36. Rom. viii.
15-17. 29-32.
Gal. iv. 7.
z Lev. xxv. 10.
Matt. xxv. 14-
29. Luke xix.
25, 26. Gal. iv.
30, 31.
a xlv. 9. Ps. lxxii.
2-4. lxxviii. 72.
Is. xl. 3, 4.
xxiii. 1, 2. Jer.
xxiii. 5, 6.
b xlii. 27. 1 Kings
xxi. 19. Mic. ii.
1, 2. iii. 1-3.
c Ps. lxxviii. 18.
John x. 28.
Eph. iv. 8.
d xxiv. 3-6.
21.
e xl. 44-46. xlii.
9.

* Heb. a court
in a corner of a
court; and a
court in a corner
of a court.
† Or, made with
chimneys.
‡ Heb. cornered.

i 20. Matt. xlv.
45. John xxi. 15
-17. 1 Pet. v. 2.

CH. XLVII.

a xli. 2. 23-26.
b Is. xxx. 25. Joel
iii. 18. Zech.
xiv. 8. John vii.
37 - 39. Rev.
xxii. 1.

c xlv. 2. 4.

f xlv. 29. 1 Sam.
ii 13-15. 2 Chr.
xxxv. 13.
g 1. Lev. ii. 4-7.
vii.
h xlv. 19.

court; and, behold, 'in every corner of the court there was a court.

22 In the four corners of the court there were courts 'joined, of forty cubits long and thirty broad: these four 'corners were of one measure.

23 And there was a row of building round about in them, round about them four, and it was made with boiling-places under the rows round about.

24 Then said he unto me, These are the places of them that boil, 'where the ministers of the house shall boil the sacrifice of the people.

CHAP. XLVII.

The prophet is shewn waters springing from under the threshold of the temple, growing wider and deeper, and at length becoming an impassable river, which healed the desert and the dead sea; abounded with fish; and had on each bank fruit-trees filled with new fruit every month, the leaves of which served for medicine, 1-12. The borders of the land appointed, as to be divided among Israelites and sojourners, 13-23.

AFTERWARD he brought me again unto 'the door of the house; and, behold, 'waters issued out from under the threshold of the house eastward: for the fore-front of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate 'northward, and led me about the way without unto the outer gate, by the way that looketh eastward; and, behold, there ran out waters on the right side.

V. 16-18. This may signify that princes in those days would not waste their revenues, in enriching favourites and dependents: the prince might settle a perpetual inheritance on his son; but the grant made to any servant would expire at the year of jubilee.—Some think, that this signifies, that Christ our prince gives his children, or true believers, their inheritance inalienably: but they, whom he only endues with gifts and talents, and employs in some part of his service, whilst they remain unregenerate, will be deprived of all, when true Christians receive the full possession of their inheritance. And in this case, the eighteenth verse may be considered as descriptive of the character and government of our Prince of Peace. (Marg. Ref.)

V. 19-24. 'The flesh of the sacrifices, which were to be eaten, was to be boiled, except the flesh of the passover.—There was a place in the inner court for boiling the trespass and sin-offerings, (19, 20;) and boiling places, for the peace-offerings, which perhaps were dressed by the Levites; whereas the former were boiled by the priests in the court belonging to them.'—The Hebrew word *Keturah*, translated *joined*, is rendered in the margin, *made with chimneys*, which well agrees with the description. ('Louth.').—'About the walls of these little courts, which were as kitchens, were little chambers for the cooks.'—The most holy things, of which none but the priests might eat, were to be prepared in the inner court: the peace-offerings, of which the people partook, were to be boiled in these little courts, at the corners of the outward court. The direction, "not to bear the most holy things out into the outer court, to sanctify the people," may intimate, that the peculiar privileges of believers must not be granted or left open to unconverted persons; and that they should not promiscuously be admitted to partake of the Lord's supper; as this tends to induce in them an opinion, that they are holy persons, and need not conversion; and thus occasions much superstition and delusion.

PRACTICAL OBSERVATIONS.

V. 1-15. We should worship, and commune with God every day, in our closets and families, and in public as we have time and opportunity. On six days of the week indeed, we are called to serve him in our temporal employments; and we must not neglect those duties, even for the sake of spending all our time in the more immediate worship of the Lord. But on his own day we must occupy ourselves wholly in his sacred service: and, laying aside all other employments and avocations, as much as may be; and shaking off sloth and inactivity, we must learn to delight in the succession of one religious exercise to another, as the proper business of the whole day: and it may be right occasionally to appropriate a day from the other six, to be spent in a similar manner. It behoves those in authority to use their influence and example, in promoting a general regard to the worship of God, and their wealth in preparing every thing for it: they should frequent his holy ordinances with reverence and attention, and without betraying any symptoms of weariness: for however they may be distinguished in other matters from their subjects, they are in the sight of God entirely upon a level with them; and every distinction admissible respecting his worship, between them and others, must be confined merely to external circumstances. But whether rulers will or will not join with us, in attending on the lively ordinances, in which Christ is set forth as evidently crucified among us; he, our Prince of Peace, will surely manifest his presence amidst us: and especially when we spend his holy day with his assembled saints, and feed by humble faith on that sacrifice, which he hath prepared and offered for us. In expectation and assurance of his glorious and gracious presence, we should worship with reverence in his courts; abound in spiritual sacrifices; consecrate our talents and substance to him, according to our ability; and take care that every thing be done decently and in order. We should recollect, that *Press forward* is the Christian's motto: we must still depart further and further from our sins, and

sinful pursuits and connections; and get further into the knowledge, practice, and experience of the gospel; and we should dread a hypocritical profession and worship, which generally terminate, in a man's returning into his old course of sin and death.—The Lord hath prescribed us many duties, as of indispensable obligation: but he hath also graciously left many things to our voluntary choice; especially as to the proportion of our time or substance, to be appropriated to his immediate worship and service: that they, who greatly delight in his commandments, may abound in them to his glory, the edification of their brethren, and their own benefit; without entangling their own consciences, or prescribing rules that might be inexpedient to others; or inducing them to formal services for which they have no heart, and in which God could have no pleasure. But we must never omit our daily worship, or to apply the sacrifice of the Lamb of God to our souls, for pardon, peace, and salvation.

V. 16-24. Our King of peace and righteousness will enrich all his spiritual progeny with an inalienable inheritance: nor will he let any man in any way serve him, without allotting him a suitable reward. But it will be dreadful to be put off with a revocable portion, and to be left utterly destitute, when the children shall receive their full liberty and eternal inheritance: let us then rest in nothing short of regenerating grace, and the Spirit of adoption witnessing with our spirits, that we are children and heirs of God.—If all princes had in them the mind that was in Christ; their peaceable subjects would never have cause to complain of being thrust out of, or scattered from, their possessions; in order that favourites and dependents might be enriched with the spoil. They would rather straiten themselves, to relieve the people; as "knowing the grace of Christ, who though he were rich, for our sakes became poor, that we through his poverty might be made rich."—The minister of the gospel is as truly serving Christ and the people, when in his study he is searching the Scriptures, meditating and preparing for his work, as when he is publicly preaching the word to the congregation. He should endeavour to get well acquainted with his instructions, and to speak from a matured judgment, and an experienced heart, and with fervency of spirit: he should be careful, both in dispensing the word, and in administering the sacraments, to guard the people against superstition and false confidence, and from mistaking the notion or form for the power of godliness: and every thing, in his outward accommodations, and manner of life, and his method of spending his time, should be so regulated, as may best tend to make him a "workman that needs not be ashamed, rightly dividing the word of truth."

NOTES.

CHAP. XLVII. V. 1-5. This part of the vision must be understood figuratively; and this consideration is important, in forming a determination concerning the import of the whole vision.—Doubtless both Solomon's temple and the second temple were well supplied with water, conveyed thither in order to wash the sacrifices, and for similar purposes; and to preserve every thing clean and wholesome: but these waters flowed originally from the temple, not as a common sewer, but as a delightful fertilizing river. The prophet had before surveyed the doors of the house; but he now first discovered a very small stream of waters, (so the word signifies,) springing forth from under the threshold of the house eastward, at his right hand, and at the south-side of the altar. These waters no doubt, were an emblem of the "gospel preached with the Holy Ghost sent down from heaven" to render it effectual: and conveying with it all spiritual blessings to the souls of believers, and to the nations of the earth.—The gradual rise of the waters denotes the large effusion of the Spirit, which was very remarkable at the first publication of the gospel, and in its wonderful increase from small beginnings; and will be so again, when God shall "pour out the Spirit of grace" upon the Jews, in order to their conversion.—The supplies of grace are often represented, in the holy

3 And when ^dthe man that had the line in his hand^e went forth eastward, he measured a thousand cubits, and he brought me through the waters; ^ethe waters ^fwere to the ancles.

4 Again he measured a thousand, and brought me through the waters; ^fthe waters ^gwere to the knees. Again he measured a thousand, and brought me through; the waters ^hwere to the loins.

5 Afterward he measured a thousand; ⁱand it was a river that I could not pass over: for the waters were risen, ^jwaters ^kto swim in, a river that could not be passed over.

6 And he said unto me, Son of man, ^lhast thou seen ^mthis? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the ⁿ*bank of the river were very ^omany trees on the one side, and on the other.

8 Then said he unto me, These waters issue out toward the east country, ^pand go down into the ^q*desert, and go into the sea; ^rwhich being brought forth into the sea, ^sthe waters shall be healed.

9 And it shall come to pass ^tthat every thing that liveth, which moveth, whithersoever the ^u*rivers shall come, ^vshall live: and there shall be ^wa very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, ^xthat the ^y*fishers shall stand upon it from ^zEn-ge-di even unto En-eg-laim; they shall be a ^{aa}place to spread forth nets: their fish shall be according to their kinds, as the fish of ^{ab}*the great sea, exceeding many.

Luke v. 4-10. John xxi. 3-11. p 2 Chr. xx. 2. q 15. xlviii. 28. Num. xxxiv. 6.

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g Dan. ii. 34, 35.
Hab. ii. 14.
Matt. xlii. 31.
32. Rev. vii. 9.
xi. 15, xx. 2-4.
† Heb. of swimming.
h viii. 17. xl. 4.
xlv. 5. Jer. i. 11-13. Zech. iv. 2, v. 2. Matt. xlii. 31.
* Heb. lip.
i 1 Kings ix. 26.
2 Kings ii. 13.
Margins.
j 12. Gen. ii. 9.
10. Rev. xlii. 2.
k Is. xxxv. 7.
xlii. 17-19. xliii. 20. xlv. 3-5.
xlix. 9, 10. Jer. xxxi. 9.
† Or, plain.
Deut. iii. 17.
iv. 49. Josh. iii. 16.
2 Kings ii. 19-22.
l Is. xi. 6-9.
Mal. i. 11. Matt. xxiii. 15.
† Heb. two rivers.
m Ps. lxxviii. 19.
n John v. 25. vi. 63. xi. 25. xiv. 6. 19. Rom. viii. 2. 1 Cor. xv. 45.
Eph. ii. 1-5.
o Is. xlix. 12. lx. 3-10. Zech. ii. 11. viii. 21-23. Acts ii. 41. 47. 4. v. 14. 7. xxi. 20.
Greek.
p Matt. iv. 19. xiii. 47-50. Mark i. 17. Josh. xiii. 4.

s Or, and that which shall not be healed, shall be, &c. Heb. vi. 4-8. x. 26-31. 2 Pet. ii. 19-22. Rev. xxi. 8.
r Deut. xxix. 23. Judg. ix. 45. Ps. cvii. 34. Jer. xvii. 6. Mark ix. 49.
s 7. Ps. xcii. 12. Is. lx. 21. lxi. 3.

† Heb. come up.
t Job vii. 16. Is. i. 3. Jer. xvii. 8.
* Or, principal.

+ Or, bruises and sores. Is. i. 6. Jer. viii. 22. Rev. xxii. 2.

u Num. xxxiv. 2.

xxviii. 4, 5. Gen. xlviii. 5. 1 Chr. v. 1. Jer. iii. 18.

* Or, acorn. xx. 5. 6. 28. 42. Gen. xlii. 7. xlii. 15. xv. 7. xvii. 8. xxi. 3.

xxviii. 13. Num. xiv. 16. 30. y lvi. 29. Prov. xvi. 33.

z Job vii. 16. Is. i. 3. Jer. xvii. 8.

b Num. xxiv. 8. c Num. xlii. 22. 1 Kings viii. 65. d Zech. ix. 2. 14. e 2 Sam. viii. 8. Berothai.

e Gen. xiv. 15. 1 Chr. xvii. 5. Acts ix. 2.

+ Or, the middle village.

f xlvii. 1. Num. xxxiv. 9. g Gen. xxxi. 23. 47. Galad. Num. xxxii. 1. Judg. x. 8. h Gen. xlii. 10. Job xl. 23.

11 But the miry places thereof, and the marishes thereof ⁱshall not be healed; they shall be ^jgiven to salt.

12 And ^kby the river upon the bank thereof, on this side and on that side, shall ^lgrow all trees for meat, ^mwhose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ⁿ*new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for ^omedicine.

13 ¶ Thus saith the Lord God; ^p*This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: ^q*Joseph shall have two portions.

14 And ye shall inherit it, one as well as another; ^rconcerning the which I ^s*lifted up mine hand to give it unto your fathers: and this land shall ^tfall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, the way of ^u*Hethlon, as men go to ^v*Zedad:

16 ^w*Hamath, ^x*Berothai, Sibraim, which is between the border of ^y*Damascus, and the border of Hamath; ^z*Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be ^{aa}*Hazar-anan, the border of Damascus, and the north northward, and the border of Hamath. And ^{ab}this is the north side.

18 And the east side ye shall measure ^{ac}*from Hauran, and from Damascus, and ^{ad}*from Gilead, and from the land of Israel ^{ae}by ^{af}*Jordan, from the border unto the east sea. And ^{ag}this is the east side.

into which these healing waters could not find an entrance; and these must be left incurably sterile and worthless. This represents the case of those who reject or abuse the gospel; or those countries, which exclude it from among them. In short, it is the only healing medicine for the distempers of our fallen race; and they will be given up as reprobate to final ruin who are not healed by it.

V. 12. (Note, Rev. xxii. 2.) St. John hath almost transcribed this part of the vision, and applied it to the salvation of Christ, as perfected in the felicity of heaven. In his vision, the trees, on each side of the river of the water of Life, seem to signify the several parts of the mediatorial word of Christ, and the sufficiency of his salvation to supply all the various wants of believers, and to complete their uninterrupted felicity. But many expositors interpret this verse of believers, who are "trees of righteousness" planted on the banks of this river in great abundance. Yet the plenteous provisions of the gospel, the precious promises of the sacred word, and the privileges of believers, as communicated to their souls by the quickening Spirit, may be aptly thus represented. These abound on each side of the river, wherever the gospel is successfully preached: they afford nourishment and delight to the souls of men; they never fade or wither; they are various, according to the variety of circumstances and occasions, in the Christian's experience; as if a tree should yield a succession of different kinds of fruit, through the months of the year; and even the leaves serve as medicines to their souls; the warnings, and reproofs of the word, and the salutary corrections of their Father's rod, though generally less valued and always less pleasant than Divine consolations, yet tend to cure the maladies of their souls, and to restore them to holiness and happiness.—If believers are intended by these trees, the emblem shews that they are rendered flourishing and fruitful by the word and Spirit of God; that they become exceedingly useful; that they persevere in their fruitfulness and usefulness through the various changes of life; that they exercise various christian graces in succession; and that their profession, doctrine, example, conversation, and endeavours, powerfully tend to instruct, reform, and benefit mankind.

V. 13-23. The prophet here again returns to the division of the land, the account of which had been interrupted by intervening discoveries; (xlv. 1-8.) As no such division of Canaan took place after the captivity, this must be understood of future events. Several names are here added, or changed for others: yet the boundaries of the land are nearly the same as were marked out by Moses; except, that it does not appear, whether any part, or what part, of the country east of Jordan, is included within the eastern boundary. (Marg. Ref.) The ten tribes, as well as Judah and Benjamin, were to be admitted to a full share in the inheritance; and this seems to imply, that the future restoration of Israel to the promised land is predicted; while the circumstance of the strangers that sojourn in the land, being admitted to a share in the inheritance, as if native Israelites, plainly intimates the calling of the Gentiles into the church, and their joint inheritance with the Jews in the privileges of the gospel and in the heavenly felicity.

writers, under the metaphor of a river, and streams watering the dry and thirsty earth, both cleaning and making fruitful the ground where they pass. The metaphor is probably taken from the river that watered paradise. (Louth.)—When the prophet had been shewn the source of these waters, he was led by his conductor to observe their progress and increase: and, as the east gate was shut, he was brought out from the temple northward.—When his conductor, with the line in his hand, had measured the length of a thousand cubits from the source, he led the prophet across the waters, which only reached to his ancles; but continuing to try their depth every thousand cubits, he found them grow still deeper every time, till they could no longer be forded, but were become a river impassable except by swimming.—This was an emblem of the progress of Christianity, from small beginnings to a vast increase; and the latter part of the representation may relate to the times, when the gospel shall fill the earth, and produce the most extensive and important good effects on the state of mankind in every nation.—Thus the river signifies the same as the "stone, cut out without hands, and becoming a great mountain, and filling the whole earth;" and the grain of mustard seed becoming a large plant, like a tree in which the fowls of the air make their nests. (Marg. Ref.) The passage may also be accommodated to the progressive growth in knowledge and holiness of true Christians: and it is often applied to the holy scriptures, in which are some things plain to the meanest capacity, and others incomprehensible to the most exalted created understanding; and only to be apprehended by faith, as a river that cannot be forded.

V. 7. Trees, &c. (Note, 12.)

V. 8-10. These waters ran eastward into the desert, and then into the sea; which is supposed to mean the Dead sea, or the lake of Sodom, that lay east of Jerusalem. In this sea it is said no living creature is found; at least it is probable, that it does not abound with fish, as other seas do. But the prophet was informed by his conductor, that when the waters ^{from the sanctuary} should enter the sea, its waters also would become wholesome, and fit for the production and habitation of fishers; and whithersoever they flowed they would communicate life abundantly: so that fishers would spread their nets from one side of this lake of Sodom to another, (for En-ge-di lay on one side, and En-eg-laim on the other, of the lake,) and take exceedingly great quantities of all those kinds of fish, which they had been used to catch in the Mediterranean sea.—This represented the efficacy of the gospel, when attended by a divine influence, to communicate spiritual life to the most atrocious sinners, like those of Sodom; to render the Gentile nations productive of numerous converts; checking the progress of iniquity, undermining the foundations of idolatry, reforming cities and countries, and bringing men to know, worship, and serve the one living and true God, where his name had not before been known. So that the ministers of Christ would meet with abundant encouragement to labour, and to preach the gospel, where before none ever thought of being so employed: till at length the most hopeless and benighted nations would be abundantly filled with the light and holiness of true religion.

V. 11. There would however still remain some marshes, creeks or swamps,

19 And the south side southward, from Tamar, even to the waters of ^strife in Kadesh, the ^river to the great sea. And this is the south side ^southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 And it shall come to pass, that ^kye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel: ^mthey shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

CHAP. XLVIII.

The portions allotted to Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah, 1-7. The allotments for the sanctuary, the priests, Levites, city, and prince, 8-22. The portions of Benjamin, Simeon, Issachar, Zebulun, and Gad, 23-29. The plan of the city, its gates, dimensions, and name, 30-35.

NOW these are ^kthe names of the tribes; ^bFrom the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west, ^aa portion for ^cDan.

2 And by the border of Dan, from the east side unto the west side, a portion for ^dAsher.

3 And by the border of Asher, from the east side even unto the west side, a portion for ^eNaphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for ^fManasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for ^gEphraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for ^hReuben.

A. M. 3430.

B. C. 574.

l xviii. 28.
s Or, Meribah.
Num. xx. 15.
Deut. xxii. 19.
xxiii. 8. Ps.
lxxx. 7.
|| Or, valley.
Josh. xii. 3.
* Or, toward
Jeman.

k 13, 14.
l Is. lvi. 6, 7.
Acts ii. 5-9. xl.
15. Eph. ii. 19.
-22. iii. 6. Rev.
vii. 9, 10.

m Rom. x. 12.
Gal. iii. 28, 29.
Col. iii. 11.

CH. XLVIII.

a Ex. i. 1-5.
Num. i. 5-5.
xiii. 4-15. Rev.
vii. 4-8.
b xvii. 15-17.
Num. xxxiv. 7.
* Heb. one portion.
c Gen. xxx. 3-5.
Josh. xix. 40-47.
Judg. xviii.
26-29. 2 Sam.
xxiv. 2. 1 Kings
xii. 28, 29. Matt.
xx. 15, 16.
d Gen. xxx. 12, 13.
Josh. xix. 24-31.
e Gen. xxx. 7, 8.
Josh. xix. 32-39.
f Gen. xxx. 22-24.
xli. 51.
xlviii. 5. 14-20.
Josh. xlii. 28-31.
xvi. 1-11.
g Josh. xvi. xvii.
8-10. 14-18.
h Gen. xxix. 32.
xlix. 3, 4. Josh.
xiii. 15-21.

i Gen. xxix. 35.
Josh. xv. xix. 9.
k xlv. 1-5.

l 35. Is. xii. 6.
xxxiii. 20-22.
Zech. ii. 11, 12.
2 Cor. vi. 16.
Rph. ii. 20-22.
Col. ii. 9. Rev.
xxi. 3, 22. xxii.
3.

m xlv. 28. xlv.
4. Num. xxxv.
1-9. Josh. xxi.
Matt. x. 10.
1 Cor. ix. 13, 14.

n 8.

* Or, The sanctified portion shall be for the priests.

o xli. 45. xliii. 19.
xlv. 15, 16.

p Or, word, or ordinance.

q xlv. 45.
46. 2 Tim. iv. 7.
8. 1 Pet. v. 4.
Rev. ii. 10.

r xlv. 4. Lev. xxvii. 21.

s Lev. 5. Deut. xii. 19. Luke x. 7.

t Lev. xxvii. 10. 23, 33.

u 12. Lev. xxiii. 20. xxvii. 9, 22. Mal. iii. 8-10.

v xlii. 26. xliii. 20. xlv. 23. xlv. 6.

7 And by the border of Reuben, from the east side even unto the west side, a portion for ⁱJudah.

8 And by the border of Judah, from the east side unto the west side, shall be ^kthe offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side: and ^lthe sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, even ^mfor the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: ⁿand the sanctuary of the LORD shall be in the midst thereof.

11 ^{*}It shall be for the priests that are sanctified of ^othe sons of Zadok; which have kept my ^tcharge, which went not astray, when the children of Israel went astray, ^pas the Levites went astray.

12 And this oblation of the land that is offered shall be unto them ^qa thing most holy, by the border of the Levites.

13 And over against the border of the priests, the Levites shall have ^rfive and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 And ^sthey shall not sell of it, neither exchange, nor alienate the first-fruits of the land; ^tfor it is holy unto the LORD.

15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be ^ua profane place for the city; for dwelling and for suburbs: and the city shall be in the midst thereof.

PRACTICAL OBSERVATIONS.

The more carefully we examine the things of God and religion, the more interesting will be our discoveries concerning them.—All our invaluable privileges and advantages are conveyed to us through the gospel; they flow from Christ, our temple, altar, and door of access to the Father; they all spring from the everlasting love and mercy of our God, through his atoning sacrifice, and by the sanctification of the Holy Spirit. No obstructions of men or fallen angels can interrupt the communication of spiritual blessings from the fulness of Christ to the souls of his beloved people; and the course of the greatest rivers might far more easily be stopped, than the progress of his gospel. It hath hitherto continued gradually to diffuse its influence; and it will still run wider and deeper in its energy and effects, till it shall fill, heal, and fructify the whole earth. We may rejoice in the assured hope of this happy event: and in the mean time we may be satisfied, that the water, which Christ gives his praying people, shall be in them “a well of water springing up into everlasting life.” Whilst we wait for the completion of our felicity, and are conflicting with various trials and temptations; let us attend to the sacred Scriptures, beginning with the most obvious and practical truths, and proceeding gradually to those that are most difficult; remembering that many things will be found incomprehensible to us, which we must apprehend by faith and humbly adore, but not pretend to fathom, or to judge of by our limited powers or our proud reasonings. But we should chiefly mark the blessed effects, which the word and Spirit of God are very where represented as producing on the souls of men; that we may enquire whether they have wrought such a change in our judgments, dispositions, and affections? Into whatever place, or heart of man, these healing waters flow, they communicate divine life and holiness; they counteract the various evil propensities of our fallen nature, and teach men to “deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world.” So that where they abound, knowledge, purity, piety, and equity, and every thing good and useful, abound likewise. How desirable then is it to be instrumental in sending the word of God to those regions, which before were given up to ignorance, impiety, and vice! and to see the preachers of the gospel encouraged to cast their nets, and to attend to their laborious work with patient hope, and some evident success, where before sin and Satan reigned with undisturbed sway! The time is coming when they shall thus labour and prosper, in those distant regions, which are now enveloped in pagan or Mahometan darkness, with as much encouragement, as the apostles did at Jerusalem, when numbers were daily added to the church of such as should be saved; and their converts shall be of the same kind as those were, “when great grace was upon them all.” Yet

is this blessed gospel of salvation the savour of death to numbers in every age; and they, who are not made holy by it, because they neglect, oppose, or abuse it, must die in their sins, and perish without remedy.—As the Lord hath so amply provided in Christ Jesus all the rich variety of spiritual blessings, that can conduce to our comfort and holiness; and as those blessings lose no part of their beauty or excellency by the succession of ages; so Christians also should study to be useful and fruitful, the lights of the world, and the healing of the people; that their whole conduct and all their endeavours may tend to render men wiser, holier, and happier, on every side of them. They should bring forth fruit suited to the seasons of adversity and prosperity, and to the various occasions and circumstances in which they are called to act: they should consider it their duty and their privilege to have their leaf unwithering and their fruit increasing, because they are watered from the sanctuary of God; and they should delight in proceeding with increasing zeal and usefulness to serve him to the end of their lives. Surely none should deem themselves branches of the living Vine, who do not in some measure bring forth such fruits as he did, when he went about doing good to the souls and bodies of men! And if all that bear the name of Christians, and profess the doctrine of Christ, were of this character, his religion would appear to be most excellent and beneficial in the eyes of all beholders. Such Christians need not doubt of their inheriting the good land, which Canaan typified, and which the Lord hath sworn to give to the seed of Abraham: all the Gentiles, who believe in Christ, and are united to him by the supply of his sanctifying Spirit, are the children of Abraham, and heirs according to promise, and will share the privileges of Israelites, without marring their inheritance: for there is room in the church and in heaven for all, who come for an interest in the blessings of that new covenant, of which Christ is the Surety and Mediator.

NOTES.

CHAP. XLVIII. V. 1-7. This division of the land entirely differs from that which was made in the days of Joshua; and it is not probable that it should ever literally take place: but it seems to denote the equality of privileges, which subsists among all the tribes of the redeemed, whatever their previous characters have been; and their intimate union and communion with each other.—‘This division of the land among the twelve tribes may imply, that all true Christians shall be equally sharers in the privileges of the gospel.’ (Louth.) A portion is laid out for each tribe, directly across the country from east to west. (Marg. Ref.)

V. 8-13. (Notes, xlv. 15, 16. xlv. 1-8.)

16 And these *shall be* measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*: and the increase thereof shall be for food unto them *that serve* the city.

19 And they that serve the city, *shall serve* it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand, by five and twenty thousand: ye shall offer the holy oblation *four-square*, with the possession of the city.

21 And *the residue shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city over against the five and twenty thousand of the oblation toward the east border, *and westward* over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

A. M. 3430.

B. C. 574.

x Josh. ix. 27.
Ezra ii. 43—55.
Neh. vii. 46—62.

c 1—7. Gen.
xxxv. 16—19.
Josh. xviii. 21—28.

* Heb. one portion.
1. d Gen. xxix 33.
xix. 5—7. Josh.
xix. 1—9.

e Gen. xxx. 14—18.
Josh. xix. 217—23.

f Gen. xxx. 19.
20. Josh. xix. 10—16.

g Gen. xxx. 10.
11. Josh. xiii. 24—28.

h xviii. 19, 2Chr.
xx. 2.
+ Heb. Meribah-kadesh.

Num. xx. 1. 13. Ps.
cvi. 32.

i Gen. xv. 18.
Num. xxiv. 5.
Josh. xiii. 3. Is.
xxvii. 12.

k xviii. 13, 20.
1. xviii. 13—22.
Num. xxiv. 1.

l 13. Josh. xiii—xxi.
m 16. 32—35.
Rev. xxi. 16.

n Is. xxvi. 1, 2.
liv. 12. lx. 11.
+ Rev. xxi. 12, 13, 21, 25.

y 1 Kings iv. 7—23.
Neh. xi.

z Heb. xii. 27.
Rev. xxi. 16.

a xxxiv. 23, 24.
xxxvii. 24. xlv.
7, 8. Hos. i. 11.

b 8—10.

o Gen. xxii. 14.
Jer. xxxiii. 16.
Zech. xiv. 21.

+ JEHOVAH-shammah. Ex.
xx. 36. xvii. 15.
Judg. vi. 24. Ps.

xlvi. 5. xlviii. 14.
cxviii. 14. Is.
xii. 6. xiv. 32.
xxiv. 23. Rev.
xxi. 3. xxii. 5.

23 As for the rest of the tribes, from the east side unto the west side, *Benjamin shall have* *a portion*.

24 And by the border of Benjamin, from the east side unto the west side, *Simeon shall have a portion*.

25 And by the border of Simeon, from the east side unto the west side, *Issachar a portion*.

26 And by the border of Issachar, from the east side unto the west side, *Zebulun a portion*.

27 And by the border of Zebulun, from the east side unto the west side, *Gad a portion*.

28 And by the border of Gad, at the south side southward, the border shall be even *from Tamar unto* the waters of *strife* in Kadesh, *and to* the river toward *the great sea*.

29 This is *the land* which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God.

30 ¶ And these *are* *the* goings out of the city on the north side, four thousand and five hundred measures.

31 And *the* gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures*, *and* the name of the city from *that day shall be*, *The LORD is there*.

PRACTICAL OBSERVATIONS.

When true converts enter the church by faith in Jesus Christ, all their former sins are blotted out, every stigma is removed, all distinctions are swallowed up, and the vilest of them are admitted to a full participation of all the privileges of the children of God, and made heirs according to the hope of eternal life. Yet on earth some of them must be placed more advantageously than others for their spiritual improvement; and in proportion to their degrees of grace and fruitfulness on earth, so will be their capacity for, and enjoyment of, the glory and felicity of heaven.—Our inheritance, as the spiritual priests of the living God, cannot be forfeited or exchanged: nor should we desire to change the temporal portion, which our gracious Lord hath allotted us. Especially it behoves the ministers of Christ to be contented in their places, and with such things as they have: and as they must by no means waste or alienate the revenues appropriated to the maintenance of religion; so the Lord will call those to a strict account, who plunder them, or make the concerns of religion to subserve their love of filthy lucre.—In the visible church on earth, there will still be some part profane; even believers must spend part of their time in those employments, which do not immediately belong to religion; and though these must be performed from pious motives and in a conscientious manner, yet they should be kept distinct from spiritual concerns.—All that belong to the Israel of God should serve the common cause, in their proper places, and according to their abilities; and they who occupy themselves in so good a work, should not be left destitute of such things as are needful for them.—The way of access into the church is open on every side, that sinners may enter by faith, from all the quarters of the globe, and from all the tribes of the earth; and all that belong to the true church below, shall find at last admission into the holy city above; for all things are so regulated and established by the power, truth, and love of God, that no believer shall ever be ashamed of his confidence.—Through the whole extent of the church, even when it shall fill the earth, the Lord will vouchsafe his gracious presence and blessing. May we be found citizens of this holy city, and act consistently with that character; and have the benefit and comfort of the Lord's presence with us, in life, death, and for evermore.

4 N

V. 14. This may intimate, that what hath been devoted to the immediate service of God should not be alienated from it; that ministers should be contented with their provision, and not shew a fickle or mercenary disposition; and that the inheritance of believers is unchangeably secured to them.

V. 15—17. (*Marg. Ref.*)

V. 18. *For food*. 'For those who perform inferior offices in the city.' (*Lowth.*) Perhaps for the Nethinims.

V. 20. *Square*. 'A square figure is the emblem of perpetuity, strength, and solidity.—A great part of the wisdom of the eastern nations was wrapped up in hieroglyphical emblems.—This method God hath made use of to discover some mysterious truths in his word: such as perhaps he thinks not convenient to be more clearly revealed till the proper time or season; intending by such hints, to encourage men's searching into the more obscure parts of Scripture.' (*Lowth.*)

V. 22. The lot of Judah was north of the holy oblation, and that of Benjamin south of it.—The marginal references shew how different this was from the former division.

V. 35. It is most obvious to interpret these measures, of the reed which the prophet's conductor held in his hand: for what was the use of it, but to measure with? Or what measure should we compute by, but that which the Spirit of God hath pointed out to us? By this measure the city would be near forty miles in circuit, or ten miles on each side of the square; which was vastly larger than Jerusalem ever was. Doubtless the large dimensions of the city and land were intended to intimate the great increase of religion and the propagation of the gospel in the times predicted. The land here divided is never called Canaan, nor the city measured, Jerusalem; probably because they were merely figurative of spiritual blessings to the church: but JEHOVAH-shammah, or, *the LORD is there*, is the name given to this holy city; signifying that his powerful and gracious presence with his church is the source of all her peace, security, felicity, and holiness, and that at length these blessings will be abundantly communicated, and his presence and glory gloriously displayed among his people. (*Marg. Ref.*)

THE BOOK OF

D A N I E L.

The writer of this book was contemporary with, but probably younger than Ezekiel; yet, he began to prophesy before him, and continued in his prophetic office much longer. He was of the royal family of Judah; and having been early in life carried captive to Babylon, he soon became renowned for wisdom, and was advanced to great authority under Nebuchadnezzar: and he seems to have continued in an exalted station, and in offices of great trust and power, through the whole subsequent period of the Chaldean monarchy, and afterwards under Darius the Mede, and Cyrus the Persian; yet, he was all along more eminent for wisdom and piety, than for rank and authority. Josephus, no doubt speaking the current opinion of his countrymen at that time, calls Daniel 'one of the greatest of the prophets; for he was wont not only to foretell future things, as other prophets also did, but he likewise determined the time when they should come to pass.' But since his time, 'the Jews, in order to invalidate the evidence that results from the prophet's writings in support of Christianity, have, on the authority of a few doctors, agreed to class him among the *Hagiographi*, which decision, however, does not, upon their own rules, affect his pretensions to be considered as an inspired writer.' (*Gray.*)—It may further be noted, that this determination, and the frivolous reasons assigned for it, are strong proofs, that his prophecy of seventy weeks, has created them exceedingly great difficulties; because it so fixes the time of the Messiah's coming, that unless Jesus of Nazareth be He, all expectations of his coming must be finally disappointed, if Daniel was a prophet in the highest sense of the word.—Our Lord, however, called him "Daniel the prophet," with a special recommendation of his predictions, even the most difficult of them, to the attention of his disciples. (*Comp.* viii. 13. ix. 27. xi. 31. xii. 11. *with Matt.* xxiv. 15. *Mark* xiii. 14.) And there is such a coincidence between his prophecies and those of St John, 'that the latter, in his Revelation, doth more distinctly unfold those events, which the former foretells in general terms.' (*Mede.*)—'But in his work hath been produced such instances of his having been a prophet, as an infidel cannot deny, or, if he denies, cannot disprove.' (*Bp. Newton.*)—'The first six chapters are chiefly historical, though indeed the second chapter contains the prophetic interpretation of Nebuchadnezzar's dream, concerning the kingdoms which were successively to illustrate the power of God, who removeth and setteth up kings as seemeth good to him. The four historical chapters which succeed, relate the miraculous deliverance of Daniel's companions from the furnace; the remarkable punishment of Nebuchadnezzar's arrogance, the impiety and portended fate of Belshazzar; and the Divine interposition for the protection of Daniel in the lions' den. All these are written with a spirit and animation highly interesting. We seem to be present at the scenes described; and the whole is enriched with the most exalted sentiments of piety, and with the finest attestations to the praise and glory of God.' (*Gray.*)—The last six chapters are entirely prophetic; and a great part of them has generally been considered as extremely obscure. 'But it is the nature of prophecies not to be thoroughly understood, till they are thoroughly fulfilled. Not that such prophecies are therefore like the pagan oracles, of an ambiguous, equivocal, and delusive nature. Obscure they may be: but there is a wide difference between obscurity and equivocation. The pagan oracles were purposely worded in such a manner, that if they failed in one sense, they might hold good in another, though directly the contrary; the scripture prophecies have a determined meaning; and though sometimes they may comprehend more events than one, yet they are never applicable to contrary events. The pagan oracles were delivered for the immediate direction of those who consulted them; and therefore a mistake at first was of more fatal consequence: the scripture prophecies were intended more for the instruction of future ages; and therefore it is sufficient if time shall illustrate the particulars. The pagan oracles are no sooner understood, than they are despised:—the reverse is true of the scripture prophecies; and the better you understand, the more you will admire them. The completion of the former demonstrates their fraud and futility, the completion of the latter, their truth and divinity.' (*Bp. Newton.*)—Some parts, however, of these predictions are so exceedingly plain, and have been so exactly and circumstantially fulfilled; that Porphyry, a bitter enemy of christianity, took occasion from this circumstance, to maintain that they were written after the predicted events. This is a most important testimony: for it shews, that the completion of those parts, which relate to historical facts, terminating in the reign of Antiochus Epiphanes, was absolutely undeniable; yet it is capable of clear proof, that these prophecies were extant in the Greek language many years before Antiochus was born; and in the hands of the Egyptians, who had no kindness either to the Jews, or their religion.

But in fact, the prophecies of Daniel, have in all succeeding generations received as undeniable accomplishments, as those did which relate to more ancient events. They all take their beginning from about the prophet's days: they all give a concise prophetic history of the church and of the world, nearly to the end of time: for even the prophecy of the seventy weeks, though the first coming of the Messiah is the most prominent subject; yet shews the state of the Jewish nation to this day, and intimates events which have not yet taken place. They all, either expressly, or by consequence, predict four great monarchies; the fourth of which shall last "to the time of the end;" "the end of the indignation." They all foretell long-continued calamities to the Jewish nation, and to the people of God; at length terminating, in the restoration of Israel, and the final and universal triumph of true religion; the kingdom of Christ and of his saints, which must endure to the general resurrection. They are not insulated predictions: they all exhibit the same grand outlines of the plan of Providence, to the period of the church's calamities, varied in such a manner, as to reflect reciprocal light on each other. And for above two thousand years, the grand outlines of history is the best interpreter of the grand outlines of these astonishing prophecies.—These four kingdoms have succeeded each other: they have answered the description given of them with the most surprising exactness. The Messiah came at the appointed period, and was cut off; the abomination of desolation was set up in the holy place; Jerusalem was destroyed; the poor remnant of the Jews were scattered, and remain so to this day. The fourth kingdom, which thus desolated them, and persecuted the infant christian church, after a time, appearing in another form, has exactly answered the predictions of its blasphemy, tyranny, idolatry, and long-continued dominion, given in this ancient book; and nothing now remains, but the destruction of this kingdom, the conversion of the Jews, and the final triumphs of true religion, to render the whole history of all those ages a clear comment on Daniel's prophecies.—One great cause of the uncertainty, which numbers complain of, as to the real meaning of these predictions, arises from learned and ingenious men trying to accommodate the events of their own time, (important indeed to them, but small in the grand concerns of the world during revolving thousands of years;) to some detached particulars in the prophecy. But it should be remembered, that prophecy is a very small, though exact map; on which, not every county-town, or considerable place, is found, but merely those of pre-eminent consequence.—No city, so to speak, is marked in Britain but London. It should, however, be also understood, that any interpretation, which violates the geography or chronology of prophecy, must be "a private interpretation," and not the real meaning. Only the grand outlines are marked, and those in their due order and arrangement. It is also of great importance to note, that many of the prophets, perhaps all in some measure, agree in the grand events predicted: the coming of a Saviour, to be the light of the world, a great High Priest and a glorious King: "His sufferings, and the glory which would follow:" the present state of the Jews, the corruption and persecutions of the church by a powerful and blasphemous enemy, the final restoration of Israel; and the victories, triumphs, and kingdom of the Redeemer. Some give one view of these subjects, and some another: but all agree in the general outlines; all confirm each other's testimony; and in no one instance is there a discordant voice, or any thing that can be thought so, by those who diligently examine and compare the whole. This combination of testimony gives prophecy its full force: and connected with its accomplishment, amounts to a complete moral demonstration, that the Scriptures are the oracles of God.

'The prophecy is writ, part in Hebrew, part in Chaldee: for which this reason may be assigned; that those parts, in which the Babylonian empire was concerned, were writ in their language, viz. from ii. 4, to the end of the seventh chapter; a great part of which was probably entered in their public registers.' (*Louth.*)

From the consideration, that this eminent and greatly beloved servant of God was, to extreme old age, and probably till his death, a minister of state in a heathen court, we may conclude with observing, that faith and piety are not confined to any place or station in life, but that the Lord can preserve his people humble and spiritual in the midst of all possible snares, and in the most entangling employments, to which his providence calls them.

CHAP. I.

Jehoiakim, with part of the sacred vessels, is carried captive. 1, 2. Nebuchadnezzar commits Daniel, and certain young Jews, to the master of the eunuchs, to be instructed in the Chaldee learning; allotting them a daily portion, and changing their names. 3-7. They refuse to eat of the king's meat; and being permitted to live on pulse and water, they improve in vigour and comeliness. 8-16. God confers on them knowledge and wisdom; so that, being far superior to the wise men of Babylon, they are preferred by the king, 17-20.

IN the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belshazzar; and to Hananiah, of Shadrach; and to

A. M. 3401.

B. C. 603.

a 2 Kings xxiv. 1. 2 Chr. xxxvi. 5-7.

b Deut. xxviii. 49-52. xxxiii. 30. Judg. ii. 14. iii. 8. iv. 2. Ps. cvi. 41, 42.

c 2 Chr. xxxvi. 7. d Gen. x. 10. xi. 2. Is. xi. 11.

e v. 2. 3. Judg. xvi. 25, 24.

f 1 Sam. v. 2. xxxi. 9, 10. Ezra i. 7. Jer. li. 44.

g Hab. i. 16. 17, 18. xxxix. 7.

h Lev. xxi. 18-21. xxiv. 19, 20. Judg. viii. 18.

i Acts vii. 22. h Acts vii. 22.

j 17-20. Prov. xxii. 29.

k 1 Kings iv. 22, 23. 2 Kings xxv. 30.

* Heb. of his drink.

l 19. Gen. xli. 46. 1 Kings x. 8.

m Luke i. 10. m li. 17. Ez. xiv. 14, 20. xxviii. 3.

n Matt. xxiv. 15. n 3. 10, 11.

o 19. 8. v. 12. Gen. xli. 45.

p 2 Kings xxiii. 34. xxiv. 17.

q ii. 49. iii. 12-30.

q Ruth i. 17, 18. Ps. cxix. 106.

r 115. Acts xi. 23. 1 Cor. vii. 37.

s 2 Cor. ix. 7. r Lev. xi. 45-47.

t Deut. xxxii. 39. Ps. cvi. 28. cxlii. 4.

u Ez. iv. 13, 14. Hos. ix. 3, 4.

v Acts x. 14-16. Rom. xiv. 15-17. 1 Cor. viii. 7, 10. x. 18-21.

w s Gen. xxxii. 28. xxxix. 21.

x 1 Kings viii. 50. Ezra vii. 27, 28.

y Neh. i. 11. ii. 4. Ps. cvi. 46. Prov. xvi. 7. Acts vii. 10.

z Prov. xxix. 25. John xii. 42, 43.

aa Heb.adder. Matt. vi. 16.

ab Or, term, or continuance.

ac Or, the steward.

ad Heb. of pulse that we may eat. &c. Deut. viii. 3.

ae u Ex. xxiii. 25. Deut. xxviii. 1-14.

af 2 Kings iv. 42-44. Ps. xxxviii. 16. Prov. x. 22. Hag. i. 6.

ag 9. Mal. ii. 2. Matt. iv. 4.

ah Mark vi. 41, 42.

Mishael, of Meshech; and to Azariah, of Abed-nego.

8 ¶ But Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days: and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh, than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

NOTES.

CHAP. I. V. 1, 2. (Notes, 2 Kings xxiv. 1. Ezra i. 1-4. Jer. xxv. 1.) This may be considered as the first day of the beginning of the seventy years' captivity: for it has been shewn, that there were several.—At this time Jehoiakim became tributary to the king of Babylon; and consequently the seventy years of captivity and vassalage began. (Lowth.)—He carried the sacred vessels to the temple of his God; not so much for the ordinary use of his priests, as to be laid up for monuments in the treasure-house that pertained to his idol—even Bel, the god of the Babylonians, &c. (Bp. Hall.)

V. 3-7. It is evident, that Daniel and his companions were carried captive with Jehoiakim, though it be not here mentioned: for this was previous to the captivity of Jehoiachin.—The Eastern monarchs have in every age been accustomed to employ eunuchs in their palaces and about their persons; and as these frequently were advanced to the highest dignities; the original is sometimes used in general for a courtier, or officer in the palace. It is, probable, however, that Daniel and his companions were eunuchs.—The master of the eunuchs, on this occasion, received orders from Nebuchadnezzar to select from the young men of Israel, and especially from those of royal and noble birth, such as were unblemished in their outward form, and of comely figure, who had good capacities, and had received the rudiments of a good education; and whose prudence, good sense, and learning might render them fit to occupy some station at court. It was then, as well as at present, deemed a branch of magnificence, to be served by foreigners: perhaps the king had observed several of the young Jews to be very ingenious, and of promising abilities; and he desired to avail himself of the talents both of his native subjects, and of those whom he had acquired by conquest. These young men were to be instructed in the language and learning of the Chaldeans, and in every science that could qualify them for service. Three years were allotted to finish their education: and to encourage them to be diligent and obsequious, they were to be supplied with viands and wines every day from the king's own table. This education would tend, and probably was meant, to detach them from the interests of their people and religion, and to attach them to those of their new masters.—Amongst the number selected, there were four, more distinguished and conscientious than the rest: their names were all compounded with the original words for God, or Lord: Daniel signifying "God my Judge;" Hananiah, the grace of the Lord; and Azariah, the Lord is a help.—It is not agreed what Mishael signifies; but it is compounded with El, the name of God. But the master of the eunuchs changed these names for others compounded with the names of the idols of Babylon; as intimating the change he expected, or desired, in their religion. The word rendered children is frequently used for young persons, when come to maturity: and it is the common opinion, that Daniel was at this time twenty years of age. Indeed we must suppose, from the narrative, that both he and his companions were at least seventeen, or eighteen.—As these young men were of the seed-royal, it is probable that some of them were descended from Hezekiah: and thus the prophecy, concerning his posterity, was exactly fulfilled. (Note, 2 Kings xx. 17, 18.)

V. 8-16. It is probable that Daniel first formed his determination, and then brought over his companions to his views and purpose. He did not consider it as unlawful to learn the sciences and language, as a preparation for future usefulness: and we may hence decidedly conclude, they were not required to study the arts of the magicians and astrologers. He resolved, however, not to defile himself with the king's meat.—Many of the dishes would consist, in part at least, of those meats which were unclean according to the law; others of them would be such as had been offered to idols; and the wine, it is probable, had been presented to them, and a part from it poured out for a libation on their altars. Daniel no doubt concluded that by eating and drinking of these provisions he should have fellowship with idolaters; and be corrupted with the prevailing luxury and intemperance of the court, as well as induced to eat such meats as the law of God forbade: and that such a self-indulgent course of life was neither suited to the afflicted state of his country, nor to his own condition as a captive, or to his character as a devoted worshipper of the God of Israel. He was therefore resolved not to defile himself: yet he did not rudely refuse what was intended in kindness; but gently and modestly requested the prince, or master, of the eunuchs, to indulge him in this respect, as his conscience was concerned in it: yet it is hardly probable that he would have succeeded quietly in his purpose, had not that God whom he so conscientiously served, given him a place in the esteem and tender compassionate regard of this stranger; by means of the excellent abilities, discretion, courteousness, and amiable qualities, with which God had endowed him. He was therefore disposed to gratify Daniel: but he feared lest the king, who had given orders about the diet of the young Jews, should observe any of them to look unhealthy and dejected, (as he took it for granted they would, if they lived on pulse and water;) so that comparing their countenances with those who were not so scrupulous, he should enquire into the cause of the difference; and finding that his orders had been disobeyed, should in a rage order him to be put to death. The subsequent history shews that he had some ground, in the character of the king, for these apprehensions. It seems, however, that he was willing to connive at the desired change, though he would not order it; and perhaps he hinted to Daniel, that Melzar, his deputy, could do it with less danger: at least Daniel applied to him, and besought that a trial might be made for the space of ten days; during which time he and his friends would live upon pulse, or vegetables, and water, without any kind of animal food or wine: and if on this spare diet, they did not thrive as well, as those who ate the king's portion, he might afterwards refuse his concurrence. This temperate diet would be in its own nature wholesome; yet it was not suited to render them fatter in flesh than the others: but doubtless Daniel's confidence was placed on the special blessing of God, to render it so nourishing, that he and his friends might no more be tempted to defile themselves. It cannot, however, be supposed, that he would in any case have consented to eat forbidden food, whatever sufferings his refusal might have exposed them to. But the Lord did not disappoint his expectation; for his looks and that of his friends fully satisfied Melzar, that he might safely leave them to their own plan; and so he took away, perhaps

17 ¶ As for these four children, *God gave them knowledge and skill in all learning and wisdom; and *Daniel had *understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: *therefore stood they before the king.

20 And *in all matters of *wisdom and understanding that the king enquired of them, he found them *ten times better than all *the magicians and astrologers, that were in all his realm.

21 And *Daniel continued even unto the first year of king Cyrus.

Num. xiv, 22. Neh. iv, 12. Job xix, 3. d. ii, 2-11, 21-23. iv, 7, 8, &c. v, 7, 8, 17, &c. e. vi, 28. x, 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then; so till is used. Ps. cx, 1. cxii, 8.

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B.C. 603.

x 1 Kings iii, 12. 28. iv, 20-31. Ps. cxix, 98-100. Prov. ii, 6. Ec. ii, 26. Is. xxviii, 26. Jam. i, 5, 17.

y Acts vii, 22.

* Or, he made Daniel understand.

z iv, 9, 10, v, 11, 12. x, 1. Gen. xli, 8-15. Num. xii, 6. 2 Chr. xxvi, 5. Ez. xxviii, 3. 1 Cor. xii, 7-11.

a 1 Kings xli, 46. 1 Kings xlii, 1. Prov. xxii, 29. Jer. xv, 19. b 1 Kings iv, 29-34. x, 1, 23, 24.

† Heb. wisdom of understanding. c Gen. xxxi, 7.

a i, 1-5. 2 Chr. xxxvi, 7.

b 3. iv, 5. Gen. xl, 9-10. xli, 1.

c vi, 18. Esth. vi, 1.

d iv, 6. v, 7. Gen. xli, 8. Ex. vii, 11. Deut. xviii, 10-12. Is. viii, 19. xix, 3. xlvii, 12, 13.

e 1. Gen. xli, 8. xli, 15.

f Gen. xxxi, 47. Ezra iv, 7. Is. xxxvi, 11.

g iii, 9. iv, 19. v, 10. vi, 6. 21.

h i Sam. x, 24. 1 Kings i, 25. 31. Neh. ii, 3. Matt. xxi, 9. Mark xi, 9, 10.

i iv, v, 8. Gen. xli, 8. Is. xlii, 25.

CHAP. II.

Nebuchadnezzar, perplexed with a dream which he had forgotten, requires, with menaces and promises, his wise men to make it known to him, with the interpretation, 1-9. They acknowledge their inability, and are sentenced to die, 10-13. Daniel obtains respite, joins in prayer with his friends, has the dream revealed to him, and blesses God, 14-23. He says the decree, and is brought before the king, 24-30. The dream and its interpretation, 31-45. The king honours Daniel; and confesses that his God is pre-eminent above all gods, 46, 47. Daniel and his friends are greatly preferred, 48, 49.

AND *in the second year of the reign of Nebuchadnezzar, *Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, *and his sleep brake from him.

2 Then the king *commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

3 And the king said unto them, *I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king *in Syriac, *O king, live for ever: *tell thy servants the dream, and we will shew the interpretation.

as a perquisite to himself, the portion that was allotted them from the king's table.—This was a singular instance of conscientious temperance and self-denial in young persons, who had been brought up in affluence. (*Marg. Ref.*) (*Note, Ex. ii, 21.*)

V. 17-20. It pleased God so to prosper the instructions given to Daniel and his friends, and their application to study; and so to communicate knowledge and wisdom from himself, that they far excelled their fellow-students in every thing: and Daniel was early endued with the supernatural ability of interpreting remarkable dreams, as Joseph had been in Egypt; (for he alone was chosen to be a prophet.) So that, when they were brought before the king, (who appears to have been a man of learning and penetration,) they were found far better qualified for his service than any of the other students; nay, they far excelled in learning, and in the satisfactory solution of difficult questions, all the magicians and astrologers, and other pretenders to extraordinary discoveries, with which his realm abounded. They were therefore speedily advanced to honourable stations in his palace: and Daniel continued to be employed in the affairs of government, and to be regarded as a prophet, through the whole duration of the Chaldean monarchy; and till Cyrus succeeded to the kingdom, on the death of his father-in-law, Darius the Mede. Thus he lived to witness the conclusion of the seventy years, which Jeremiah had predicted as the term of the captivity: and there can be no reasonable doubt, but that Cyrus's favourable decree was procured by his means. Indeed it is evident that he survived that event at least two or three years, (x. 1.)

PRACTICAL OBSERVATIONS.

V. 1-7. The successes of ungodly men, even in their enterprizes against the worshippers of God, are to be ascribed to his interposition: they could have no power against them, "except it were given them from above;" though they either take the glory of it to themselves, or give it to their idols.—The Lord will permit his enemies to profane even those things which have been consecrated to his service, when they have been polluted by the hypocrisy or crimes of those, who have been favoured with them.—It is the prudence of princes to employ the abilities and endowments of body or mind, and every qualification natural or acquired, which are to be found among every class of their subjects: and it is the wisdom of God thus to bring forth into scenes of usefulness, those whom he hath qualified to serve the public, or his church. He will sometimes have a few of his servants to stand in king's palaces, to direct the deliberations of senates, or to sway the affairs of kingdoms; as well as others to be employed in the work of the ministry, or in the obscure occupations of private life. We should therefore consider seriously what is our proper work, and do it diligently, and not censure others who aim to glorify God in a different sphere.—Youth is the time for acquiring useful knowledge: nor is it superfluous for those, who most simply seek wisdom from God, to apply their minds, and to employ their time, in pursuing various kinds of human learning.—Kings, who would have able statesmen and servants, should encourage literature, and support men of abilities in prosecuting their studies; for they will find but few disposed to such pursuits, except they have a prospect of being comfortably supported, nay, liberally rewarded. How careful then should parents be, so to train up their children, that they may be qualified for future usefulness! But, alas, the education which is generally patronized by royal or public bounty, tends more to corrupt men's principles and morals, than to improve them; and to lead them from scriptural sentiments, language, and behaviour, to adopt the names, notions, habits, and phraseology of heathens: and instead of teaching youth to bridle their passions, and to exercise self-denial, it commonly initiates them in luxury, or confirms them in habits of licentiousness.

V. 8-20. If the Lord hath put it into the heart of any young person, from pure principles, to purpose not to defile himself by any unlawful or inexpedient indulgence; he will enable him to obtain the benefit, and to escape the dangers of every situation. But this will require much command over the appetites; and much firmness, meekness, and prudence will also be requisite, to avoid giving needless offence: for, even where conscience and duty are concerned, modest persuasion and intreaty are preferable to impetuosity, moroseness, and obstinacy.—When the Lord sees good, he can bring his servants into favour and tender love even with strangers to true religion: and indeed the genuine spirit of Christianity, when connected with the meekness of wisdom and superior abilities, is exceedingly amiable and

conciliating even in the eyes of ungodly men, where it does not interfere with their pride, lusts, and interests.—They who first form salutary designs will seldom be left alone in them; though few in general will concur, compared with the numbers who prefer present indulgence or interest to duty.—Temperance, nay, abstinence, is more consistent with health, than men are apt to believe, who seek excuses for self-indulgence. Yet there may be seasons, when a degree of abstemiousness is needful, which in other circumstances would not be proper. If this be undertaken by any man in the fear of God, and not from pharisaical pride or affectation, or with a spirit of censoriousness; but either that he may not defile himself by an improper intercourse with ungodly men, or that he may keep under his body and bring it into subjection; he may expect a peculiar blessing on his spare diet, to support his health, and to fit him for active service; without burdening his conscience, or "making provision for the flesh to fulfil the lusts thereof." And though a regard to health is a general duty: yet there may be cases, when the care of keeping a conscience void of offence will render even this a subordinate consideration; which may in a measure be overlooked, upon the same principle, that the offending right hand must be cut off, and the martyr yields up his life rather than sin against God. When men see it necessary to purpose such designs in their hearts, and to mention them even to those who have a tender love for them; they will often find them a hinderance to their designs, out of fear, either respecting them, or on their own account. When, however, the trial is made, such fears are often found to have been mere temptations: and conscientious temperance will always be found more beneficial, even to the comfort of this present life, than sinful indulgence. It also exceedingly tends to fit a man for study, or any great and continued mental exertions: and pious young men should endeavour to excel their fellows in every useful pursuit; not that they may be praised, but for the honour of the gospel, and that they may be qualified for usefulness.—For whatever station, or service the Lord intends men, he will give them suitable endowments: and the wisdom that he bestows, is ten thousand times better than worldly policy, curious arts, or the most admired attainments of human learning; both for the management of secular concerns, and with respect to the eternal world.—It is a happiness to the realm, and an honour to the prince, when he is competent to judge who are best qualified to serve him, and when he impartially prefers them on that account.—A youth spent in temperance and piety, and in departing from evil, conduces to durable usefulness and eminency, and treasures up joys for the future, either on earth, or in heaven, or both. Let then young men keep their eyes steadily fixed on the examples of this chapter: let us all count every thing but loss for the excellency of the knowledge of Christ, and the experience of his salvation; and always remember, that God will "honour those that honour him, but that they who despise him shall be lightly esteemed."

NOTES.

CHAP. II. V. 1. Nebuchadnezzar was king of Babylon when he came up to Jerusalem, and carried away Daniel and his friends to Babylon; which was in the first year of his reign: yet after Daniel had been three years educating, he is said to have had this dream in the second year of his reign. Hence it is concluded that he reigned some time along with his father; and that this was in the second year of his reigning alone.—He was convinced that his dream was supernatural, and was troubled about it, though he could not recollect particulars: God so ordering it, that he might bring Daniel forth into notice, to make known his own glory, as the God of Israel and of the whole earth.—'Though it was but one dream, it contained divers scenes of affairs, being a description of the succession of the four monarchies, which were to continue, under different forms, to the end of the world.' (*Louth.*)—Rather the fourth will continue, in one form or other, till all the kingdoms of the world become the kingdom of Christ.

V. 2. 'The word rendered *Sorcerers* is always taken in an ill sense by the holy writers, for those who consult evil spirits.—The Chaldeans were so much addicted to the study of the heavenly motions, and to make prognostications from thence; that the word *Chaldean* is used both in Greek and Latin writers for an astrologer.—Daniel and his companions did not appear among them: perhaps the Chaldeans despised them as youths and strangers.' (*Louth.*)

V. 4. *In Syriac.* Or, *Chaldee*: these were then the same language, or, as some think, the Syriac was a more elegant dialect of the Chaldee, chiefly used by the learned. From this verse to the end of the seventh chapter, Daniel

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, 'ye shall be *cut in pieces, and your houses shall be *made a dunghill.

6 But if ye shew the dream, and the interpretation thereof, 'ye shall receive of me gifts and *rewards and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, "Let the king tell his servants the dream, and we will shew the interpretation of it.

8 And the king answered and said, I know of certainty that ye would *gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but one decree for you: °for ye have prepared lying and corrupt words to speak before me till °the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, °and there is none other that can shew it before the king, except the gods, °whose dwelling is not with flesh.

12 For °this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And °the decree went forth that the wise *men* should be slain: °and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel °answered °with counsel and wisdom to Arioch the captain of the king's guard,

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i. iii. 29. 1 Sam. xv. 33.
* Chal. made pieces.
K Deut. xlii. 16.
Josh. vi. 27.
2 Kings x. 27.
Ezra vi. 11.
148, v. 7. 16. 29.
Num. xxii. 7.
17. 37. xxiv. 11.
† Or, Jee.

m 4. 9. Ec. x. 4.

2 Chal. buy.
Eph. v. 16. Col. iv. 5.

n Esth. iv. 11.
o 1 Kings xxii.
6. Is. xlii. 25.
p 21. v. 28. 31.

q 27, 28. v. 11.
Ex. viii. 19.
Matt. xix. 26.

r 1 Kings viii. 27.
Ps. lxxviii. 18.
Exil. i. 5. 2 Cor. vi. 16. Rev. xxi. 3.

s i. 13. Job v. 4.
Ps. lxxvi. 10.
Prov. xvi. 14.
xix. 12. xx. 12.
xxvii. 3. 4. Matt. ii. 16. v. 22.

t vi. 9—15. Esth. xii. 15—15. Ps. xciv. 20. Prov. xxviii. 15—17. Is. x. 1.

u i. 19. 20. vii. 12.
¶ Chal. returned.
x 2 Sam. xx. 16—22. Ec. ix. 13—18.

|| Or, chief marshal. Chal. chief of destruction. Dan. vi. 10. or, slaughter-men. Gen. xxxvii. 36. Jer. xxxix. 9. iii. 12. 24. Marg. y 9.
z 9—11. i. 18. 19. a i. 7. 11. iii. 12. b Esth. iv. 15—17. Ps. 1. 15. xci. 15. Prov. iii. 5. 6. Is. xxviii. 4. Jer. xxxiii. 3. Matt. xviii. 19. Acts iv. 24. Ec. xii. 4. 3. Rom. xv. 30. 31.

* Chal. from before God.

† Or, they should not destroy Daniel, &c. Gen. xviii. 28. Mal. iii. 18. 2 Pet. ii. 9.

c 22. iv. 9. 2 Kings vi. 8—12. Ps. xxv. 14. Am. iii. 7. 1 Cor. ii. 9. 10.

d Num. xii. 6. Job iv. 13. xxxiii. 15. 16. Matt. ii. 12. 13. e Gen. xiv. 20. 1 Kings viii. 56. 1 Chr. xix. 10. 20. 2 Chr. x. 21. Ps. ciii. 1. 2. cxlii. 2. cxv. 18. cxlv. 1. 2.

f 21—23. 1 Cor. xix. 11. 12. Job xii. 13. 16—22. Ps. cxlvii. 5. Prov. xviii. 14. Jer. xxxii. 19. Matt. vi. 13. Jude 24. 25.

g vii. 15. 1 Chr. xxxiv. 30. Job xxxiv. 24—29. Ec. iii. 1—8. Jer. vii. 5—7. hiv. 17. 32. 1 Sam. ii. 7. 8. Job xii. 18. Ps. lxxv. 5. 6. cxlii. 7. 8. Prov. viii. 15. 16. Luke i. 51. 52. Acts xii. 21. 22.

i Ex. xxxi. 3. 6. 1 Kings iii. 8—12. 28. iv. 29. x. 24. 1 Cor. i. 30. Jam. i. 5. 17. iii. 15—17. k 11. 23. 29. Gen. xxxvii. 5—9. xii. 16. 25—28. Job xii. 22. Is. xii. 22. 26. xlii. 9. Matt. xii. 18. Rom. xvi. 25. 26. 1 Cor. ii. 9—11. Eph. iii. 5. 1 Job xxi. 6. Ps. cxxxix. 11. 12. Jer. xxxii. 24. Luke xii. 3. John xxi. 17. 1 Cor. iv. 13. m v. 11. 14. Ps. cii. 2. John i. 9. viii. 12. i. 45. 46. 1 Tim. i. 16. Jam. i. 17. 1 John i. 5.

l i. 11. Matt. xi. 25. Luke x. 21. o Gen. xxxii. 9—11. Ex. iii. 15. 1 Kings viii. 57. xviii. 36. 1 Chr. xxxix. 10. 11. Chr. xx. 6. p 20. Prov. viii. 14. xxi. 22. xxiv. 5. Ec. vii. 19. ix. 16. 18.

q 29. 30. Gen. xviii. 17. Ps. xxv. 14. Am. iii. 7. John xv. 15. Rev. i. 1.

which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch °made the thing known to Daniel.

16 Then Daniel went in, °and desired of the king that he would give him time, °and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to °Hananiah, Mishael, and Azariah, his companions:

18 That °they would desire mercies °of the God of heaven concerning this secret: that °Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 Then °was the secret revealed unto Daniel °in a night-vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, °Blessed be the name of God for ever and ever: °for wisdom and might are his:

21 And °he changeth the times and the seasons: °he removeth kings, and setteth up kings: °he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He °revealeth the deep and secret things: °he knoweth what °is in the darkness, °and the light dwelleth with him.

23 I °thank thee, and praise thee, °O thou God of my fathers, °who hast given me wisdom and might, °and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

wrote in Chaldee, and not in Hebrew: probably in order to induce the Chaldeans to read the account of those transactions, which so greatly concerned them.—The expression, “O king, live for ever,” was a customary salutation, implying a cordial desire of his life, health, and permanent felicity; it was used by Daniel and other pious men, as well as by the heathens, though probably with more extensive meaning; and was equivalent to ‘God save the king,’ as in use among us. (*Marg. Ref.*)

V. 5—9. Nothing could be more unreasonable than this demand of Nebuchadnezzar, or more tyrannical and cruel than the sentence annexed to it. The whole narration displays the arrogance, impetuosity, and violence of his character; and illustrates the evil tendency and fatal effect of arbitrary power, constant homage and flattery, and uninterrupted prosperity, on the mind of fallen man. Being eager to recover the recollection of his dream; he required of the wise men, what was impossible, except by revelation from God! And he threatened them with the most terrible death; with the deepest ignominy to their characters and family, if they did not immediately perform what he required: but if they did, he promised to reward them in the most liberal and honourable manner. When they reasonably desired to be informed of the dream, and promised to give the interpretation by the rules of their art, (which they never could have performed;) he construed this into a fraudulent intention of gaining time and opportunity for the execution of some corrupt design. Perhaps, being terrified by his dream, he expected some sudden revolution; and he might even suspect them of having formed some bad designs against him; so that he supposed they waited till the time was changed, and the event had deprived him of the power of punishing them: but he was determined to know it directly, or to execute his barbarous intentions.—If they could discover the dream, it would give a sanction to their interpretation of it: but otherwise he should conclude them to be base impostors.

V. 10—13. The resolute conduct of the king led the Chaldeans and magicians, not only to confess the impotency of their arts, and to remonstrate that no king ever made such a demand on any who professed these sciences; but to declare that the discovery was beyond the reach of all human or created penetration, and only known and discoverable by the gods, whose dwelling was not with flesh, or among men. This they spake of *their* gods: but the only living and true God, who alone could reveal the secrets contained in this dream, indeed condescends to dwell among men; and he actually made known the dream to Daniel, and so shewed the difference betwixt JEHOVAH and his prophets, and the idols and magicians of Babylon.—Nebuchadnezzar

was the more exasperated by this reply, and immediately issued a decree to destroy all the wise men of Babylon; and whether in his inconsiderate rage he meant so, or whether he spake in such general terms as to admit of this construction, Daniel and his fellows also were sought for to be put to death. Otherwise, the sorcerers would deservedly have been put to death, without rendering the city less wise than before. But the dream would have remained an impenetrable secret; which God had purposed it should not be.

V. 14—16. As Daniel and his friends had not been summoned with the other wise men: and yet were supposed to be involved with them in the condemnation pronounced against them; it was most reasonable, that they should have a hearing from the king.—It seems that Daniel, had at times, access to him. Arioch appears to have favoured his application; the king's fury was perhaps abated; and it pleased God to dispose his heart to regard the proposal of his servant. Daniel had, before this, understanding in dreams and visions, (i. 17:) but he would not have so confidently promised the desired information to the king, had he not received some intimation from God that it would in due time be communicated. No doubt, that he was actuated by a zeal for the honour of God and of true religion, as well as by a desire of preserving his own life and that of his friends.

V. 17—23. After the united prayers of this pious company, the secret was revealed to Daniel, in so distinct and clear a manner, that he had no doubt of its being a divine inspiration, and that it would approve itself as such to Nebuchadnezzar. He therefore immediately praised God, as the fountain of all wisdom and knowledge, and the author of all those revolutions in empires, of which he had so vast a view before his mind, and which were to take place through a long succession of ages; and he rendered thanks and praises, in the most exalted language, to him for this extraordinary revelation, in a time of such imminent danger.—His wisdom appears in ordering the great affairs of the world; and his might and power in bringing to pass. (*Jer. xxxii. 19.*) (*Lowth.*)—The revelation made to Daniel gave him, not only wisdom, but power, to save many lives, and do immense good to his people.

V. 24. The rash decree of the king had doomed to one common destruction, not only the sorcerers, but all those in Babylon who were considered as wise and learned men: but Daniel was honoured, as the willing instrument of preserving all their lives. The Lord, in answer to the benevolent prayers of him and his friends, spared the whole company. (*Acts, xxvii. 24.*)

V. 25. Daniel undertook to do it, of his own accord; but this officer, according to the manner of courtiers, takes this opportunity of ingratiating himself to the king: as if the discovery of Daniel's abilities in this kind was

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, 'Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, 'I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, 'Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king:

28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest, and behold a great image. This great image, whose brightness was

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r 15.
s Acts xxvii. 24.
t Prov. xxiv. 11.
12 Ec. viii. 10.
* Chal. That I have, &c.

§ Chal. children of the captivity, &c. l. 6. vi. 13.
Neb. vii. 8.
1 Cor. i. 27, 28.

u i. 7. iv. 8. 19.
v 12. 18. v. 16.
Gen. xli. 15.
1 Sam. xvii. 33.

y 9. 10. 11. v. 7.
8 Job. 12. 13.
Is. xix. 3. xli. 25.
xlviii. 47. Hos. iii. 5. 2 Tim. iii. 1. Heb. i. 1. 2 Pet. iii. 8.

* Ps. cxv. 3. Matt. vi. 9.
a 18. 47. Gen. xi. 8. xli. 16. Is. xlii. 22. 23. Am. iv. 13.

§ Chal. hath made known.
b x. 14. Gen. xli. 1. Num. xxiv. 14. Deut. iv. 30. xxxi. 18. Is. 1. 2. Jer. xxx. 24. xlviii. 47. Hos. iii. 5. 2 Tim. iii. 1. Heb. i. 1. 2 Pet. iii. 8.

* Chal. came up. Ez. xxxviii. 10. c 22. 28. 47. d Gen. xli. 16. Acts iii. 12. 1 Cor. xv. 8—12.

e 17. 18. 49. Is. xliiii. 3. 4. Matt. xxv. 22. Rom. viii. 28. 11 Cor. iii. 21—23. 2 Cor. iv. 15.

† Or, the intent, that the interpretation may be made known to.

† Chal. wast seeing.

g vii. 3—17. Matt. iv. 8.
h Is. xlii. 11. xxv. 3—xxviii. 7. Hab. i. 7.
i 37. 38. iv. 22. 30. vii. 4. Is. xiv. 4. Jer. li. 7. Rev. xvii. 4. k 39. vii. 5. viii. 3, 4.
l 39. vii. 6. viii. 5—8. x. 3, &c.

§ Or sides. m 40—43. vii. 7. 8. 19—26.

n 44. 45. vii. 27. Ps. cxviii. 22. Is. xxxvii. 16. Zech. xii. 3. Matt. xvi. 18. Acts iv. 11. 1 Pet. ii. 7. Rev. xi. 15.

o viii. 25. Zech. iv. 6. 2 Cor. v. 1. Heb. ix. 24. ¶ Or, which was not in hands. 45.

p Ps. ii. 8—42. ex. 5. 6. cxlix. 6—9. Is. lx. 12. Zech. xii. 3. Rev. xvii. 14. xix. 1—21.

q Ps. i. 4. Is. xvii. 13. 14. xli. 15. 16. Hos. xiii. 3. Mic. iv. 13. r Ps. xxxviii. 10. s 35. Rev. xi. 11. Is. ii. 3. Mic. iv. 1, 2.

t Ps. xxii. 27. Is. xlii. 3. 2. Is. xlii. 1—13. Jer. xli. 1. Is. xi. 9. Zech. xiv. 8. 9. Rev. xi. 15. xx. 2, 3.

u Ezra vii. 12. Is. xlvii. 5. Jer. xxvii. 6. 7. Ez. vii. 10.

y iv. 25. 32. v. 18. 2 Chr. xxxvi. 23. Ezra i. 2. Prov. viii. 15. Jer. xxviii. 14. Rev. xix. 16.

z iv. 3. 34. Ps. lxxii. 11. Matt. vi. 13. John xix. 11. a iv. 21, 22. Ps. l. 10, 11. Jer. xxvii. 5—7. b 32. c 32. v. 28—31. vii. 5. viii. 3. 4. 20. xi. 2. Is. xlv. 28. xlv. 1—5. d 32. vii. 6. viii. 5, &c. x. 20. xi. 3, &c. Zech. vi. 3—6. e 33. vii. 19—26. ix. 26, 27. xi. 36—45. John xi. 48.

excellent, stood before thee; and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. 33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer-threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

owing purely to his diligence.' (Louth.)—Indeed, Arioch seems to have claimed some merit to himself; yet he also spake as one, that was glad to be excused from the bloody and odious service that had been assigned him.

V. 27—30. Daniel plainly told the king, that none of his wise men could possibly declare to him his dream; (thus gently intimating that his anger against them had been unreasonable;) but that the God of heaven revealed such secrets as he saw good; and that he had shewn the king by his disquieting dream, the events of future and distant ages. As for himself, he had not discovered this secret by his own extraordinary wisdom: but God had made it known to him, that he might interpret it to the king, in order that more favour might be shewn to his people; and that the king might recollect and understand his own thoughts and dream, and be convinced that Israel's God was the only true and living Lord of all.

V. 31—33. This image made a splendid appearance before the imagination of Nebuchadnezzar, whose mind was attached to worldly magnificence: but the same events were afterwards represented to Daniel, under the appearance of fierce and devouring wild beasts; as the monarchies thus foretold were the great supporters of idolatry, tyranny, and persecution in the world. (Notes, 37—45.)

V. 34, 35. 'The Jews unanimously agree that by the stone is here meant the Messiah. His kingdom from small beginnings, should proceed to fill the whole earth; as if a stone should grow to a mountain. (Marg. Ref.) Mr. Mede has judiciously observed, that this kingdom is described here in two states, as the kingdom of the stone, and the kingdom of the mountain.' (Louth.) The small and progressive success of Christianity is meant by the former; the universal triumph of it by the latter.

V. 36. Daniel modestly allows his friends a share in the honour of his discoveries; because they were made in answer to their united prayers.

V. 37. Nebuchadnezzar, proud of his extensive dominions and extraordinary prosperity, as having kings for his vassals and tributaries, and meeting with none, any where, who dared to resist him, would ascribe his greatness to his own valour and conduct: but Daniel reminded him, that the God of heaven had given him his kingdom, and all the glory and power of it.

V. 38. Thou art, &c. The Chaldean monarchy, over which Nebuchadnezzar was the only king of great renown, was represented in the vision by "the head of gold:" for monarchies under a succession of princes of the same nation, and not individual monarchs, are meant by kings in the general language of prophecy. The vast riches, magnificence, and prosperity of the Chaldean monarchy, and of Babylon its renowned metropolis, gave it that pre-eminence over the succeeding empires, which gold has above other metals: perhaps more liberty and peace were enjoyed under it, than under those which followed. The head of the image, being the emblem of this monarchy seems only to denote its priority in order of time: but the term of its continuance was far shorter than that of any of the others. Some make the Assyrian empire, as swallowed up in the Chaldean, to be included under this

part of the vision: but that was past, and therefore not the proper subject of prophecy.—The transient dream which so soon vanished and was forgotten, and the lifeless image, were both emblems of the emptiness and vanity of all earthly glory.

V. 39. The breast, and the two arms of silver of the image, represented that monarchy which succeeded to the Chaldean; and this was the kingdom of the Medes and Persians, the united power and authority of which might be denoted by the two arms, shoulders, &c.—This was inferior to the Chaldean monarchy, as silver is to gold, perhaps in wealth, splendour and prosperity; at least it was so in the characters of the kings; for the Persian monarchs, from the death of Cyrus to the subversion of the monarchy, were perhaps as vile a set of men as ever disgraced human nature.—The third kingdom, represented by the belly and thighs of the image formed of brass, must be that of the Macedonians, or Grecians, which succeeded to the Persian monarchy. This was established by the conquests of Alexander the Great, and continued under his successors. It had less external magnificence than those which preceded; and it was founded and supported by force of arms, many of which were anciently made of brass: but it was more extensive than either of the others, including many dominions in Europe, as well as those of the Persians in Asia and Africa, and many regions further to the east, than they had ever penetrated. It was therefore foretold, that this kingdom would bear rule over all the earth; which may also allude to the vain-glorious boast of Alexander, that he had subdued the whole world.—The Persians were not inferior in dignity, power, and riches; but were worse, touching ambition, cruelty, and all kind of vice; shewing that the world would grow worse and worse, till it was restored by Christ.

V. 40—43. These verses evidently describe the Roman empire, as succeeding to that of the Macedonians. It was as strong as iron, and like iron it brake and subdued all before it. No people ever made such extensive conquests, through so many ages, as the Romans did: in the former part of their prosperity, they were remarkable only for valour, hardness, frugality, and poverty, of which iron is a proper emblem. The two consuls by which they were long governed, and the eastern and western empires, into which their dominions were at length divided, might be denoted by the two legs and feet on which the image stood; and the ten toes, into which the feet divided represented the ten kindgoms into which at length the whole empire was broken. The civil wars which weakened the state, and the conjunction of the Romans with the conquered nations, and afterwards with the Goths, Vandals, and other barbarians who subverted the empire, was denoted by the compounding of the iron with the potter's clay, which cannot unite or strengthen each other. Thus the Roman empire decayed in strength, even when it was growing more extensive: at length it began evidently to decline, till it was divided into many subordinate kindgoms. This is also represented by the Romans, mingling themselves with the seed of men, or of other nations, by alliances and intermarriages, which tended to the subversion of the empire.

41 And whereas thou sawest 'the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And as the toes of the feet were part of iron and part of clay: so the kingdom shall be partly strong, and partly *broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave 'one to another, even as iron is not mixed with clay.

44 And in *the days of these kings shall *the God of heaven set up a kingdom, 'which shall never be destroyed; and the *kingdom shall not be left to other people, but it shall 'break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as 'thou sawest that the stone was cut out of the mountain 'without hands, and that it brake in pieces the iron, the brass, the clay, the

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f 33-35. vii. 7.
24. Rev. xii.
3. xiii. lxxvii. 12.
* Or, brittle.
† Chal. this with
this.
‡ Chal. their
days.
g 25. 37. Gen.
xlix. 10. Ps. ii.
6-12. lxxli. 1.
8. lxxxi. 3, 4.
19. &c. cx. 17.
4. Is. ix. 6, 7.
Matt. iii. 2, 3.
xxviii. 18. Eph.
i. 20-22.
hiv. 3. 34. vi. 26.
vii. 13, 14, 27.
Ps. cxlv. 13. Ez.
xxxvii. 25. Mic.
iv. 7. Luke i.
32, 33. John xii.
34. Rev. xi. 15.
§ Chal. kingdom
thereof.
i viii. 25. Ps. ii.
9. xxi. 8, 9. Is.
12. 1 Cor. xv.
24, 25. Rev. xix.
15-20.
k 34. 35. Is.
xxviii. 16. Zech.
xii. 3. Matt. xxi.
iv. 31.
l Chal. which
was not in
hands. Luke xvii. 20. 2 Cor. x. 4, 5.

1 Gen. xli. 28, 32.
Matt. xxiv. 35.
Rev. i. 19. iv.
1.
m Acts x. 25.
xiv. 13. xxviii.
6. Rev. xix. 10.
xxii. 8.
n Ezra vi. 10.
o xi. 36. Deut. x.
17. Josh. xxii.
22. Ps. cxxxvii.
2.
p iv. 17. 32. Job
xii. 19. Ps. ii.
10, 11. lxxli. 11.
lxxvii. 1. Prov.
viii. 15, 16.
1 Tim. vi. 15.
Rev. i. 5. xvii.
14. xix. 16.
q 10. 28. 29. iv. 8.
9. Gen. xli. 39.
Am. iii. 7.
r 6. v. 16. Num.
xxii. 16, 17. xxiv.
11. 1 Sam. xvii.
25. xxv. 2.
2 Sam. xix. 32.
2 Kings v. 1.
Job i. 3. Jer. v.
5.
s v. 29. vi. 1, 2.
t iv. v. 11.
u 17. i. 17. iii.
12-30. Prov.
xxviii. 12.

silver, and the gold; 'the great God hath made known to the king what shall come to pass *hereafter; and the dream is certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar 'fell upon his face and worshipped Daniel, and commanded that they should offer an oblation 'and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is 'a God of gods, and 'a Lord of kings, and 'a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel 'a great man, and gave him many great gifts, and made him 'ruler over the whole province of Babylon, 'and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and 'he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat in the gate of the king.

x Esth. ii. 19, 21. Jer. xxxix. 3. Am. v. 15.

Yet this monarchy still subsists in the toes, or kingdoms into which it was broken, and of which we shall hereafter have occasion to speak more particularly. (*Marg. Ref.*) 'The chief power in these ten kingdoms shall be partly secular, and partly ecclesiastical: and the encroaching of the ecclesiastical power upon the secular, shall be the occasion of frequent clashing between them, to the weakening of both parties, and endangering their breaking to pieces.' (*Louth.*)—These four monarchies, (probably the mightiest which ever appeared on earth,) have certainly been far more celebrated than any others. The history of them, in fact, comprises the grand transactions of mankind from the days of Daniel to this present time. The church of God likewise has had vastly more concern with these, than with any other empires; the countries belonging to them have hitherto been the chief seat of the Redeemer's kingdom, which will be rendered universal by the total subversion of the last of them. It cannot therefore be wondered, that so many more prophecies should be inserted in the sacred oracles, concerning these four kingdoms, than about other nations and empires.

V. 44, 45. In the days of those kings, or during the prevalence of the Roman authority, the God of heaven had determined to set up another kingdom, which would never be destroyed, or fall under the power of any conquerors; seeing it would break in pieces, and consume all these kingdoms, and stand for ever. This was represented by "a stone cut out without hands," which smote the image and utterly destroyed it, and became a great mountain that filled the whole earth. (*Note*, 34, 35.) The stone was entirely distinct from the image, nay, directly opposite to it and all its interests: it must therefore mean a kingdom set up by the power of God, without the concurrence of human policy or force, and in opposition to all the authority and combined efforts of the princes of this world. The kingdom of Christ was evidently intended: from small beginnings, it hath already made a vast progress: it hath subverted, and will continue to subvert, pagan and antichristian kingdoms, and to entirely destroy and disperse them; and at length it will triumph over all opposition, and become a great mountain, and fill the whole earth. This part of the prophecy yet remains to be accomplished: so that we have in this dream a most extraordinary prophetic abstract of the most signal events, that would take place, through all succeeding ages, nearly to the consummation of all things. As far as the accomplishment hath proceeded, it hath been most exact and undeniable; and future ages shall be filled with astonishment and awe, by witnessing this stone, cut out without hands, destroying the remaining toes of this image, and universally triumphant. Thus the great God made known to this heathen prince what was afterwards to come to pass; and the dream was certain, and the interpretation thereof sure.

V. 46-49. Nebuchadnezzar was so astonished by Daniel's so exactly declaring his dream, and shewing him such wonderful events couched under it; that he thought him a deity, and attempted to render him adoration with sacrifices and incense. Doubtless Daniel withdrew him from his purpose, and informed him more fully, to whom the honour was due; upon which he acknowledged the God of Daniel to be "a God of gods," &c. Yet he seems not to have been convinced, that it was necessary for him to renounce idolatry, and to become his worshipper and servant. He, however, greatly preferred and enriched Daniel, and at his request he preferred his companions also; but Daniel became one of his chief ministers. No doubt they accepted of these preferments, in hopes of rendering some service to their people and religion, as well as of doing some general good to mankind. Hence it is plain, that hitherto there were no religious tests or observances required by the king, previous to their admission to places of trust and authority.

PRACTICAL OBSERVATIONS.

V. 1-13. No greatness or prosperity can secure so much as an undisturbed night's sleep; and when the Lord pleases he can render men miserable even by uneasy dreams. He hath various methods of making known his purposes; in order to manifest his own glory, to draw men's attention to his servants, and to evidence the authenticity of his sacred oracles.—Men are generally more eager to gratify their curiosity, or to dive into futurity, than to learn the way of sal-

vation or the path of duty; yet all foreknowledge of future events tends to increase anxiety and trouble; except as it is counterpoised by submission to the will, and confidence in the wisdom, truth, and love of God. They, who attend on the courts of princes, learn the language of benevolence: but the most emphatical wishes of health, life, or salvation, are frequently unmeaning compliments, which can run counter to the real desires of their hearts. Yet Christians may often use the same words in sincerity: praying for kings and all in authority, that they may properly fill up their high stations on earth, and also live for ever in the felicity of heaven.—It is a great evil, when multitudes are subjected to the arbitrary sway of one capricious and haughty tyrant, who may imperiously command the most absurd and impossible things; who having been long humoured, can brook no denial or delay; and who deals about death, without feeling or remorse, on the most inoffensive of his subjects. Such rulers are generally extremely jealous and suspicious, and apt to misconstrue the most reasonable actions or expressions into rebellion and treason: and the rewards that they confer when gratified, are a very inadequate counterbalance for the miseries they inflict when enraged; in which they generally involve the innocent with the guilty. We should therefore be thankful to live under a limited monarchy, in which our sovereign is authorized and enabled to do as much good as he will, but has no legal power of doing injustice.—Yet, we should remember that God is just, even when men are most unjust; and that they who fall victims to the cruel jealousy of unreasonable tyrants, often on other accounts deserve their doom. The Lord also orders every event, as may best detect the folly and imposture of those varied delusions, which succeed one another in the world, and the insufficiency of all human power, wisdom, and penetration: that by the confession even of those who oppose his truth, when baffled in their devices, it may appear, that the discoveries he makes and the operations he performs, are impossible to all others. But the views of the most sagacious of ungodly men, are strangely confused, in respect of the glorious Lord of all; they have a faint idea of his pre-eminence, and of some of his perfections; but his majesty and mercy, his exaltation and condescension, his dwelling with human flesh to save and bless sinful men, and all the glories displayed in the great work of redemption, are wholly hidden from them: and they are more apt to conceive of God as distant, and as not interfering in the affairs of men; than to suppose that not "a sparrow falls to the ground," nor "a hair from our heads" without him.

V. 14-30. The furious rage of men, who cannot or will not distinguish between "the pure, peaceable, and holy wisdom which is from above," and that, "which is earthly, sensual, and devilish:" may involve the servants of God under the same condemnation with the vilest impostor; but he knows how to rescue them, and even to make their dangers the means of their greatest good. He directs them to a gentle and cautious deportment in the midst of the greatest injuries and perils: but whatever methods they adopt for retarding the purposes or pacifying the rage of wicked men; their grand means is to excite one another to prayer for mercies to the God of heaven, 'who is able to extricate them from every difficulty, and to keep them from perishing with the wicked.—"The secret of the Lord is with them that fear him:" and though we do not expect such immediate revelations from God, as Daniel was favoured with; yet he will answer our believing prayers for direction in every perplexity, shew us whatever is for our good, and turn our fears and sorrows into grateful praises. Every renewed mercy should lead us to renew our adorations: we should remember the glorious perfections of our God, the honour of his kingdom, and the wise and righteous dispensations of his providence, who changes times and seasons, and removeth and setteth up kings: we should celebrate him, as the giver of knowledge and wisdom, as knowing what is in the darkness, and dwelling in inaccessible light; whilst we thank him for the favours bestowed on us, and for granting us the instruction, help, and encouragement, that we sought from him in our tribulations.—But when the Lord peculiarly honours us before men, we must be sure to remember and acknowledge, that it is not for our own sakes, but for his name's sake, and for the benefit of his church, and for the conviction of his enemies, that there is indeed a God in heaven, that can reveal such secrets, and perform such works, as it never entered into the heart of the wisest man to conceive possible: of this the

CHAP. III.

Nebuchadnezzar sets up a golden image, and commands his officers, &c., when they hear all kinds of music, to fall down and worship it, on pain of being cast into a fiery furnace. 1-6. His orders are generally complied with, 7. Shadrach, Meshach, and Abed-nego, are accused of disobedience, 8-12. The king vehemently threatens them, if they persist in refusal, defying any God to deliver them; but they answer calmly and resolutely, 13-19. They are cast into the furnace, the flame of which killeth those who threw them in, 20-23. The king is astonished, at seeing them walk unhurt in the fire, with a fourth like to the Son of God, 24, 25. They come forth; and all the vast company see that the fire has not touched them, 26, 27. He blesses God, and decrees severe punishment on those who spake against him, 28, 29. Their subsequent promotion, 30.

NEBUCHADNEZZAR the king ^amade an image of gold, whose height *was* threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king ^bsent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the she-riffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then ^cthe princes, the governors, and captains, the judges, the treasurers, the counsellors, the she-riffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried ^daloud, To you ^eit is commanded, ^fO people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, ^gdulcimer, and all kinds of music, ye fall down and worship the

prophecies contained in the sacred Scriptures, and fulfilling through the successive ages of the world, are a full demonstration to every considerate mind.

V. 31-49. The most powerful and renowned empires, that have been erected on earth, are but as the baseless fabric of a disjointed vision, which vanisheth when we awake: they may excel in brightness and be very terrible, but they are only a vain pageant of glory and excellency; for these are substantially to be found in God and heavenly things alone.—The kings and conquerors of the earth, have in every age kept the nations in an uproar, by their ambitious projects, and the revolutions which they have occasioned. Some have been more eminent for wealth, some for power, some for hardy courage and ruinous success; their delight has been in destroying, subduing, breaking in pieces, and crushing mankind: one form of tyranny hath often been superseded by another still more base and barbarous: and men in general have been groaning under the effects of their contests and vices! But all human power and prowess tend to decay: many mighty empires have gradually been weakened, till they have been subverted by open enemies, or by intestine convulsions. In the midst of all these events the God of heaven is setting up his kingdom, not by human might or power, but by his word and spirit. This does not interfere with the proper exercise of any human authority; but it will, by its secret operation, overturn and destroy all opposing or intervening power, break in pieces every antichrist, fill the earth, and continue for ever.—May we be the willing subjects of this kingdom, and spend our lives in seeking its peace and prosperity!—It is natural for men to run into extremes; and either to despise and injure, or to idolize, those who speak the word of God to them: but our business is to direct their attention to the great Author and giver of every good gift.—Many have some general apprehensions of the power and majesty of God, and that others ought to serve him, who yet have no serious thoughts of worshipping him themselves. He, however, over-rules even such convictions to bring his servants into those stations, in which they are to be employed; and they may consistently accept the favours offered them, when they give them an opportunity of doing good, and are not clogged with any sinful conditions.—It behoves those, who are advanced, to be mindful of their former friends; but far more to use their influence in promoting the wise and righteous, that God may be glorified, and the best interests of mankind furthered by them.

NOTES.

CHAP. III. V. 1-7. It is not certain at what time the events of this chapter occurred. The Septuagint indeed says, that it was in the eighteenth year, that is, after Nebuchadnezzar's prophetic dream. Some think that Nebuchadnezzar had a reference in this image to that which he had seen; as if he would have one wholly of gold, and not to be contented with being represented by the head of gold. It seems more probable that the impression of his dream was worn off, and his ambition and arrogance still further increased by success; that his attachment to idolatry was augmented by his victories over the people of JEHOVAH; and that this image was formed from the spoils of the conquered nations. It was of an enormous size, and must have cost immense treasure. The height of it was about thirty yards; but this being ten times its breadth or thickness, and out of all proportion, favours the conclusion, that the pedestal also on which it stood was taken in under the admeasurement. It was perhaps made hollow, but with plates of solid gold; and it was set up in an extensive plain near Babylon, which could contain ^a vast concourse of people, and was probably erected in honour of Bel, the chief idol of Babylon. Having completed the image, in order to render the worship of it more noticed, and to make

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B. C. 580.

a ii. 31, 32. Ex. xxxii. 2-4. Deut. vii. 25. Judg. viii. 26, 27. 1 Kings xii. 28. Ps. cxv. 4-8. Is. ii. 20, xl. 19. xlv. 5. Jer. x. 9. Hos. viii. 4. Hab. ii. 19.

b Ex. xxxii. 4-6. Num. xxv. 2. Judg. xvi. 23. 1 Kings xii. 32. Prov. xxix. 12. Rev. xvii. 2.

c Acts xix. 34. 35. Rom. i. 21 —23. iii. 11.

* Chal. with might. Prov. ix. 13-15. Is. xl. 9. lviii. 1. + Chal. they command. Hos. v. 11. Mic. vi. 16. d iv. i. vi. 25. Esth. viii. 9. † Or, singing. Chal. symphony.

e Ex. xx. 5. Is. xlv. 17. Matt. iv. 9. Rev. xii. 15-17. f ii. 5, 12, 13. iv. 18. Mark vi. 27. Jer. xxxix. 22. g 1 John v. 19. Rev. xii. 9. xiii. 3, 8, 14. xvii. 13. xix. 20.

h vi. 13. Ezra iv. 12-16. Esth. iii. 6, 8, 9. Acts xvi. 20-22. xvii. 6-8, xxviii. 22. i Pet. iv. 3, 4. k ii. 4. v. 10. vi. 6, 21. 14-7. vi. 12. Ps. xciv. 20. Ec. iii. 16. Is. x. 1. Rev. xii. 17. m Ex. xv. 20, 21. xxxii. 18, 19. 1 Chr. xv. 10. 28. xvi. 5, 6. xxv. 1-6. 2 Chr. xxix. 25. Ps. lxxxii. 1-3. xcii. 1-3. cxlix. 3, 4. cl. 3-6. Am. vi. 5.

n ii. 49. vi. 13. 1 Sam. xviii. 7 —11. Esth. iii. 8. Prov. xxvii. 4. Ec. iv. 4. o Chal. set no regard upon thee. Acts xvii. 7.

golden image that Nebuchadnezzar the king hath set up.

6 And whoso ^afalleth not down and worshippeth, shall ^bthe same hour be cast into the midst of ^ca burning fiery furnace.

7 Therefore at that time, ^dwhen all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image, that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, ^eand accused the Jews.

9 They spake and said to the king Nebuchadnezzar, ^fO king, live for ever.

10 Thou, O king, ^ghast made a decree that every man that shall hear the sound of ^hthe cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, ⁱthat he should be cast into the midst of ^ja burning fiery furnace.

12 There are ^kcertain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have ^lnot regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

the greater ostentation of his own magnificence and authority, Nebuchadnezzar summoned all his officers, civil and military, from every part of his extensive dominions, to attend on its dedication. When met together upon the plain, they were ordered by proclamation to fall down and worship this new-made deity, of whatever nation they were: the signal for this act of adoration by the striking up of all kinds of musical instruments at once, might be intended to allure them by soothing strains to join in the worship, and inspire fervour into their supposed devotion. But to secure uniformity in this vast company, it was also proclaimed that every one, who refused compliance, should immediately be cast into a burning fiery furnace. It does not appear that any were obliged to attend, who did not hold places under government: others would doubtless be there, and then they must comply: but *these* were constrained to be present, at a vast trouble and expense, from every part of the empire; so that it was a sort of *religious test*, by which they were to approve themselves proper persons to be employed in the king's service: and, as it is common on such occasions, there was a general conformity observed. Almost every person concerned was so overawed by the menaces and power of the king, or so allured by the hopes of ingratiating themselves with him; or so devoid of principle, knowledge, or conscience; or so attached to a promiscuous idolatry, that they unanimously observed the signal, and prostrated themselves in adoration of the golden image.—The several words, by which the different officers, and the various kinds of musical instruments, are enumerated, seem not to admit of any satisfactory explanation; for without referring to ancient usages, they cannot be distinctly made intelligible, except to those few who are fully acquainted with those usages, and perhaps scarcely even to them.—The idol is not known for an idol, so long as he is with the workman: but when the ceremonies and customs are recited and used, and the consent of the people is there; then of a block they think they have made a god.

V. 8-12. Many opinions have been held, concerning the way in which Daniel escaped on this occasion. The silence of the Scripture, as well as the excellency of his character, sufficiently prove that he did not worship the golden image; for the same impartiality, which caused David's adultery and murder and Solomon's idolatry to be recorded, would have reported Daniel's sin, if on this occasion he had been overcome by temptation.—He might be elsewhere employed about the king's business, and be dispensed with in his absence: or he might refuse to worship the image; yet his enemies might fear beginning with him, choosing to prepare the way for his ruin, as they supposed, by first attacking his friends. It seems, however, that Shadrach and his two friends chose rather to make this public protest against idolatry than to absent themselves.—The Chaldean accusers appear to have been influenced in part by enmity to the Jewish religion, and zeal for idolatry; and still more by envy and indignation at the peremptory bestowal on strangers, and by a hope of succeeding to their places. It is probable that no other Jews were employed in offices under the king; or it must be supposed, degenerate as they were, more would have been found, that refused compliance with the decree.—The accusers represented, that three of the captive Jews, who had been graciously promoted by the king, had proved themselves ungrateful for his favour, by contemptuously disobeying his will; as if they had despised the king's authority, and were influenced by a spirit of obstinate rebellion, rather than conscientiousness, in refusing to worship the golden image. Thus they both paid court to Nebuchadnezzar, and misrepresented the behaviour of these young men in order to irritate him against them.—This is the more intolerable, for that they have dared to affront thee, in that very province, the charge of which thou hast committed unto them.' ((Bp. Hall.)

13 Then Nebuchadnezzar ^{in his} rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. ^{Then} they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it true*, O Shadrach, Meshach, and Abed-nego, do not ye serve ^{my} gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered, and said to the king, O Nebuchadnezzar, *we are not* careful to answer thee in this matter.

17 If it be *so*, ^{our} God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, ^{be it} known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then ^{was} Nebuchadnezzar ^{full of} fury, and ^{the} form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* ^{he} spake, and commanded that they should heat the furnace ^{one} seven times more ^{than} it was wont to be heated.

20 And he commanded the ^{most} mighty men that *were* in his army ^{to} bind Shadrach, Meshach, and Abed-nego, and to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ^{coats},
33-35. Matt. xxvii. 63-65. † Chal. *mighty of strength*. d Acts xii. 4, 5. xvi. 23, 24.
‡ Or, *mantles*.

V. 13-15. Nebuchadnezzar had formerly found these persons "ten times better than all his magicians and astrologers;" and he had employed them, and found them faithful and able. He could not but know, that the laws of their religion forbade them to worship any image, and that they acted consistently in refusing obedience. Yet his imperious temper would not endure the least opposition, but he was enraged even to fury, when he heard of their conduct; and having cited them before him, and renewed his orders, that when the music should again play, they should prostrate themselves in worship before his golden image; and his menace of the fiery furnace; he set their God, and "all that was called god or worshipped," at defiance, by emphatically enquiring who "that God was, that was able to deliver them out of his hand;" though he had heretofore acknowledged JEHOVAH to be a God of gods, and a Lord of kings—"Thus Nebuchadnezzar exalted himself above God almighty, as Sennacherib had done before him." (*Lowth.*) (*Marg. Ref.*)—The question which he proposed to them means, "Did ye this on set purpose, and with deliberate determination," &c.

V. 16-18. This answer hath a peculiar beauty and propriety. The accused persons uttered no outrageous language against the idols of Babylon, or the iniquity of this sanguinary edict; and they used no soothing address, mean supplications, or flattering expressions, to mollify the king's displeasure; but they calmly assured the king, that they were no way perplexed about the answer they should return to him; they had made up their minds; they wanted no time for deliberation; they were not anxious about the consequences; but they were ready in a few words to state their determination. If it were so, that he should cast them into the furnace, that God whom they worshipped was able to deliver them. Of this it seems they had some expectation; either because of the numbers, who would witness the contest betwixt JEHOVAH and this haughty idolater; or because of the bold defiance of God which he had uttered. If therefore the Almighty saw good, he would deliver them out of the hand of the king; but if he should not please thus miraculously to interpose, they were not solicitous about the event; but would have him to know, that they would on no account at any time worship any of his gods, or now adore his golden image.—When we consider the situation of these men; that they were strangers and captives, at a distance from the land and ordinances of God, and without any to countenance or encourage them; that they had been under great obligations to the king; that most of their countrymen, even when in their own land, were given up to idolatry; that they were not required to abjure the God of Israel, or to enter upon a constant course of idolatry, but merely in one instance to comply with the king's humour; and in such remarkable circumstances, when the whole empire was against them, and the fiery furnace before them: I say, when these things are duly considered, we shall perceive, that this instance of heroic constancy and intrepidity in a good

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o 19. ii. 12. Gen. iv. 5. 1 Sam. xx. 30-33. Esth. iii. 5, 6. Prov. xvii. 12. xxvii. 3. xxix. 22. Luke vi. 11. p Matt. x. 18. Acts v. 26-27. † Or, *purpose*. Ex. xxi. 13, 14. q 1. iv. 8. Is. xlv. 1. Jer. 1. 2. r 17. Ex. xxxii. 32. Luke xiii. 9. s 28, 29. vi. 16, 20. Ex. v. 2. 2 Kings xviii. 35. 2 Chr. xxxii. 15-17. Is. xxxv. 20. xxxvii. 23. Matt. xxvii. 43. t Matt. x. 19. Mark xii. 11. Luke xii. 11. xxi. 14. Acts i. 8. 8-12. 19. v. 29. vi. 15. xxiv. 10. -13. u 19. 35 vi. 20-22. * 27. Gen. xvii. 1. xviii. 14. 1 Sam. xvii. 37. 46. Job v. 19. xxxiv. 29. Ps. lxxviii. 20. ex. 3. Prov. xviii. 10, 11. Is. xii. 2. Luke i. 37. Acts xvii. 20. 24. Rom. viii. 31. Heb. vii. 25. x Prov. xxviii. 1. Is. li. 12, 13. Matt. x. 28. 29. 33. 39. xvi. 25. Luke xii. 3-9. Acts iv. 10-13. 19. v. 29-32. Rev. ii. 10, 11. xii. 11. y 13. Prov. xxi. 24. Acts v. 33. vii. 54. * Chal. *filled*. v. 6. Gen. iv. 5. 6. xxxi. 2. a Ex. xv. 9, 10. 1 Kings xx. 10, 11. 2 Kings xix. 27, 28. Ps. lxxviii. 10. b Lev. xxvi. 21. 24. 28. c 1 Kings xviii. 1. 2 Kings xxi. 23, 24.

§ Or, *turbans*.|| Chal. *word*.* Or, *spark*.

e vi. 24. Prov. xi.

8. xxi. 18. Acts

xii. 19.

f vi. 16, 17. Ps.

xxxiv. 19. lxxvi.

11, 12. exxvi. 1

—5. 2 Cor. i. 8

—10. iv. 17.

1 Pet. iv. 12.

g v. 6. Acts v. 23

iv. 10. 16-18

h Is. xliii. 2.

i Chal. *there is*

harm. Ps. xci. 3

9. Mark xvi. 18.

Acts xxviii. 5, 6.

1 Pet. iii. 13.

i Job i. 6.

xxviii. 7. John

xix. 7, 8.

§ Chal. *doer*.

k 17. ii. 47.

l Josh. iii. 17.

iv. 10. 16-18

Is. xxviii. 16.

lii. 12. Acts xvi.

37.

m 1 Sam. xvii. 46.

47. 2 Kings xix.

19. Ps. lxxxiii.

18. xxvii. 7-9

Is. xxvii. 11.

Acts ii. 6-12.

xxvi. 30.

n Is. xliii. 2. Heb.

xi. 34.

o Matt. x. 30.

Luke xxi. 17.

18. Acts xxvii.

34.

p ii. 47. iv. 34. vi.

26. Gen. ix. 26.

Ezra i. 3. vii. 23

28.

q 22. v. 22. Ps.

xxxvii. 36. Acts

v. 19. xii. 7-11.

r 1 Chr. v. 20.

2 Chr. xxi. 20.

Ps. xxii. 4, 5.

xxxiii. 18, 21.

xxxiv. 22. lxxi.

8. lxxxvii. 11, 12.

cxvi. 5, 6. Is.

xxvi. 3, 4. Jer.

xvii. 7, 8. 2 Cor.

i. 9, 10. Eph. i.

12, 13. 1 Pet. i.

21.

s Ezra vi. 11. Acts iv. 19.

their hosen, and their ^{hats}, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore, because the king's ^{commandment} was urgent, and the furnace exceeding hot, the ^{flame} of the fire ^{slew} those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, ^{fell} down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was ^{astounded}, and rose up in haste, and spake, and said unto his ^{counsellors}, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, ^{walking} in the midst of the fire, and ^{they} have no hurt; and the form of the fourth is like ^{the} Son of God.

26 Then Nebuchadnezzar came near to the ^{mouth} of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ^{ye} servants of the most high God, ^{come} forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And ^{the} princes, governors, and captains, and the king's ^{counsellors}, being gathered together, saw these men, ^{upon} whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, ^{Blessed} be the God of Shadrach, Meshach, and Abed-nego, who hath sent ^{angel}, and delivered his servants ^{that} trusted in him, ^{and} have changed the king's

cause, was scarcely ever equalled, and never was exceeded by any mere man, since the beginning of the world.—The language commonly used, and the pictures formed on this subject, have led people to think of these persons as children; but it seems far more probable, that they were in the full vigour of manhood, about thirty years of age, when this event took place.

V. 19-23. The decisive answer, returned by these pious Jews, threw the proud tyrant into the utmost excess of rage, which appeared in the perturbation of his countenance. To shew his indignation at the supposed atrociousness of their conduct, he ordered the heat of the furnace to be increased seven-fold; which would only have shortened and lessened their torture, if the Lord had left them to be consumed in the flames. He selected the mightiest of his soldiers to cast them into the furnace; and bound them with their clothes on, as if he would secure the destruction of all that belonged to them. Thus they were cast bound into this tremendous furnace of fire, at the time when it was heated to that extreme degree, that the executioners were slain by the vehement flame which issued out of it. It is not improbable that they had been forward to comply with the king's orders, and to shew their malice against the Jews; and thus they fell victims to their own evil dispositions. Every circumstance, however, served to illustrate the greatness of the miracle, in the preservation of those who fell down bound into the fiery furnace.

V. 24, 25. Some think that Nebuchadnezzar was astonished by the death of his mighty men, or by the terrors of his conscience; but it is more likely, that he saw at a distance the young men walking loose in the fiery furnace. It seems, that it was large enough to admit of their walking about in it, and was probably formed like those in which lime is at present burned. He called his counsellors to witness this astonishing incident: they had thrown three men bound into the fire; but now four were walking about, in the midst of the furnace: and the fourth was so glorious that he was like to a son of God, or a holy angel. The fire, it seems, had power to burn their bonds, though not to singe their garments: they found no inconvenience, and felt no terror, in the midst of this most vehement fire, nor any desire to come forth from it; they probably were employed in thankful praise and adoration of their great Deliverer, though the song ascribed to them in the Apocrypha is not genuine: and, whatever the king might mean by the fourth person being like the Son of God: it is probable, that it was indeed the eternal and co-equal Son of the Father, and not a created angel. (*Marg. Ref.*)

V. 26, 27. When the king had viewed this surprising scene, he was convinced of his error, and altered his conduct: he called to the pious Jews, by the honourable appellation of "the servants of the most high God," and ordered them to come forth. None could fetch them out, nor would they quit their place without being called from it. But they then came forth;

word, and yielded their bodies that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

A. M. 3124.

B. C. 580.

Ex. xx. 5.
Matt. iv. 10.

Chal. a decree
is made by me.

Chal. error.

Chal. made
pieces. ii. 5.

Marg.

x. vi. 27. Dent.

xxxi. xl. Ps. iii.

3. lxxvi. 10.

y. i Sam. ii. 30.

Ps. xci. 14.

John xli. 26.

Rom. vii. 31.

† Chal. made to prosper.

a. iii. 4. 29. vi. 25.
vii. 14. Esth. iii.
12 vii. 9. Zech.
viii. 23. Acts. ii.
6.
b. Ezra. iv. 17. v.
7. Eph. i. 2.
1 Tim. i. 2.
1 Pet. i. 2.

Chal. It was
seen before
me. Josh. vii.
19. Ps. li. 14.
lxxi. 18. xci. 1.
2.
c. Ps. lxxvi. 18.
Acts xxii. 3—16. xxvi. 9—16.

Nebuchadnezzar proclaims to all nations the Lord's dealings with him, adding benevolent salutations and admiring praises, 1—3. He states that he had a dream which the magicians could not interpret, 4—7; and that he related it to Daniel, 8—18; who interpreted it, 19—27. The dream fulfilled in Nebuchadnezzar's loss of dignity, reason, and almost the human form, for a season, 28—33; but being restored, he humbly and fervently adores and praises God, 34—37.

NEBUCHADNEZZAR the king, 'unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 *I thought it good to shew the signs and wonders that the high God hath wrought toward me.

and all the multitude of the chief persons, from every part of the empire, who witnessed the transaction, collected together to examine them; and found, to their unspeakable astonishment, that the fire had no power at all over their bodies, or even any effect upon their raiment. Thus they would be prepared to return to their several homes, and to circulate and authenticate in every province, the account of this wonderful interposition of the God of Israel in behalf of his faithful worshippers. And we cannot but suppose, that it had a happy effect upon the minds of many individuals, and tended to check the progress of idolatry, and to promote the worship of the living God.

V. 28, 29. This transaction seems to have produced deep convictions in the mind of Nebuchadnezzar: insomuch that at the time he rendered adoration before all his princes to the God of Israel, who had sent his Angel to deliver his servants: he allowed, that they had done right, in trusting in the Lord; and in rather yielding up their bodies to the flame, than worship any other but their own God, and (as if he were resolved at all events to be a persecutor,) he decreed most terrible punishments to those, who dared to speak a word against the God of Shadrach, &c; seeing no other God could deliver after that manner. But his convictions were transient, his pride was unhumbed; and no abiding change at this time took place in his disposition and conduct; as it will appear from the extraordinary narration of the ensuing chapter.

V. 30. The Septuagint adds at the end of this verse, 'And he advanced them to be governors over all the Jews that were in his kingdom.' That translation, indeed, contains, in this chapter, several circumstances, which are not in the original; while the death of the mighty men, who cast Shadrach, &c into the furnace, is omitted.

PRACTICAL OBSERVATIONS.

V. 1—7. Ungodly men commonly spare no cost in gratifying their pride and lusts; and the devotees of idolatry and superstition are often equally profuse about their false worship: surely then the servants of God should not be niggardly in shewing their attachment to his cause and service!—Pride and bigotry combine in disposing princes to require from their subjects conformity to their religion, whether right or wrong; and, alas, there are but few in comparison, even among professed Christians, that can give a much better reason for their religious observances, than the Babylonians could for worshipping the golden image which the king had set up!—When worldly interest allures, and sanguinary statutes terrify, seldom any great number will refuse compliance; but fear, or hope, will procure the golden image far more worshippers, than will adhere to the God of heaven! Such conformity and uniformity, are perfectly easy to the slothful, the careless, the sensual, and the infidel, that is, to a vast majority in most communities; whose worship, if paid at all, springs more from habit, interest, love of ease, or desire of obtaining the ruler's favour, than from regard to the authority and commandments of God.—Satan hath ever studied to entice men into antisciptural modes of worship by external splendour, and whatever could enchant the senses, enliven the imagination, or move the affections; and even music, though consecrated to the service of the sanctuary, and capable of good improvement in subserviency to devotion; has been, and is often, wretchedly abused to the vilest purposes: it should therefore be used in religious ordinances, with jealousy and caution, lest it should produce a false fervour, and subvert the cause of vice, delusion, superstition, or enthusiasm.

V. 8—23. Whilst the multitude, in every age, nation, and rank in society, are servile in compliance with the will of their superiors, and ready to obey any laws about religion, which can conduce to their outward ease, safety, or emolument, without fear of God or regard to conscience; there will be a few witnesses for the truth in the most degenerate times, who will dare to be singular, and to venture all consequences in obeying God rather than man. These will be sure to meet with malicious accusers; especially if the liberty, favour, or property they enjoy, be worth envying, or coveting. Their enemies will pretend to be the only loyal and dutiful subjects to their prince, and to be zealous for his welfare, the honour of the law, and the quiet of the realm: and they will represent the pious scruple of the servants of God, as arising from contumacy, contempt of authority, and disaffection to the government, and as deserving of the severest punishment denounced by the most cruel laws. They will not, if they can help it, let such statutes remain unexecuted; and they will plead, that if the religious tenets of the persecuted do not deserve punishment, yet their obstinacy and contempt of legal authority do. Thus princes have often been wrought up to the highest pitch of rage and fury against their most useful and inoffensive subjects, and their most faithful servants; and Christians have been dragged as the vilest malefactors before kings and rulers; and put to the dreadful alternative, either to risk the everlasting wrath of God by deliberate disobedience to his commandments, or to suffer every torture that the infernal rage and cruelty of man can devise.—They, who have been long accustomed to be obeyed with unreserved servility, and to overpower all opposition, can often scarcely conceive of a power above them, or a God able to deliver his

servants out of their hands: but their impious boasts and proud menaces are real kindnesses to the persecuted, who need not be careful or fearful, in answering under such circumstances. Indeed these fiery trials will not suit the superficial or hypocritical; their fear of man, and love of the world, and want of fear or love to God, and above all their want of faith, will concur in rendering them apostates in the time of temptation. Nor will every real believer be able to stand with serene and unshaken fortitude, when first cast into such a trying situation. But the Lord will strengthen his people's faith in the time of need; and a firm reliance on the Divine wisdom, power, truth, and mercy, together with peace of conscience, and an assured joyful hope of heaven, will gradually compose their minds, and determine them to venture all consequences rather than sin against the Lord. He is as able as ever to preserve the lives of his servants in the most imminent perils, to support them under the most exquisite sufferings, and abundantly to recompense all their losses for his sake. A firm persuasion of these truths will fortify the soul against temptations to prevaricate, or to be ashamed of Christ: for no plea of necessity, danger, obligation, or example, will be sufficient, if we deliberately break God's commandments for the sake of temporal safety or advantage.—We should be meek in our replies, "not rendering railing for railing," for the wrath of man worketh not the righteousness of God: but we must also be decisive, that we will obey God rather than man, and take the consequences.

V. 24—30. A firm and resolute conduct, however calm and prudent, will greatly enrage proud persecutors, whose furious countenances both shew the misery of being the slaves to their own passions, and prove whose children they are, and what master they serve: but this does not render them more to be feared; for at most they can only kill the body, and by increasing the intensity, they decrease the duration of the sufferings that they inflict, and only expose their own folly and impotency.—But what unknown guilt have persecutors to answer for! The crimes of their numerous instruments will in some sense be chargeable on them: and the souls of the murderers, (if not their lives also,) as well as the blood of the murdered, will be required at their hands. It must then be infinitely dangerous to all, whether principals or accessories, to meddle with this diabolical business: and could we see into the eternal world, we should behold the persecuted believer safe from the malice of his foes; and the willing executioners of the unjust rage of persecutors, enduring the wrath of God in unquenchable fire.—The Lord can render every furnace of affliction, and the bed of death, nay, the rack, or the flames, the scene of sweet communion betwixt him and his people. Their sufferings only tend to loosen their bonds, and to set them at liberty from sin and the world; they may be comfortable in any situation, by the manifested presence of the Son of God; and this may be so evident, as even to fill their persecutors with astonishment and dismay.—The Lord can soon convince the most proud that he is above them, and shew them the madness and folly of their rebellion: he will effectually "cause the wrath of man to turn to his praise, and restrain the remainder of it;" he can extort adorations even from his enemies; and make all men see how wise, safe, and happy they are, who adhere to his service, in seasons of peculiar danger and difficulty. He can make those instrumental in stopping the mouths of blasphemers, and in promoting the knowledge of his great name, who have no real love to him; and he can render the sufferings of his people conducive to their temporal as well as eternal good. "O Lord God of hosts, blessed is the man who putteth his trust in thee!" Finally, let us remember that he, who preserved these pious Jews in the fiery furnace, is able to uphold us in the hour of sharp temptation, to keep us from falling into sin, in the most unfavourable circumstances, and "to present us faultless before the presence of his glory with exceeding joy."

NOTES.

CHAP. IV. V. 1—3. This chapter no doubt contains the exact words of Nebuchadnezzar's proclamation, which Daniel was directed to insert in his prophecy; and thus it received the sanction of divine inspiration. Nebuchadnezzar was induced to send the wonderful narrative of those things that had happened to him, connected with his sentiments concerning them, into every part of his extensive dominions, whilst he was under that impression of divine things which they had made upon his mind.—We have repeatedly found this haughty monarch under some general convictions, concerning the pre-eminent power and majesty of JEHOVAH; yet it was also evident, that there was no gracious change in his disposition and conduct: but the beginning and the conclusion of this chapter lead us, at least, to hope that he was at last made a monument of the victorious power of divine grace, and the exceeding riches of divine mercy. Without any such pompous additions to his name, and style of king, as were generally customary, (Isa. vii. 12;) he addressed himself to all the inhabitants of the earth, meaning chiefly, but not exclusively, those of his own dominions. He began by wishing them peace, as the sum of all earthly blessings; which is the more observable, as he had spent his life in embroiling them in wars; he deemed it good thus publicly to declare the miraculous dealings of God with him; it was proper, reasonable,

3 How ⁴great are his signs! and how mighty are his wonders! ⁵his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar ¹was at rest in mine house, and flourishing in my palace:

5 I saw ^aa dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore ^bmade I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, whose name was ^cBelteshazzar, according to the name of my god, ^dand in whom is the spirit of the holy gods: and before him I told the dream, saying,

9 O Belteshazzar, ^emaster of the magicians, because I know that ^fthe spirit of the holy gods is in thee, and ^gno secret troubleth thee, ^htell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus ⁱwere the visions of mine head in my bed; I ^jsaw, and behold ^ka tree in the midst of the earth, and the height thereof ^lwas great.

11 The tree grew, and was strong, and the height thereof ^mreached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof ⁿwere fair, and the fruit thereof much, and in it ^owas meat for all: ^pthe beasts of the field had ^qshadow under it, and ^rthe

A.M. 3434.

B.C. 570.

d vi. 27. Ps. lxxvii.
19. 20. lxxvii.
19. xci. 5. civ.
24. Rom. iii. 33.
e 17. 34. 35. ii.
44. vi. 26. vii.
11. Ps. cxv.
13a. Is. ix. 7.
1 Tim. i. 17.
Rev. xi. 15.
f Ps. xxx. 6. 7. Is.
xlvii. 7. 8. lvi.
12. Jer. xlviii.
11. Ez. xxviii.
2-5. 17. xxix.
3. Zeph. i. 12.
Luke xii. 19. 20.
1 Thes. v. 13.
g ii. i. v. 5. 6.
vii. 28. Job vii.
14.
h ii. 2. Gen. xli.
7. 8. Is. viii. 19.
xlvii. 12-14.
i ii. 7. Is. xlv.
25. Jer. xxvii.
9.
k i. 7. v. 12. Is.
xlvii. 1. Jer. i.
19. 18. v. 11-14.
Is. lxiii. 11.
m i. 20. ii. 48. v.
11.
n 8. Gen. xli. 38.
1 Sam. iv. 8.
o 5. ii. 3. Gen.
xl. 6-8. xli. 8.
p 18. Gen. xi. 9.
-19. xli. 15.
q 8. Judg. vii.
13-15.
* Chal. was see-
ing.
r 20. Sc. Ps.
xxxvii. 35. 36.
Is. x. 33. 34.
Jer. xii. 2. Ez.
xxxi. 3-18.
s 21. 22. Gen. xl.
4. Deut. ix. 1.
Matt. xli. 23.
t Lam. iv. 20.
u Matt. xlii. 32.
Luke xlii. 19.

x 5. 10. vii. 1.
y 17. 23. Ps. ciii.
20.
z viii. 13. Deut.
xxxiii. 2. Ps.
lxxxix. 7. Zech.
xiv. 5. Mark i.
24. Luke iv. 31.
Jude 14.
† Chal. with
might. Rev. x.
xvii. 2.
a 23. v. 20. Matt.
iii. 10. vii. 19.
Luke iii. 9.
b 12. Jer. ii. 6. 9.
Ez. xxxi. 12.
c 35. Ez. xxix.
14.
d 32. 33. Mark
v. 4. 5. Luke
viii. 27-29.
e vii. 25. xi. 13.
xii. 7. Rev. xii.
14.
f 13. 24. 1 Kings
xxii. 18. 20.
1 Tim. v. 21.
g 8. 9. Is. vi. 3.
8. Rev. iv. 8.
h Ps. ix. 16.
lxxxiii. 17. 18.
Ez. xxv. 17.
i 25. 32. ii. 21. v.
21. Jer. xxv. 5.
-8.
k 1 Sam. ii. 8. Ps.
xv. 8. cxlii. 7.
8. Ez. vii. 24.
17. ii. 7. v. 8. 15.
Gen. xli. 8. 15.
Is. xix. 3. xlvii.
12-14.
m 8. 9. ii. 26-28.
1 Kings xiv. 2.
Am. iii. 7.
n 8. i. 7. ii. 26.
v. 12.
o vii. 28. viii. 27.
x. 16. 17. Jer.
ix. 19. Hab. iii.
15. 8.
p 1 Sam. iii. 17.

fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw ^ain the visions of my head upon my bed, and, behold, ^ba watcher and ^can holy one came down from heaven;

14 He cried ^daloud, and said thus; ^eHew down the tree, and cut off his branches; ^fshake off his leaves, and scatter his fruit; ^glet the beasts get away from under it, and the fowls from his branches.

15 Nevertheless, ^hleave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and ⁱlet his portion be with the beasts in the grass of the earth.

16 Let his heart ^jbe changed from man's, and let a beast's heart be given unto him; and let ^kseven times pass over him.

17 This matter is ^lby the decree of the watchers, and the demand by the word of ^mthe holy ones: to the intent ⁿthat the living may know that ^othe most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it ^pthe basest of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, ^qforasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: ^rbut thou art able; for the spirit of the holy gods is in thee.

19 ¶ Then ^sDaniel, whose name was Belteshazzar, ^twas astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, ^ulet not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My

becoming, and useful: and he concluded with breaking out into admiration of the greatness and power of the wonderful works of the Lord, and an acknowledgment of his everlasting authority and kingdom.—If we consider Nebuchadnezzar's previous character, and the most humiliating and distressing calamity which the chapter records, we shall be convinced that sullen silence, or outrageous blasphemy, was more to be expected from him, than such an adoration as this, of that God who had so exposed and abased him.

V. 4-7. 'God's particular judgment often resembles the general one, in coming suddenly and unexpectedly, when men indulge themselves in carnal security.' (Louth.)—After Nebuchadnezzar had successfully finished his wars, and the vast improvements and buildings which he made at Babylon, of which many authors have written copiously, and as men filled with astonishment; he had uninterrupted peace, rest, and prosperity in his palace, and probably expected to end his days in tranquil enjoyment; but he was suddenly alarmed by a remarkable dream, and by his thoughts upon his bed concerning it. According to custom, therefore, he published an edict, commanding the attendance of all his wise men, that they might interpret the dream to him: but, though on a former occasion they had promised to interpret his dream if he would declare it to them; yet they were not able at this time to do it. Perhaps they thought that some calamity was foreboded, but not being able to determine any thing distinctly about it; they did not choose to risk the consequence of a conjectural interpretation, but rather to submit to the disgrace of not being able to interpret it, as no other punishment was denounced.

V. 8, 9. Whether the king consulted the other wise men, to prove them, before he applied to Daniel; or whether he would rather have received the desired information from them, than from him; he could scarcely avoid recollecting, that Daniel had formerly shewn him both his dream and the interpretation of it.—In relating this conference, he observed that Daniel was also called Belteshazzar, according to the name of his god, Bel, or Belus; as he had formerly worshipped this idol as his god, though when he wrote this he worshipped the God of heaven, (37;) and that in Daniel was the spirit of the holy gods, or of the holy God: the name of God being plural in the Hebrew, though generally used with a singular adjective or verb.—He next noticed, that he had addressed Daniel, as the master of the magicians; as being pre-eminent among all the reputedly wise men of Babylon: for he had not at that time learned to distinguish betwixt a prophet of the Lord and these impostors, except as he deemed Daniel more skillful than they. Convinced, however, that he spake by the spirit of the holy gods, or the Lord God of Israel, and that no secret was so concealed from him, as to occasion him any perturbation of mind, he earnestly desired him to interpret his visions.

V. 10-18. As the king lay asleep, he dreamed that he saw a tree, in the centre of the earth, (conceiving of it as of a wide extended plain;) of so enormous a height and size, that its top reached to heaven, and it was visible to the extremity of the earth. This tree was covered with an exuberance of beautiful leaves, and loaded with immense quantities of fruit; its branches formed a covert

for the beasts of the field, and places of the nests for the fowls of the air, and all the inhabitants of the earth fed upon its fruit. This represented the exceedingly prosperous condition of Nebuchadnezzar, the height of his exaltation, the extent of his dominions and renown, the splendour of his kingdom, the multitude of his subjects who received protection from him, and the peace and plenty which they enjoyed under his administration. (Marg. Ref.) He then saw a watcher and a holy One, either a holy angel, or a divine person, who was called a watcher, as watching over the affairs of men, (23, 24.) who spake with great authority and energy, and as one giving orders to his servants, to hew down the tree, &c.; yet, when the branches, leaves, and fruit should be destroyed or scattered, and the beasts and fowls driven away, the stump of the tree was to be preserved in the earth, as if girt round with iron and brass, being overgrown with grass, and wet with the dew of heaven. Here a transition was made from the tree, to Nebuchadnezzar who was represented by it; the tree being lost sight of, a person came in its stead; (as the imagination in dreams frequently passes from one thing to another, in a wild and incoherent manner.) This person was represented as living on the grass of the field, as wetted with the dew of heaven, as having his portion with the beasts; and as having lost the heart or disposition of a man; being estranged from the pursuits, employments, and manners of life peculiar to the human species, and fitted to associate with the beasts of the field. Thus he would continue, till seven times or years passed over him; and then this condition would be terminated, and he restored to his former capacities and situation. All this would take place by the decree of the watchers, and by the demand of the holy ones, which some understand of the holy angels, the ministers of Providence; who obtain from God this decree, and commission to carry it into execution, for the manifestation of the Divine glory in abasing this proud man. Others by *holy ones* understand the saints of God, true believers, in answer to whose earnest prayers for deliverance from oppression, this decree was made. But some think that the "Holy, Holy, Holy Lord God of hosts," the triune JEHOVAH, was meant by the watchers and the holy ones; and indeed Daniel's interpretation gives great sanction to this opinion: as he says that "this was the decree of the most high," (23, 24.) By his appointment this event would take place, and be notified to all that lived on the earth, that they might know that the most high was the ruler in the kingdom of men; that he was above the mightiest monarchs, and disposed of them and their dominions as he pleased: and that he frequently placed over them the meanest and basest of men.—This dream Nebuchadnezzar desired Daniel to interpret; as he, and he alone, could do it, by the inspiration of the Spirit of God.

V. 19. When Daniel had heard this dream, and perceived what a terrible calamity was coming on his prince and benefactor, for whom he had a benevolent regard; and when he considered the painful, and even perilous, service imposed on him, of declaring this terrible message from God to a man of so impetuous and violent a temper; he was greatly astonished, and kept silence for an hour under perturbation of mind. This the king noticed, and bad him not be troubled at the dream, or its interpretation; intimating that he should

lord, "the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The "tree that thou sawest which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth ; "

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all ; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation :

22 It is "thou, O king, that are grown and become strong ; for "thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king "saw a watcher and an holy One coming down from heaven, and saying, Hew the tree down, and destroy it ; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field ; and let it be wet with the dew of heaven, "and let his portion *be* with the beasts of the field, till seven times pass over him ;

24 This is the interpretation, O king, and this is "the decree of the most High, which is "come upon my lord the king ;

25 That they shall "drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee ; "till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

not be offended at him, for declaring the heaviest tidings to him. Accordingly Daniel introduced the subject with a very courtly, yet doubtless sincere, expressions of his good-will : had the matter rested with him, the dream and its interpretation would have concerned only his enemies ; but the most high God had otherwise determined.—"He was troubled for the great judgment of God, which he saw ordained against the king : and so the prophets used, on the one part, to denounce God's judgments, for the zeal they bare to his glory ; and on the other part, to have compassion upon man, and also to consider, that they should be subject to God's judgments, if he did not regard them with pity."

One hour. The word *hour*, as measuring time, occurs first in the writings of this prophet. (iii. 15.)

V. 20—26. The application of the dream to (Nebuchadnezzar was very obvious. He was the flourishing tree ; which in various respects was emblematical of his power, fame, wealth, and prosperity. The hewing down also of this tree, with the circumstances attending it, shewed his loss of these advantages, through that judgment of God that was coming upon him : for being smitten with a most extraordinary madness, and becoming for a time like a brute, he would be utterly incapable of all the functions of government ; and being consequently set aside, others would assume the direction of public affairs : and no remedy being found for his malady, and he discovering in every thing the propensities of an animal, he would be driven from the dwellings of men, and left to associate with the beasts, feeding with them upon grass, and exposed without shelter or covering to the inclemencies of the weather. This would continue for seven times, or years ; till at length he would be made to know, that the most high ruled in the kingdom of men, and gave it to whom he pleased.—It is observable, that Daniel omitted the last expression used by the king ; *And setteth up over it the basest of men* ; thinking perhaps the application mortifying enough without repeating it.—He also shewed him, that the kingdom would be ensured to him, after he was convinced, that however high any of the kings of the earth might be exalted, the heavens, or the God of heaven, alone ruled with independent and absolute authority.—This dream and its interpretation would become known in the court of Nebuchadnezzar : and as Daniel was in great authority there, when the former part of it received so remarkable an accomplishment, he would use his influence to lead all parties concerned to expect the fulfilment of the latter part also ; and thus God wonderfully inclined their hearts to wait for that event, managing the affairs of the empire by a regency, and not advancing any other person to the throne ; that it might be open for Nebuchadnezzar's restoration, when he recovered the use of his rational powers.

V. 27. Daniel concluded by intreating the king to take in good part the counsel that he was about to give him ; and in good earnest to repent and renounce his sins, and begin to lead a life of righteousness ; to cease from all oppression and injustice, and shew mercy to his subjects and captives, especially the poor worshippers of JEHOVAH : that so renouncing idolatry, he might become the servant of the most High God ; for perhaps this might prove a lengthening of his tranquillity. Daniel could not be sure but that this judgment was conditionally denounced, (as the destruction of Nineveh by Jonah :) or it might at least be retarded, or alleviated. "Wherefore, O king, regard the counsel which I give thee : be thou careful to turn away from those sins wherein thou hast provoked God, unto a holy and righteous carriage before him ;

A.M. 3434.

B.C. 570.

q 2Sam. xviii. 32.
Jer. xxix. 7.
p 10—12. Ez.
xxxi. 3, &c.

s ii. 37, 38. 2 Sam.
xii. 7. Matt. xiv.
4.
t v. 18—23. Jer.
xxvii. 6—8.

u 13—17.

x v. 21.

y 17. Is. xlii. 10,
11.
z Job ix. 12, 13.
xxxiv. 19, xl.
11, 12. Ps. cvii.
40. Is. xxxix. 9.
a 32, 33. Job xxx.
3—8. Mark v. 2
—5.
b 17. 32. 34. 35.
ii. 21. v. 21. Ps.
lxxv. 7. lxxiii.
18. Jer. xxvii. 5.

c 15.
d Matt. xxi. 25.
Luke xv. 18, 21.
e Gen. xli. 33—
37. Ps. cxix. 46.
Acts xxiv. 25.
2 Cor. v. 11.
f Job xxiv. 31.
32. Prov. xvi. 6.
xxviii. 13. Is.
lv. 6, 7. Ez.
xviii. 21. 27—
32. Matt. iii. 8.
Acts xviii. 22.
xxvi. 20. Jam.
iv. 8—10.

g Ps. xli. 1—3.
Is. lviii. 6—7.
10—12. Ez.
xlviii. 7. "Luke
xi. 41. Acts x. 2
—4. Gal. v. 6.
13, 28. Eph. iv.
32.

h 1 Kings xxi.
29. Joel ii. 14.
Jonah iii. 9.
Zeph. ii. 2, 3.
* Or, healing of
time error.
i Num. xxiii. 19.
Zech. i. 6. Matt.
xxiv. 35.

k Gen. vi. 3. Ec.
viii. 11. 1 Pet.
iii. 28. 2 Pet. iii.
9, 10, 15. Rev.
ii. 21.

* Or, upon.

l v. 20. Ps. lxxiii.
8. Prov. xvi.
18. Hab. i. 15.
16, ii. 4, 5. Luke
xiv. 11. 1 Pet. v.
5.

m Gen. x. 10. xi.
2—9. Rev. xvi.
19. xvii. 5. xviii.
10, 21.

n 1 Chr. xix. 19
—14. 2 Chr. ii.
5, 6. Is. x. 8—
15. xxxvii. 24.
25. Ez. xxviii. 2
—5. xxix. 3.

o Esth. i. 1. 1 Cor. x. 31.
p v. 4, 5. Ex. xv. 9, 10. Job xx. 23. Luke xii. 20. Acts xii. 22, 23.
q 24. Matt. iii. 7. John xii. 28. Acts ix. 3—5. r v. 28. 1 Sam. xiii. 14. xv. 23. s 14—17. 25.
v. 21. Job xxx. 5—7. t 17, 25. 35. Job xii. 18—21. Ps. lxxv. 7. Prov. viii. 15, 16. Jer. xxvii. 5.
u v. 5. Job xx. 5. Is. xxx. 13, 14. 1 Thes. v. 2.

25 And whereas they commanded "to leave the stump of the tree-roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that "the heavens do rule.

26 Wherefore, O king, "let my counsel be acceptable unto thee, and "break off thy sins by righteousness, and thine iniquities "by shewing mercy to the poor ; "if it may be a "lengthening of thy tranquillity.

28 ¶ All this "came upon the king Nebuchadnezzar.

29 At the "end of twelve months, he walked "in the palace of the kingdom of Babylon.

30 The king spake and said, "Is not this "great Babylon, "that I have built for the house of the kingdom, by the might of my power, "and for the honour of my majesty ?

31 While "the word *was* in the king's mouth, there "fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken : "The kingdom is departed from thee.

32 And "they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field : they shall make thee to eat grass as oxen, and seven times shall pass over thee, "until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The "same hour was the thing fulfilled upon Nebuchadnezzar ; and he was driven from men, and did eat grass as oxen, and his body was wet with the

—resolve now to demean thyself religiously towards God, and mercifully towards his afflicted people : and if there be any possible means to continue thy peace and welfare, this is it which I have now prescribed thee." (Bp. Hall.)—"Cease from provoking God any longer by thy sins ; that he may mitigate his punishment, if thou shew, by thy upright life, that thou hast true faith and repentance." "Let there be an healing of thy error." (Marg.) "Suffer the errors of thy former life to be redressed."—The Septuagint renders the first clause "Redeem thy iniquities by almsdeeds ;" but the translation no more accords to the original, than the doctrine does to the constant tenour of Scripture.

V. 28—33. The Lord gave Nebuchadnezzar a year's respite and space for repentance : but he seems neither to have repented nor profited by Daniel's plain-dealing ; and probably the impression wore off in a continual succession of business and pleasure. So that, after the expiration of the year, he was exceedingly elated in his mind by reflecting on his great success and achievements. He is generally supposed to have been walking in a terrace of those hanging-gardens, that were annexed to his most magnificent palace : these were raised to a vast height in the air, with surprising art, labour, and expense ; and from the uppermost he had a view at once of the whole city, and all its sumptuous edifices. With these objects before his eyes, he said, (probably in soliloquy), "Is not this great Babylon, which I have built ?" &c.—The city, had indeed been founded many ages before : but he had vastly enlarged, beautified, enriched, replenished, and fortified it ; so that it became the wonder of the world for its walls, temples, palaces, and decorations ; and therefore he spake, as if he had built it from the ground. The end he proposed in these works was, that it might be "the house of his kingdom," his royal city, the centre of his kingdom, and the seat of his government : this he supposed he had done by his own power ; and he aimed in doing it to promote the *honour of his majesty*. Thus he took all the glory to himself, and overlooked entirely his obligations and accountableness to God, and his dependence on him : he regarded all as his own, to be used according to his own will, and for his own glory, without any respect to the will and glory of God.—This was the language of a proud apostate rebel, of one who aspired to the throne of God, and was his rival ; according to the first temptation, "Ye shall be as gods ;" and according to the character of the ambitious tempter, who aspires to be the god and prince of this world : (Marg. Ref.) But whilst this proud word was in the king's mouth, and probably known to none but God and himself ; a voice came from heaven, directed to him by name, and denouncing the immediate execution of the sentence predicted in the dream. These seem to have been the last words that he understood, before he was deprived of his reason ; and they were attended with such terror, as might concur in bringing the judgment upon him ; however, he well recollected them, when at length he recovered his senses. Immediately the sentence was carried into execution ; and he continued brutalized, (so to speak,) till his hairs, (probably over his whole body,) were grown like eagles' feathers, and his nails like birds' claws.—It is of no use to enquire particularly into the nature and causes of this strange malady, or to shew that ought of the kind ever befell any other person. Nothing is too hard for the Lord : it was immediately from him, in execution of his righteous sentence, for the display of his own glory, and for other most merciful purposes, though it had the appearance of severity. The previous notice, given by the dream and its interpretation, would tend to dispose the

dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

34 ¶ And ^{at} the end of the days I Nebuchadnezzar ^{lifted up} mine eyes unto heaven, and mine understanding returned unto me, and ^I blessed ^{the} most High, and I praised and honoured ^{him} that liveth for ever, ^{whose} dominion is an everlasting dominion, and his kingdom is from generation to generation:

34 And ^{all} the inhabitants of the earth ^{are} reputed as nothing: ^{and} he doeth according to his will in the army of heaven, and ^{among} the inhabitants of

persons concerned to concur with the Divine appointment, and to leave him for the time to the life of a brute.

V. 34—37. At the end of the predicted season, Nebuchadnezzar was suddenly restored to the perfect use of his reason. He lifted up his eyes to heaven, as a rational creature, and in adoration of the glorious majesty of God, who there reigned over all the kings of the earth; and, (instead of raging like a wild bull in a net, as so proud a man under so mortifying a dispensation would have been apt to do,) he blessed and praised the most high God; acknowledging the justice, wisdom, and mercy of his dealings with him; thanking him for sparing and recovering him; and giving him honour and worship, as the living and true God, the universal, almighty, and everlasting Sovereign; in comparison of whom all the inhabitants of the earth, even the mightiest monarchs and conquerors, are reputed as nothing; who doeth according to his own will both in the glorious armies of heaven, and among the inhabitants of the earth; and as none can withstand his power, or defeat his counsels; so none may find fault with any thing he doeth, or call him to account; seeing he hath an unalienable right to do what he will, and cannot deviate from the most perfect wisdom, justice, truth, and goodness.—This acknowledgment was the first evidence that his reason was restored to him; and it shewed that he was far more rational than he had ever before been; and more fit for ruling others, seeing he understood his subordination to God, as his ruler and Lord. Accordingly he was reinstated in his honour and prosperity, that his kingdom might be rendered more glorious and renowned than ever: his counsellors and princes, (induced probably by Daniel,) perceiving the predicted change, sought to him, and replaced him on his throne; and he was more honoured and prospered than he had been before, as he probably ruled more in righteousness, and for the general good of his subjects. And now he declared to the whole world, that instead of seeking his own glory, or worshipping Belus, it was his business and constant practice to worship and honour the King of heaven; all whose works verify his holy word; all whose dealings with his creatures are in justice and wisdom, and who knows how to humble in repentance, or to abase in contempt and destruction, those who walk in pride, and have been most habituated to it, or most odious in it.—No better words could possibly have been spoken on the subject, nor can any comment reach their energy and full meaning: and though we cannot perhaps certainly conclude any man's conversion from his words, without we witness his works coincident with them; yet there can be no reasonable doubt, but he was a true penitent, a convert to God, and a believer. The simplicity and humility, with which he recorded his own proud and vain-glorious language, and the diligence with which he circulated this mortifying narrative throughout his empire, concur with his excellent discourse of God and his works and his dealings with him, in establishing this conclusion. And the exceeding riches of God's mercy and grace, in rendering such a proud tyrant, idolater, and oppressor, one of his children and servants, should not be veiled from our view. Nor does this instance materially differ from the case of other sinners, who have given evidence of their humiliation, repentance, faith, reconciliation to God, love to him, and zeal for his glory, even when connected with their own disgrace: for "where sin hath abounded grace much more abounds."—Nebuchadnezzar exposes himself to shame before the whole world, that he may glorify God. This is the true way of praising God.—It is computed that Nebuchadnezzar did not live above a year after this restoration; and though the imperfect histories which remain of those times, give no distinct account of these events; yet they mention that he prophesied of the conquest of Babylon by the Medes and Persians, and of other remote transactions. This must have arisen from the attention that he paid, towards the close of his life, to the prophecies of Daniel, and the assurance with which he declared his expectation of their accomplishment.

PRACTICAL OBSERVATIONS.

V. 1—9. The dispassionate language of those, who have most disturbed the earth by their ambition, implies that peace is the greatest of all blessings; and that they are the best friends to mankind, and the most honourable characters, who do most towards promoting and multiplying peace, temporal and spiritual, betwixt God and man, betwixt man and man, and in men's hearts and consciences.—When a sinner "comes to himself," whatever his previous character and conduct have been, he will deem it good to promote the welfare of mankind, by diffusing the knowledge of God, and of his glorious perfections and wonderful works; and if occasion require, he will be ready to declare the very things, which most discover the sinfulness and folly of his own conduct, and the pride of his own heart.—The more men get acquainted with God and his works, the higher their admiration will be of his greatness and glory; and the less they will think of their own attainments and exaltation: and we should

A. M. 3434.

B. C. 570.

x 16, 26, 32.
y Ps. cxlii. 1.
cxliii. 1. cxli.
1, 2. Jon. ii. 2—
4.
z Job i. 21. Ps. i.
14. ciii. 1—4.
cvii. 8, 15, 22.
31. Is. xxiv. 15.
Lam. iii. 19.
23.
a 17. Ps. vii. 17.
ix. 2. xcii. 1.
Lam. iii. 38.
b xii. 7. Jer. x.
10. John v. 26.
1 Tim. i. 17. vi.
16. Rev. iv. 10.
x. 6.
c 3. ii. 44. vii. 14.
Ps. xvi. cxlv. 13.
15. 15—17. 22—24.
Is. xl. 15—17. 22—24.
Matt. xi. 25, 26.
Is. ix. 6, 7. Mic. iv. 7. Luke i. 33. Rev. xi. 15. d Job xxxiv. 14, 15. 19—24. Is. xl. 15—17. 22—24. e 1 Sam. iii. 18. Job xxiii. 13. Ps. xxxiii. 9—11. cxv. 3. cxxxv. 6. Is. xvi. 10, 11. Matt. xi. 25, 26. Acts iv. 28. Eph. i. 11. Phil. ii. 10, 11.

f Job ix. 4, 13.
xxxiv. 29. xl. 9
—12. xlii. 2.
Prov. xxi. 30.
Is. xliii. 13. Acts
v. 39. ix. 5. x.
17. 1 Cor. x. 22.
g Job ix. 12.
xxxiii. 12, 13.
xi. 2. Is. xlv. 9
—11. Rom. ix.
19, 20. xl. 33—
38. 1 Cor. ii. 16.
h 34.
i 15, 26, 32. 2 Chr.
xxxiii. 12, 13.
k 1 Sam. ii. 30.
Job xlii. 12.
Prov. xxii. 4.
Matt. vi. 33.
2 Cor. iv. 17.
l 34. v. 4, 23. 1 Pet. ii. 9, 10. m Deut. xxxii. 4. 1 Sam. ii. 3. Ps. xxxiii. 4, 5. xcix. 4. cxix. 75. cxlv. 17, 19. Is. v. 16. Rev. xv. 3. xvi. 7. xix. 1, 2. n 30, 31. v. 30—24. Ex. xviii. 11. 2 Chr. xxxiii. 11, 12, 19. Job xl. 11, 12. Ez. xvi. 56, 63. Jam. iv. 6, 7. 1 Pet. v. 5, 6.

the earth: and none can stay his hand, or say unto him, "What doest thou?"

36 At the same time ^{my} reason returned unto me; and for the glory of my kingdom ^{mine} honour and brightness returned unto me; and my counsellors and my lords sought unto me: and I was established in my kingdom, and excellent majesty was ^{added} unto me.

37 Now ^I Nebuchadnezzar praise and extol and honour the King of heaven, ^{all} those works ^{are} truth, and his ways judgment; and ^{those} that walk in pride he is able to abase.

all count it our privilege to propagate our discoveries on such interesting subjects, according to our measure of ability, influence, or authority.—When carnal men have accomplished their projects, and have arrived at the degree of prosperity and affluence to which they aspired; when they are at rest in their houses or palaces, and flourishing in their external circumstances; when they are saying to their souls, in vain confident security, "Soul, take thine ease, eat, drink, and be merry;" then there is reason to conclude, that some heavy calamity impends over them.—If at any time terror seizes on ungodly men, they generally first seek direction, or relief, from sinful measures or worthless delusions: nor do any of us at all times apply to the Lord, or his servants, for counsel or comfort, till other counsellors and comforters disappoint our expectations. The more these are proved, the emptier they are found to be, and the plainer it appears that they promise only to deceive. But it is happy, if *at last* we are willing humbly to hearken to those, who are taught by the Spirit of our holy God, to make known to us his truth and will. Yet many have general convictions, as well as repeated instructions, concerning the Divine perfections, authority, and majesty; and concerning a discrimination of characters between the faithful ministers of Christ and deceivers of every kind; whose views remain strangely confused, whose hearts still cleave to their idols, superstitions, and lusts; and who only apply for information in their perplexity, without any disposition to yield an obedient ear to the commandments of God.

V. 10—18. The utmost worldly prosperity and exaltation, is but as that of a tree growing out of the earth, to a great height, very conspicuous, covered with leaves and branches, and such fruit as may profit men in their temporal interests; and which must soon be cut down, destroyed, or cast into the fire: but "the trees of righteousness," which the Lord hath planted, when they cease to flourish and bear fruit on earth, shall be transplanted to heaven, and be fruitful and flourishing there for ever.—Monarchs should use their power to protect and diffuse good among their subjects; but how feeble is their protection, and how trivial their good, compared with that of Christ our Prince and Saviour! The degree and continuance of human prosperity depends entirely on that glorious Lord, who "orders all things according to the counsel of his own will," for the honour of his great name; often by the ministration of angels, and in answer to the prayers and for the good of his people. He mercifully corrects, when he might justly destroy; and the most severe and durable of all temporal calamities is unspeakable mercy to a sinner, if it conduce to the salvation of his soul. And though every kind and degree of insanity be justly dreaded, as the most terrible affliction to which we are here exposed: yet should the most entire madness, idiotism, or even degradation to the rank of the brutes, for years, preserve a sinner from multiplying crimes, and treasuring up wrath; there would be in it a degree of mercy, and it would eventually be preferable to an unrestrained course of prosperous vice; and if at last it should be over-ruled to his salvation, it would be the subject of eternal praises. Nay, if the Lord should see good by such means to keep a believer from dishonouring his name, by any folly or wickedness to which he was powerfully tempted; the dreadful prevention would be far preferable to the evil thus prevented. So that we know not what is best for us, all things considered.—No honour, dignity, wealth, abilities, learning, or usefulness can ensure a man from the most degrading situation, in which human nature hath yet been placed: and it would be easy for the Lord to reduce any person to the extremest indigence and misery, that ever were experienced in an hospital, a dungeon, or a mad-house; or even to drive him forth among the beasts of the field, to feed and herd with them, and grow like them. We should therefore be thankful for, and make a good use of, our reason and advantages, whilst we enjoy them; and we should diligently seek the assurance of those blessings, that can never be taken from us; we should especially beware of pride and forgetfulness of God, and study to be influenced by the conviction, that the most High ruleth over the whole world, and giveth it to whom he pleaseth; and we have no reason to covet or glory in those outward distinctions, which are often conferred on the basest of men, but we ought rather to seek those blessings, that are peculiar to the saints, who are the excellent of the earth.

V. 19—27. It may well astonish and trouble a benevolent mind, to reflect on the miseries, which impend over ungodly men; and even over many of those, with whom we are most nearly connected, and to whom we are under the greatest obligations.—We should, as opportunity offers, be faithful to the greatest of men; yet recollection and caution should precede our addresses, as they must give pain or offence; and they should be delivered with such expressions of good-will, as may evince, that we are grieved to speak what we dare not conceal, and would gladly avert what we cannot but perceive to be coming upon them.—They, who are in superior stations should encourage the

CHAP. V.

Belshazzar feasts with his lords, &c.; they drink wine out of the sacred vessels of God; and join in praising their idols, 1—4. A hand, seen writing on the wall, and the inability of the astrologers to read what was written, greatly terrify them, 5—9. Daniel, by means of the queen, is brought in, 10—16. He slights the king's proffered rewards, and sharply reproves his pride, idolatry, and impiety, 17—23. He explains the hand-writing, of the king's impending ruin, and the translation of his kingdom to the Medes and Persians, 24—28. The promised honours are ordered him, 29. That very night Belshazzar is slain, and Darius the Mede takes the kingdom, 30, 31.

BELSHAZZAR the king *made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring ^bthe golden and silver vessels, which his *father Nebuchadnezzar had ^ctaken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might *drink therein.

3 Then they brought the golden vessels, that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and ^dpraised the gods ^eof

M. A. 3466.

E. C. 538.

a Esth. i. 3. Is. xxi. 4, 5. xxii. 12—14. Jer. li. 39, 57. Nah. i. 10. Mark vi. 21, 22.

b 1. 2. 2 Kings xxiv. 13. xxv. 1. 2 Chr. xxvii. 10. 18. Ezra i. 7—11. Jer. xxvii. 16—22. lli. 19.

* Or, grandfather. ther. 11. 13. 18. 2 Sam. ix. 7. 2 Kings xlii. 25. —37. 2 Chr. xi. 20. xv. 16. Jer. xxvii. 7. 16. Jer. xlii. 7.

+ Chal. brought forth. c 4. 23.

d iv. 37. Judg. xvi. 37. 4—8. xliii. 8. Hos. ix. 8—13. Rev. ix. 20, 21.

e lli. 1—7. 18, &c. Ps. cxv. 4—8. Is. xl. 19. xlvi. 20. xlii. 17. xli. 7. Jer. x. 4—9. Hab. ii. 19.

f iv. 31. 33. Job xx. 5. Ps. lxxvii. 30, 31. Prov. xxix. 1. 1 Thes. v. 2, 3.

g 8. 15. 16. 24—28. Col. ii. 14. Rev. xx. 12—15. hii. 1. lli. 19. Job xv. 20—27. xx. 19. —27. Ps. lxxvii. 30.

* Chal. brightness. 9. + Chal. changed it.

i 10. iv. 5. 19. vii. 28. k Ps. lxx. 23. Is. xlii. 7, 8. xxi. 3, 4.

l Or, girdles. Is. v. 27. Chal. bindings, or knots. 1 Nah. ii. 10.

m Chal. with might. iv. 14. Marg.

n ii. 2. iv. 6. Gen. xli. 8. Is. xlv. 26. n 16. 29. Gen. x. 42—44. Num. xxii. 7. 17. xxiv. 11. 1 Sam. xvii. 25.

|| Or, purple.

gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour came forth fingers of a man's hand, and *wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then ^bthe king's *countenance ^cwas changed, and his thoughts troubled him, ^dso that the ^ejoints of his loins were loosed, and his knees smote one against another.

7 The king cried aloud ^mto bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall ⁿbe clothed with scarlet, and have a chain of gold about his neck, and shall be ^othe third ruler in the kingdom.

8 Then came in all the king's wise men: ^pbut they could not read the writing, nor make known to the king the interpretation thereof.

o ii. 48. vi. 2, 3. Esth. iii. 1. x. 3, 3. p ii. 27. iv. 7. Gen. xli. 8. Is. xlvii. 9. 12—15.

servants of God to deal plainly with them; as they will be much tempted to the contrary, which would be the loss of both parties.—A great part of the minister's faithfulness consists in applying general truths to particular persons or characters; that every sinner may discern himself to be intended, and not others only, as his self-love may suggest. This should be so clearly stated, that men may see how the case and character described in the word of God agree with their own; and how the doom denounced belongs to them, except they repent: for the decree of the most high God will be executed upon kings, as well as upon their meanest subjects.—It may be doubtful, whether temporal calamities can by any means be averted; but final misery will certainly be escaped by all who “repent and turn to God, and do works meet for repentance.” And if it be “the Father's good pleasure to give us the kingdom,” it will be made sure to us, as with a band of iron and brass; all our trials and losses will work together to prepare us for it, and put us in possession of it; and to bring us to that knowledge of God, that submission to his righteousness, teaching, and authority, and that humble love of his name and zeal for his glory, which constitute the meetness for that inheritance.—It behoves those, who declare God's judgments against sinners, to call them to repentance; and to shew them what they must cease from, and do; what they ought to renounce, and what to choose; for there can be no true faith or forgiveness, where men do not break off their sins by righteousness, and learn justice, equity, and mercy to the poor and afflicted. These things duly attended to may lengthen our temporal tranquillity; and if they spring from an upright heart, they will evidence our interest in heavenly blessings.

V. 28—37. When the Lord gives time for repentance, as well as warnings and calls to repent, and men grow hardened in pride; when they persist and increase in self-sufficiency and self-idolatry; in contempt of God, and his authority, justice, and mercy; and in sacrilegiously robbing him of his glory; the sentence that hath been long suspended over them, must be executed suddenly and without remedy.—The voice of his condemning word will silence all the proud speeches, which sinners are uttering to themselves, or to one another.—Whatever dreadful misery or place men fall into on earth, they will in one way or other get out again; but they, who lift up their eyes in hell, will never be able to pass that gulf which separates betwixt them and the heirs of salvation. The Lord can increase, extend, limit and terminate our troubles, at he pleases; and as he can deprive men of, or restore them to, the use of their understandings, and disqualify or again fit them for, every place and service; as he can renew, humble, and soften the heart, and bring the proudest enemy to become his most devoted suppliant and thankful worshipper and servant; so he can restrain the ambition of men, and lead those who know him not to fulfil his purposes; even where that requires such an exactness in their conduct, as seems only capable of being produced by the most conscientious, unreserved, and self-denying obedience.—When sinners recover from that state of infatuation, to which they are reduced by Satan and their lusts, and through which they pore and grovel upon the earth, like the beasts that perish; they will first shew it, by lifting up their eyes to heaven, adoring, and expecting help from God, and setting their affections on things above: and when believers are delivered from sanctified affliction, instead of repining at the Lord's dealings with them, they will, with their restored health and faculties, bless the most high God for his gracious chastisement, as well as for the removal of it; and endeavour to honour him who liveth and reigneth for evermore.—In proportion to our near and distinct views of his holy and righteous sovereignty and almighty power, the meanness will all the inhabitants of the earth appear in our estimation; for they are all reputed as nothing before him. As “he doeth what he will in heaven and on earth, and none can stay his hand,” or call him to account for his conduct; we should learn to receive every thing as his appointment, to submit to his will, to seek his favour, and to rejoice that his counsel shall stand, and he will do all his pleasure. Thus our trials and deliverances will prove mercies; and we shall use every gift of God to promote the glory of the giver. This is our highest privilege, and the sure path to immortal happiness; wherein “excellent majesty will be added to us.” In every circumstance of life and death, we should bless, praise, and honour our God and Saviour, and excite others to do the same; for “all his works are done in truth, and his

ways are judgment:” he knoweth how to abase those who walk in pride, but he giveth grace and consolation to the humble and broken-hearted sinner, that calls upon him.

NOTES.

CHAP. V. V. 1—4. Belshazzar signifies *Bel is his riches*; he was the grandson of Nebuchadnezzar, and not his immediate successor, (*Note, Ezra i. 1—4.*) (*Marg. Ref.*) He reigned seventeen years; and was all that while engaged in unsuccessful war with Cyrus and the Medes and Persians, having succeeded to it along with his kingdom. Cyrus had driven the Chaldean armies out of the field, and at this time besieged Babylon: but the king and people, confiding in their impregnable fortifications, the abundance of provisions stored up in the city, and the extent of cultivated lands within the walls, derided his attempts. Indeed it seemed scarcely possible that he should succeed; but he was raised up by God for that service, and was endued with extraordinary capacity, vigour, and perseverance; whilst Belshazzar was a feeble and negligent prince, given up to pleasure, and leaving the affairs of his kingdom to others. Cyrus had already formed his plan, and had privately made preparation for draining off the waters of the Euphrates into adjacent lakes and reservoirs; that he might march his army on its channel into the city; and he waited for this feast, as the proper time for the execution of his design. It was a stated festival, probably observed in honour of some idol, on which it was customary for the people of all ranks to give a full loose to their appetites, in every kind of indulgence: and Cyrus reasonably expected on that occasion to find them off their guard, and in the utmost confusion; nor was he disappointed. For, regardless of so potent and vigilant an enemy at the gates, Belshazzar set his subjects the example of riot and excess, and they copied it. He entertained a thousand of his nobles at his own table, and it was considered as a great condescension that he would eat and drink with them; for these princes did not generally mix with their subjects. Whilst they were thus regaling themselves with generous wines, he proposed to fetch the sacred vessels of the temple to drink out of, in contempt of JEHOVAH and his worshippers.—The seventy predicted years of the captivity, from Jehoiakim's first reduction, drew near to an end; and Belshazzar might intend this to shew his disregard of the prophecies respecting the restoration of the Jews. The vessels seem hitherto to have remained unmolested in the treasury of the temple of Belus: some indeed think that they had been dedicated to that idol, and used in his worship; but this does not appear from the history. Belshazzar, however, at this time determined to appropriate them to his own use, and to pollute them by idolatry and intemperance. For whilst the company drank out of these sacred vessels, they celebrated the praises of their images, which were mere lifeless gold, or silver, &c.; probably singing songs of their pretended exploits, and to their honour; pouring out libations to them; and ascribing all the victories of their ancestors and the greatness of their city, to their assistance; especially praising them as the authors of their success against the worshippers of JEHOVAH. Thus they seemed ambitious of carrying impiety and blasphemy to the greatest extreme.—Many expositors seem to consider *sacrilege*, as almost exclusively Belshazzar's crime. But the spoiling of the sacred treasures by Nebuchadnezzar, and no doubt appropriating them to his own use, was *sacrilege* in the same sense, as Belshazzar's employing the sacred vessels to common purposes: and the peculiar heinousness of Belshazzar's sin, seems to have consisted in studiously and publicly insulting the God of Israel, by using the sacred vessels of his temple, when feasting in honour of the idols of Babylon.

V. 5—9. Whilst the king, his nobles, and women were rejoicing with impious mirth, in defiance of the power, providence, and word of God, there appeared on the wall of the room, the fingers of a man's hand, employed in writing, over against the candlestick, that it might be more distinctly seen. This no doubt was effected by the ministration of an angel: as the king first saw the hand, so the writing afterwards remained on the wall; and though he did not understand what was written, yet conscious guilt led him to forebode some dreadful meaning. His thoughts troubled him; his remorse of conscience caused him to turn pale; his whole frame was disordered, so that the joints of his loins were loosed through terror, and his knees smote against each other; (*Notes, Is. xxi. 2—5. xlv. 1—3. Marg. Ref.*) In great anguish and agitation

9 Then was king Belshazzar ^{greatly} troubled, and his ^{countenance} was changed in him, ^{and} his lords were astonished.

10 ¶ Now the queen, by reason of the words of the king and his lords, came into the banquet-house: ^{and} the queen spake, and said, 'O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 There is ^a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy ^{father} ^{light} and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ^{father}, the king, *I say*, thy father, made ^{master} of the magicians, astrologers, Chaldeans, and soothsayers;

12 Forasmuch as ^{an} excellent spirit, and knowledge, and understanding, ^{interpreting} of dreams, and shewing of hard sentences, and ^{dissolving} of doubts, were found in the same Daniel, ^{whom} the king named Belshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, *Art thou* ^{that} Daniel, which *art* of ^{the} children of the captivity of Judah, whom the king my ^{father} brought out of ^{Jewry}?

14 I have even heard of thee, ^{that} the spirit of the gods ^{is} in thee, and ^{that} light and understanding and excellent wisdom is found in thee.

15 And ^{now} the wise ^{men}, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst ^{make} interpretations, and dissolve doubts; now if

therefore he called to his servants to bring in the astrologers, &c.; and with large promises of honour and preferment, he allured them to exert their utmost skill to read and interpret the hand-writing. But they were not able to do it; and some not very probable conjectures have been formed concerning the reason of their inability; but we only know, that God was pleased, for the honour of his own name, to hide it from them. This renewed, or increased, Belshazzar's consternation; and his nobles also, notwithstanding their numbers, mirth, and wine, were dismayed and astonished exceedingly.—'It was probably written in the old Hebrew letters, now called the Samaritan, which the Chaldeans were ignorant of.' (*Lowth.*)—It is, however, hardly conceivable that no learned men in Babylon should be acquainted with the old Hebrew alphabet. But perhaps the difficulty lay not, in knowing the characters, but of finding out any consistent meaning in them. (*Note*, 25—28.)

V. 10—12. The queen, here spoken of, was not the queen-consort, as Belshazzar's wives and concubines were present at the feast; but the queen-mother Nitocris, the widow of Evil-merodach, the son of Nebuchadnezzar and the father of Belshazzar, is generally supposed to be meant. She was a woman of great capacity and reputation: and her active and prudent management had been for some time the chief stay of the empire. She had not attended this riotous banquet; but hearing the tidings of the hand-writing, she came into the room; and, after the customary salutation, exhorted the king to resume his courage, and not to yield to terror or despondency; for though the wise men of Babylon could not read the writing, he had a man in his kingdom who could. She spake of Daniel in language similar to what Nebuchadnezzar had used, and which she probably had learned from him; for she was aged, and Nebuchadnezzar had not been dead above twenty-four years, so that she no doubt well remembered the extraordinary events which occurred towards the close of his life. Having mentioned, that "in him was the spirit of the holy gods," she spake with admiration of the variety of knowledge and wisdom that he possessed, like those of the gods, (according to her confused ideas on that subject;) she mentioned his being advanced above all the other wise men of Babylon; as having been repeatedly proved superior to them in excellency of knowledge and disposition, and in interpreting dreams, or solving difficult questions; alluding no doubt to the instances that have been considered, (ii. iv.) And she observed, that if he were called he would certainly read and interpret the hand-writing. Probably, she knew where to find him, though Belshazzar did not; and might tacitly intend to censure his neglect of so extraordinary a person.—Though Nebuchadnezzar called Daniel Belshazzar, from the name of his idol, he was it seems generally known by his original name. He was not among the magicians, &c., when called by Belshazzar: and both these circumstances shew, that he was well known as a zealous worshipper of Israel's God, and as entirely estranged from the practices of the magicians; though erroneously considered by Nitocris as the master of them. (*Note*, iv. 8, 9.)

A. M. 3467.

B. C. 537.

q 6. ii. 1. Job xviii. 11—14. Ps. xviii. 14. Rev. vi. 15. * Chal. brightness. 6. x. 8. r Ps. xviii. 6. Is. xiv. 6—8. xxi. 2—4. Jer. vi. 24. xxx. 6. Matt. ii. 3. s ii. 4. iii. 9. vi. 6. 21. 1 Kings i. 31. t Gen. xxxv. 17. 18. 1 Sam. iv. 20—22. Job xlii. 4. xxi. 34. u ii. 47. iv. 8, 9. 18. Gen. xli. 11 —15. * Or, grandfather. x ii. 11. 2 Sam. xiv. 17. Acts xii. 22. xiv. 11. Rev. iii. 9. t Or, grandfather. y ii. 48. iv. 9. x vi. 3. Ps. xvi. 3. Prov. xli. 26. xxi. 27. Col. i. 29. t Or, of an interpreter of &c. s Or, of a dissolver, &c. || Chal. Knote. 16. 1 Kings x. 1—3. 2 Chr. ix. 1, 2. a i. 7. iv. 8, 19. b ii. 1. 21. ii. 48. viii. 1. 27. c ii. 25. vi. 13. * Or, grandfather. d John vii. 1. 3. Judea. e ii. 12.

† Chal. interpret.

g 7, 29. Acts viii. 18. h 2 Kings iii. 13. v. 16. 26. Acts viii. 20. t Or, see, as ii. 6. i ii. 37, 38. iv. 17. 22—25. 32. Jer. xxvii. 5—7. Rom. xiii. 1. k iii. 4. Jer. xxv. 9, &c. Hab. ii. 1. l ii. 12, 13. iii. 6. 20, 21. 29. m iv. 30—33. 37. Ex. ix. 17. xviii. 11. Job xxv. 25. 27. xl. 11. 12. Prov. xvi. 5. 18. Is. xiv. 12—17. Luke i. 51, 52. x xv. 14. * Or, to deal proudly. † Chal. made to come down. n iv. 25. 33. 39. Job xxx. 3—7. t Or, he made his heart equal, &c. o Ex. ix. 17. xviii. 35. 37. Ex. ix. 14. 16. 17. 24. lxxviii. 17. 18. Ez. xvii. 24. p 18. Ps. cxix. 43. Matt. xiv. 4. Ac. iv. 8—13. q 2. Ex. x. 3. 2 Chr. xxviii. 12. xxxvii. 12. Is. xxvi. 10, 11. Matt. ii. 32. Ac. v. 29—33. 1 Pet. v. 5, 6. r Luke xii. 47. John xiii. 17. s Jam. iv. 17. t Is. xxxviii. 23. Jer. i. 29. Rev. xlii. 6. t iv. 37. Gen. xiv. 19. Ps. cxv. 16. u 2. 4. 1 Sam. v. 1—9. x Ps. cxv. 4—7. cxvii. 15—17. Is. xlvii. 6, 7. Matt. ii. 18. 19. 1 Cor. viii. 4. y Gen. ii. 7. Job xii. 10. xxiv. 14, 15. Ps. civ. 15. Is. liii. 5. Acts xvii. 25. 28.

thou canst read the writing, and make known to me the interpretation thereof, ^{thou} shalt be clothed with scarlet, and ^{have} a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniel answered and said before the king, ^{Let} thy gifts be to thyself, and give thy ^{rewards} to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, ^{the} most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, ^{all} people, nations, and languages, trembled and feared before him: ^{whom} he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But ^{when} his heart was lifted up, and his mind hardened ⁱⁿ pride, he was ^{deposed} from his kingly throne, and they took his glory from him:

21 And ^{he} was driven from the sons of men; and ^{his} heart was made like the beasts, and his dwelling ^{was} with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; ^{until} he knew that the most high God ruled in the kingdom of men, and ^{that} he appointeth over it whomsoever he will.

22 And ^{thou} his son, O Belshazzar, ^{hast} not humbled thine heart, ^{though} thou knewest all this;

23 But ^{hast} ^{lifted} up thyself against ^{the} Lord of heaven, ^{and} they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, ^{which} see not, nor hear, nor know; and the God ⁱⁿ whose hand thy

V. 13—16. Some infer from Belshazzar's ignorance of Daniel, that he had not been employed by him; but this rather proves that the king minded pleasure more than business; and was better acquainted with those who ministered to his sensuality, than with such as managed affairs of state. It is certain that Daniel did "the king's business" in the former years of Belshazzar, (vii. 27;) and it seems probable, that he was never quite laid aside, though comparatively neglected. Indeed Belshazzar spake to him with less respect, than Nebuchadnezzar had been used to do; and seems even to have reflected on him as a stranger and a captive, whilst he acknowledged his extraordinary endowments. As, however, the wise men could not read the writing, and he had been informed that Daniel could, he was willing that he should on that condition have the promised recompense.

V. 17. Daniel evidently behaved in a very different manner to Belshazzar, on this occasion, than he had formerly done to Nebuchadnezzar; both omitting the customary expressions of respect and good will, and slighting his offers of honour and preferment. But it should be considered, that Nebuchadnezzar was his senior, as well as his superior in authority, and his benefactor; whereas he spake to Belshazzar as a very aged and eminent person, (being at this time almost ninety years old,) to one much younger than himself. He had in former instances, known from prophecy, that the Chaldean monarchy would continue for some time, and his preferment gave him an opportunity of being useful; but he was now assured that Belshazzar's reign and life, and the Chaldean monarchy, were about to terminate together. Probably he was at this time nearly, if not fully, as high in authority as Belshazzar proffered to advance him; and he could scarcely avoid despising one, that was so extremely ignorant concerning the affairs of his own kingdom. Nebuchadnezzar was a very faulty character; yet he had abilities, applied them to business, and was in many respects eminent as a monarch; but Belshazzar was every way base, odious, and contemptible. Above all, he had that night been insulting the God of heaven in the most daring manner, by profaning the sacred vessels in his revels, and extolling his own idols. Daniel therefore knew that his doom was irreversible, and immediately to be put in execution; and he did not speak to him, as a subject to his prince; but as the delegate of heaven he denounced sentence against him, as a condemned criminal.

V. 18—24. Daniel called the king's attention to the singular example of Nebuchadnezzar, (whom he calls his father, as grandfathers, and even more remote ancestors, are often called in Scripture, (*Marg. Ref.*) and thus solemnly introduced his interpretation. Nebuchadnezzar had received all his power from God; he had become terrible to all the nations of his vast empire; and he had used his unlimited authority, not always with equity and clemency, but often in an arbitrary and unjust manner. Yet the immediate cause of that well-known judgment to which he was exposed, was the hardness of his heart, through pride and presumption, in arrogant contempt and defiance of God: for which diabolical sin, he was degraded as it were to a brute, till he was brought

breath is, "and whose are all thy ways, hast thou not glorified."

24 Then ^bwas the part of the hand sent from him; and this writing was written.

25 ¶ And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing: MENE; God ^ahath numbered thy kingdom, and finished it.

27 TEKEL; ^aThou art weighed in the balances, and art found wanting.

A.M. 3467.

B.C. 537.

z Job xxxi. 4. Ps. cxxxix. 3. Jer. xx. 24. Jer. x. 23. Heb. iv. 13. a Rom. i. 21—23. b 5.

e 31. vi. 28. viii. 3. 4. 28. ix. 1. Is. xlii. 17. xxi. 2. xlv. 1, 2. f 7. 16.

g 1, 2. Is. xxi. 4. —9. xlvii. 9. Jer. xl. 11. 31. 39. 57. h vi. 1. ix. 1. * Chal. he as the son of, &c. † Or, now.

c ix. 2. Job xiv. 15. Is. xlii. xiv. xxi. xlvii. Jer. xxv. 11, 12. xxvii. 7. 1—11. Acts xv. 18. Ps. d Job xxxi. 6. lxii. 9. Jer. vi. 30. Ez. xxii. 18.

to submit and worship the Lord; which at length he did in language almost angelical. (Notes, iv.) But though Belshazzar had been fully informed of all these facts, yet he had not humbled himself before God; but had been guilty of an insult on him, more flagrant than any of Nebuchadnezzar's crimes; having sacrilegiously used the consecrated vessels, in honour of his base idols, and thus refused to glorify the God, "in whose hand his breath was, and whose were all his ways." (Marg. Ref.) And it was at the very time when he was thus setting JEHOVAH at defiance, that the hand-writing was seen on the wall.

V. 25—28. The literal meaning of the words written seems to be: "He hath numbered, He hath numbered; He hath weighed, and they divide it." This Daniel interpreted to signify, that God had certainly numbered the years or days of the Chaldean monarchy, and of Belshazzar's life, and they were now fully accomplished: the measure of his days was finished, and that of his iniquity was filled; so that God would no more spare him. *Tekel, He hath weighed*; this signified, that the king was weighed in the impartial balances of divine justice, and found deserving of the deepest condemnation; as base metal and counterfeit money are detected by the scales, being weighed and found deficient. *Peres* is the same as *Upharsin*, without the prefix and the determination, and signifies "they divide it;" but the similarity between *Peres*, and the original word for Persians, seems also referred to; and it was therefore interpreted to mean, that his kingdom was taken from him, and given to the Medes and Persians, who would possess it between them. It is remarkable, that Daniel never exhorted Belshazzar to repentance, for he knew that his doom was fixed, (Note, 1 Sam. xxviii. 12.—19.)

V. 29. Belshazzar seems not to have understood that the sentence was to be executed immediately; but whether he believed Daniel or not, he made a point of shewing no resentment, and of ordering him the promised recompense; and though Daniel had previously expressed his contempt of the honours intended him, yet he did not refuse them; though he foresaw the immediate termination of that authority by which they were conferred.—Some, however, suppose, that the orders were indeed given immediately; but the execution of them was necessarily deferred till morning, which the intervening transactions of course prevented.

V. 30, 31. Whilst these things were transacting in the palace, two divisions of Cyrus's army had marched on the channel of the river into the city, from each end of it; and finding the gates of brass, intended to bar the entrance from the river into the streets, left open, through the carelessness and intoxication of the besieged; they met and marched into the heart of the city without opposition, and surprised the palace before the alarm was given. So that having broken in and slain Belshazzar, and proclaimed peace and safety to all who laid down their arms; a general submission followed, and the city was taken, and the empire reduced, almost without further bloodshed. (Marg. Ref.)—Cyrus was son-in-law and nephew to Darius, or Cyaxares, the Mede; to whom the title of king and the civil authority belonged till his death, which happened about two years after; but Cyrus still retained the command of the army, and great power over the whole empire.—It is computed that Darius was born that very year in which Jeconiah was carried captive to Babylon, and a fatal blow given to the kingdom of Judah.

PRACTICAL OBSERVATIONS.

Carnal men are often most secure, and given up to excessive indulgence, when destruction impends over their heads. Ostentation and studied magnificence unite with sensuality in stupifying their consciences and hardening their hearts; and if we could see how soon such joyous and luxurious revels are exchanged for "weeping, wailing, and gnashing of teeth;" we must view those who frequent them, with a mixture of pity and aversion; as we should a company of condemned malefactors, whom we saw intoxicated, and dancing in their chains, immediately before the hour appointed for their execution. Such drunken carousals were very consistent in the worshippers of lifeless images and of unclean spirits; for it might have been expected, that these objects and ordinances of religious worship would lead men to impious and blasphemous defiance of the God of heaven; as well as into every excess in sensual gratification. But what have Christians to do with such revellings, banquetings, and abominable idolatries? And what better are the songs used in many modern feasts, extolling intemperate indulgences and licentious amours, than the praises formerly sung to Bacchus and Venus, or any other of the filthy group of pagan deities? Or what are these things but a direct insult on that triune God, in whose name we have been baptized? Yet many "think it strange, that we will not run with them to the same excess of riot, speaking evil of us!" Nay, some seem to imagine that no pleasures have their highest relish, unless seasoned with impiety or sacrilege; and they not only sin for the gratification of their sensual passions, but for the sake of sinning; as if their oaths, blasphemies, and profaneness were pleasant to them, in proportion as they are provoking to God! and the more join together in such outrages, the bolder they grow in them. But how easily can the Lord dismay such daring enemies! He has no need to commission thunders, lightnings, or earthquakes: he can do it effectually by a hand-writing on a wall, or by shewing them what he hath

28 PERES; "Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

38 ¶ In ^athat night was Belshazzar the king of the Chaldeans slain.

31 And ^bDarius the Median took the kingdom, ^abeing ^aabout threescore and two years old.

written in his word. One glimpse of his glorious and holy majesty, one realizing apprehension of "his wrath revealed against all ungodliness and unrighteousness of men," is sufficient to appal the heart, to change the countenance, and to agitate the whole frame, of the stoutest rebel on earth. But no bodily pain or anguish can give an adequate conception of that inward agony, which sometimes seizes the sinner, in the midst of mirth and jovial company, when enjoying all the delights of sense, with all the magnificence of a palace, or the exhilarations of a banqueting-house. For if God is pleased merely to let a man's conscience loose upon him; his own thoughts will so trouble him, that his feelings will be an anticipation of the sorrows of death and of the pains of hell. How important then is it, that we above all things seek to be at peace with him and with our own consciences!—Sometimes indeed such terrors are salutary, and cause a man to cry out, "What must I do to be saved?" and so lead him to Christ for pardon and peace. But many cry out, through horror of conscience and fear of wrath, who are not humbled for their sins, and who seek relief from anguish by lying vanities. These will liberally reward such as can help them to forget their misery, or amuse them with vain hopes, or gratify their curiosity, pride, or sensuality.—But when the Lord lays his hand on men, these expedients do not afford so much as a temporary relief: and he often blinds and infatuates the wise men of this world, that he may bring into notice those whom he hath endued with heavenly wisdom; nor can all human sagacity develop the plainest matter, that he is pleased to conceal. Yet the ignorance and uncertainty, which professedly wise men manifest concerning the meaning of sacred Scripture, tends to drive awakened sinners to despair.

V. 10—17. In this evil world the most excellent and useful persons are often left in obscurity, like diamonds in the rubbish of the quarry, because their value is not perceived: yet, if the Lord have work for them, he will, by one means or other, bring them forth to do it.—The encouragement given, by persons in other respects of great abilities, to ungodly sinners, not to let their thoughts trouble them, often goes upon as erroneous principles, as those on which the queen comforted Belshazzar. Alas! what did it avail him, that Daniel could read the writing, when it contained his irrevocable condemnation? And what else can the holy law do for transgressors, when men are taught to seek righteousness and salvation by their own obedience?—Many have heard of, and been led to admire and applaud, the light, understanding, and wisdom of some eminent servant of God; to ascribe his attainments to a divine influence, and to consider him, as of a more excellent spirit than other men; who yet wish to consult him, only as a superior kind of magician, to interpret their dreams, to solve curious questions, and to explain difficult and controverted subjects, without enquiring after the way of salvation, or the path of duty! But if any one hath, even by such means, access to the great and powerful, when under tribulations or convictions, at whatever distance he may be kept, or however they may soothe him by promises or flatteries; he must remember his own character and work, and not be content with gratifying the humour of princes or nobles, or his own love of lucre or honour. In some cases it is right to reject their proffered kindness with decision, or even disdain; at all times to shew an indifference about such matters, and be far more earnest to do them good, and declare the whole counsel of God.

V. 18—31. When sinners have long neglected to profit by the judgments of God on others, their own aggravated destruction may be supposed to approach. Their ancestors, or neighbours, have prospered and forgotten their Maker; they have been intoxicated with exaltation, and have abused it in tyranny and oppression; they have become terrible in proportion as they have been powerful; and they have been hardened in proud contempt of God, instead of being rendered thankful to him. Perhaps he hath made examples of them in the view of others, by some signal judgments, till they have learned to submit and to adore: yet the persons, who have known all this, have in similar circumstances imitated and exceeded their pride, tyranny, and impieties; regardless of that God, "in whom they live, and move, and are!" Thus men fill up the measure of their iniquity, and bring upon themselves "the judgment that is written." Whatever be their rank or situation, persons of this description cannot reasonably expect to hear any thing except severe rebukes and awful denunciations, from the servants of God.—Soon will every impudent sinner find the hand-writing of God's word, that now stands out against him, executed upon him; whether he be weighed in the balance of the law, as a self-righteous pharisee, or in that of the gospel, as a painted hypocrite. His days will soon be numbered and finished; he will be judged and condemned, and all that he seems to have will be taken from him, and divided among his enemies, or successors; whilst nothing will remain for himself, but indignation and wrath, tribulation and anguish, for evermore.—Ere the uncertain term of life then be finished, let us judge ourselves, according to the word of God; let us weigh our characters in his impartial balances; that, though the law condemn us as sinners, yet we may not be adjudged unbelievers by the gospel, but may find an interest in those blessings, which will be perfected in a kingdom that cannot be moved, or taken from us. Having these good things, we may despise the honour that cometh from man; and we shall rejoice and be exalted, whilst sudden and inevitable destruction overtake all the workers of iniquity.

CHAP. VI.

A. M. 3467.

B. C. 537.

Daniel is highly preferred by Darius, and envied by his courtiers, who can find no occasion against him except concerning his religion, 1-5. Darius is prevailed on to sign a decree, prohibiting every one, during thirty days, to present any petition to either God or man except the king, under pain of being cast into the den of lions, 6-9. Daniel prays three times a day to the Lord, as usual; is accused before Darius; the execution of the sentence is urgently demanded, and Daniel is cast into the den of lions, 10-17. The king shews much grief: but Daniel is miraculously preserved; his accusers are devoured by the lions, 18-24. Darius commands all his subjects to fear before the almighty God, whom Daniel served, 25-27. Daniel's subsequent prosperity, 28.

IT pleased ^aDarius to set over the kingdom ^ban hundred and twenty princes, which should be over the whole kingdom.

2 And over these three presidents, ^cof whom Daniel was first: ^dthat the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel ^ewas preferred above the presidents and princes, because ^fan excellent spirit was in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes ^gsought to find occasion against Daniel concerning the kingdom; ^hbut they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, ⁱWe shall not find any occasion against this Daniel, except we find ^jit against him concerning the law of his God.

6 Then these presidents and princes ^kassembled together to the king, and said thus unto him, ^lKing Darius, live for ever.

7 ^mAll the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, ⁿhave consulted together to establish a royal

a v. 31.

b Ex. xviii. 21.

22, Esth. i. 1.

c i. 48, 49, v. 16.

29, 1 Sam. ii.

30, Prov. iii.

16.

d Matt. xviii. 23.

Luke xii. 2.

e Prov. xvii. 29.

f v. 12, 14, ix. 23.

Gen. xli. 38-

41, Neh. vii. 2.

Prov. xlii. 3, 4.

xvii. 27.

g i. 8, Ps. xxxvii.

12, 13, 32, 33.

Prov. xxix. 27.

Ec. iv. 4, Jer.

xviii. 18, 23, xx.

10, Matt. xxvi.

2, xxvii. 18.

Luke xx. 20.

xxii. 2.

h 1 Sam. xviii. 14.

2 Cor. xli. 12.

Phil. ii. 15.

1 Tim. v. 14.

Tit. ii. 8, 1 Pet.

ii. 12, iii. 16, iv.

14-16.

i 1 Sam. xxiv. 17.

Esth. iii. 8, John

xix. 6, 7, Acts

xxiv. 13-16.

20, 21.

*Or, came tumult-

uously. 11, Ps.

lvi. 6, lxix. 3.

lxix. 2-6, Matt.

xxviii. 23-25.

Luke xxiii. 23

*25, Acts xxii.

22, 23.

k 21, ii. 4, iii. 9.

v. 10, Neh. ii.

3, Acts xxiv. 2.

3.

l 2, 3.

m Ps. lix. 3.

lxxxiii. 1-3.

xxiv. 20, 21.

Mark xv.

Acts iv. 4-7.

26-28

+ Or, interdict.

n iii. 6, 11.

o viii. 10, Is. x. 12.

p 12, 15, Esth. i.

19, vii. 8.

q Ps. lxxii. 9, 10

xcviii. 9, cxlvi

3, Is. ii. 22.

r 1 Kings xviii.

35, 44, 48-

50, 2 Chr. vi. 38

Ps. v. 7, Jonah

ii. 4, Heb. iv.

16.

s 1 Kings xviii.

54, 2 Chr. vi. 13

Ezra ix. 5, Ps.

xcv. 6, Luke

xxii. 41, Acts

vii. 50, ix. 40,

xx. 36, xli. 5,

Eph. iii. 14.

t Ps. lv. 17, Acts

iii. 1, x. 9.

u Ps. xxxiv. 1.

Phil. iv. 6, Col.

iii. 17, 1 Thes.

v. 17, 18, Heb.

xii. 15.

x Neh. vi. 11, Ps.

xli. 2, 2, Matt.

x. 28-33, Luke

xii. 4-9, Acts

iv. 18, 19, 20, v.

20, 29, 40-42,

xx. 24, Phil. i.

14, 20, Rev. ii.

10, 13.

y 6, Ps. x. 9.

xxxvii. 32, 33.

z iii. 8, Sc. Acts

xvi. 10-24,

xxiv. 2-9.

a 8, Esth. i. 19.

b i. 6, v. 13.

c iii. 12, Esth.

viii. 2, Acts xvii.

7.

statute, and to make a firm ^adecree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, ^bhe shall be cast into the den of lions.

8 Now, O king, ^cestablish the decree, and sign the writing, that it be not changed, ^daccording to the law of the Medes and Persians, which ^ealtereth not.

9 Wherefore king Darius ^fsigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and ^ghis windows being open in his chamber toward Jerusalem, ^hhe kneeled upon his knees ⁱthree times a day, and prayed, and ^jgave thanks before his God, ^kas he did aforetime.

11 Then these men ^lassembled, and found Daniel praying and making supplication before his God.

12 Then ^mthey came near, and spake before the king concerning the king's decree; ⁿHast thou not signed a decree, that every man that shall ask a ^opetition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, ^pThe thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, ^qThat Daniel, which is of the children of the captivity of Judah, ^rregardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

NOTES.

CHAP. VI. V. 1. 'These,' (hundred and twenty provinces,) 'were enlarged to an hundred and twenty-seven, by the victories of Cambyses and Darius Hystaspis.' (Esth. i. 1.) (Louth.)

V. 2. 'Darius came not to Babylon, but tarried at Ecbatane in Media, whither he sent for Daniel, that he might be always near him.' (Josephus.) The words translated "that the king should have no damage," may be rendered, "that the king should not be troubled."

V. 3. We may suppose that Daniel's interpretation of the hand-writing, just before the taking of Babylon, made him known to Darius. His renown, however, for wisdom and integrity was very great, and he was found upon trial to deserve all the reputation which he had acquired: so that Darius, when he made a new arrangement of his dominions, upon this vast accession of territory, under three presidents, thought good to make Daniel the chief of them, and as it were the viceroy of the whole empire.

V. 4, 5. The great reputation and preferment of a stranger, who had also been a minister of state for many years under the kings of Babylon, could not but give umbrage to Darius's own subjects. The nobles of his court, especially the princes and presidents, would envy his prosperity, disdain subjection to him, and covet his high station, as well as hate him for his religion: and probably his circumspection, integrity, experience, and penetration would preclude many of the courtiers from those fraudulent advantages, which they had expected, and would tend to expose their iniquitous practices. Thus various passions would concur in producing a combination against him. But such was his unexceptionable conduct, such his unbiassed impartiality, his strict integrity, and consummate prudence, that they could find no handle against him, or discover so much as a fault, or mistake, of which to accuse him before the king. And they were constrained to confess to each other, in their secret cabals, that they should never be able to substantiate any accusation against him, except they could render his religion criminal: and in this they knew him to be very exact, and one who would not deviate from his plan for any interest, or to avoid any danger.

V. 6-9. We can scarcely imagine a more absurd decree, than this proposed to Darius, to be by him rendered irreversible. And at first sight it seems almost inconceivable that any man could be induced, by influence and persuasion, and without the shadow of an argument, to pass such an edict. But power and prosperity are intoxicating: this decree seemed to make the king, for a month, the sole deity and benefactor in his empire; and thus it addressed itself to his pride and vain-glory. His nobles would doubtless pretend, that it was thought a proper honour to be conferred on so illustrious a prince, and that it would conduce to the public tranquillity. At the instance therefore of so many chief men, perhaps deeming it a sort of a compliment; and having but faint impressions of a Supreme Being, to whom all have constant need to present their petitions, he heedlessly signed the decree, without suspecting the malice concealed under it.—They pretended, that all the presidents were consulted, and concurred in proposing this matter to him: but Daniel the chief of them knew nothing of it; and so all signified no more than *two* of them! Probably the rest of the persons mentioned had yielded assent to it, some heedlessly, others maliciously.—Thus, not only was all the exercise of every kind of religion suspended by law through this vast empire,

for the space of a month; (except any chose to worship the king, who thus inconsiderately, or impiously, suffered himself to be regarded as the only deity of his subjects;) but no request might be made by one man to another: nay the edict was so framed, that a child might have been condemned by it for asking bread of his father, or a starving beggar for craving relief. But they who framed the law had one object in view, and did not mean to make any further use of it.—We have consulted, which way we may do thee the most honour, and most ingratiate thee with thy subjects, now at thy first entrance on thy throne; and we have found no way more plausible than this: we have decreed, that none of thy subjects shall for the space of thirty days, make any petition, to any god or man, save to thee, O king; that by this means they may be inured to an awful and divine conceit of thy greatness, and be more encouraged to have access to thee, for the more endearing of thee to them by the granting of their suits.' (Bp. Hall.)

Law of, &c. 'Here the words are, "The law of the Medes and Persians," 'out of regard to the king who was a Mede; there,' (Esth. i. 19,) 'it is styled "the law of the Persians and Medes," the king being a Persian at that time.' (Louth.) (Notes, Esth. ii. 1. viii. 8.)

V. 10, 11. Daniel was either absent from court when this business was transacted, or it was studiously concealed from him; for he seems not to have heard of it, till it was signed by the king and made public. But when he knew what had been done; he did not complain to Darius of hard usage, or exclaim against the absurdity, impiety, and iniquity of the edict; or make interest to have it repealed, or get a dispensation in his favour. He knew that he was aimed at, and his people through him; and therefore, as a public and eminent person, he determined to set a decided example of his religion, without fearing what man could do to him. He thought himself called on to protest against the law in this manner, either disregarding his life in so good a cause, or expecting a miraculous deliverance. He therefore continued his stated devotions in his chamber, morning, noon, and evening, with his windows open, and probably his door also; for his accusers entered without interruption, and found him presenting his supplications to his God. Though the city and temple were desolated, yet he prayed towards Jerusalem, as it was customary, with reference to the temple, that had been a type of Christ; though he was very old, yet he prayed upon his knees. Whatever he had done at other times, or whatever other Jews might do in this emergency, he would by no means conceal his religion; and though he was a man of much business, it appears that he had three stated seasons of devotion every day.—It is generally supposed, that in this, he had reference to the hours of prayer, which were commonly observed by the Jews.—He would not by silence shew, that he consented to this wicked decree. He set open his windows toward Jerusalem when he prayed; both to stir up himself with the remembrance of God's promises to his people, when they should pray toward that temple; and also that others might see, that he would neither consent in heart nor deed, for these few days, to any thing that was contrary to God's glory.

V. 12-17. When Daniel's enemies had obtained the decree against him, and undeniable evidence of his disobedience to it, they seem still to have doubted of success: being aware how much the king valued so able and upright a servant, and how evidently he would perceive their malice in this

14 Then the king, when he heard *these* words, ^dwas sore displeased with himself, and set *his* heart on Daniel, to deliver him; and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, 'Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then ^ethe king commanded, and they brought Daniel, and cast *him* into the den of lions. ^f*Now* the king spake and said unto Daniel, ^g'Thy God whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting; neither were ^hinstruments of music brought before him: ⁱand his sleep went from him.

19 Then the king ^jarose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, ^k*is* thy God, whom thou ^lservest continually, ^mable to deliver thee from the lions?

21 Then said Daniel unto the king, ⁿ'O king, live for ever.

A.M. 3467.

B.C. 537.

d iii. 13. Matt. xxvii. 17. 24. Luke xiv. 21. —24. John xix. 7—12. e8. 12. Esth. viii. 8. Ps. xciv. 21, 22. f2 Sam. iii. 39. Prov. xxix. 25. Jer. xxxviii. 5. Matt. xiv. 8. 10. Mark vi. 25 —28. xv. 14, 15. Acts xiv. 27. xxv. 9. Rom. xlii. 3. g20. iii. 15. 17. 28. Job v. 19. Ps. xci. 14—16. cxviii. 8, 9. Is. xliii. 2. Acts xxvii. 23, 24. h2 Sam. xii. 16. 17. xix. 24. 1 Kings xix. 27. Jon. iii. 5—8. i Or, table. k ii. 1. Esth. vi. 1. Ps. lxxvii. 4. 1 Matt. xxviii. 1. Mark xvi. 2. 2 Cor. ii. 13. 1 Thes. iii. 5. m16. 27. iii. 15. 17. 28, 29. n Ps. lxxi. 14—18. cxlvi. 2. Prov. xxiii. 17. 18. Luke xviii. 1. 1 Thes. v. 17, 18. o Gen. xviii. 14. Num. xi. 23. Jer. xxxii. 17. Luke i. 37. 2 Cor. i. 10. 2 Tim. iv. 16—18. p6. ii. 4. Neh. ii. 3.

q iii. 28. Num. xxx. 16. 2 Chr. xxxiv. 21. Ps. xxxiv. 7. Is. lxiii. 9. Acts xii. 11. xxvii. 23. r1 Sam. xvii. 37. Ps. xci. 11—13. 2 Tim. iv. 17. Heb. xi. 33. s23. Ps. xviii. 19 —24. lxxvii. 11. Is. iii. 10. Acts xxiv. 16. 2 Cor. i. 12. 1 John iii. 19—21. t1. xl. 15. 1 Sam. xxiv. 9—11. Ps. xli. 18. Ps. vii. 1—4. Acts xxv. 8—11. u14. 18. Ex. xviii. 9. 1 Kings v. 7. x iii. 27. 28. 1 Chr. v. 20. 2 Chr. xx. 20. y Deut. xix. 18. 19. Esth. vii. 10. 25. Prov. xi. 8. z Deut. xxiv. 16. Josh. vii. 24, 25. 2 Kings xiv. 6. Esth. ix. 10. a iii. 22. b iv. 1. Ezra i. 1. 2. Esth. iii. 12. viii. 9. c iv. 1. Ezra iv. 17. 1 Pet. i. 2. 2 Pet. i. 2. Jude 2. d ii. 29. Ezra vi. 8—12. vii. 12, 13. e Ps. ii. 11. x. 1. 1—3. Is. lxvi. 2. Jer. x. 10. Luke xii. 5. Heb. xii. 29. f iv. 34. Deut. v. 26. 1 Sam. xvii. 26. Hos. i. 10. Acts xvii. 25. Rom. ix. 26. 1 Thes. i. 9. Rev. ix. 10. v. 14. x. 6. g Ps. xliii. 1. 2. cxlvi. 10. Mat. iii. 6. Heb. vi. 17. 18. xlii. 8. Jam. i. 17. h ii. 44. iv. 3, 24. vii. 14, 27. Ps. xxix. 10. cxlv. 12, 13. Is. ix. 7. Matt. vi. 13. Luke i. 33. Rev. xi. 15. i Job xxxvi. 15. Ps. xviii. 48. xxviii. 10. Luke i. 74, 75. 2 Cor. i. 10. 2 Tim. iv. 17, 18. k iv. 2, 3. 24. Deut. iv. 34. Jer. xxxii. 19, 20. Mark xvi. 17, 18. Acts iv. 30. Heb. ii. 4. * Chal. hand. l i. 21. 2 Chr. xxxvii. 22, 23. Ezra i. 1, 2. Is. xlv. 28. xlv. 1.

22 'My God hath sent his angel, and hath shut shut the lions' mouth, that they have not hurt me; ^aforasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then ^b'was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, ^c'because he believed in his God.

24 And the king commanded, and they brought those men which had accused Daniel, and they cast ^dthem into the den of lions, them, ^e'their children, and their wives: and ^f'the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then ^g'king Darius wrote unto all people, nations, and languages, that dwell in all the earth; ^h'Peace be multiplied unto you.

26 I ⁱ'make a decree, That in every dominion of my kingdom men ^j'tremble and fear before the God of Daniel: ^k'for he *is* the living God, ^l'and stedfast for ever, ^m'and his kingdom *that* which shall not be destroyed, and his dominion *shall be* even unto the end.

27 He ⁿ'delivereth and rescueth, ^o'and he worketh signs and wonders, in heaven and in earth, who hath delivered Daniel from the ^p'power of the lions.

27 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

machination against him. They therefore first reminded him that he had passed such a decree; seeking to draw from him an acknowledgment, that it was irreversible by the law of the Medes and Persians. Having succeeded in this, they copied the example of those who accused Shadrach, &c, before Nebuchadnezzar; and instead of mentioning Daniel as a man of great dignity, wisdom, and excellency; they described him contemptuously, as *that* Daniel, the captive Jew, who had been favoured and preferred; they accused him of disregarding the king and his decree, as if his worship of God had resulted from pride, ingratitude, and rebellion against Darius; and they reported that he made his petition three times a day, so that his offences were multiplied; but they did not mention the object of his worship, perhaps lest that should suggest a vindication of his conduct. The king, however, at once perceived for what purpose the decree had been solicited; and was exceedingly displeased with himself, that he had suffered himself to be so deluded; as, under pretence of honouring him above all that was called god, or worshipped, they had devised to render him accessory to the murder of the most eminent and excellent person in his dominions. Under this conviction, he was very earnest to deliver Daniel; and he spent the day in considering how it might be done, and in trying to effect it; either by evading or dispensing with the edict, or in persuading his nobles not to insist on the execution of it. But the foolish constitution of this government, (exactly the reverse of the happy rule for our monarch's conduct;) allowed indeed their kings to be as tyrannical and mischievous as they pleased; but tied them up from pardoning any person, who had broken one of their decrees, however capricious and arbitrary! They might be cruel and unjust; but in many cases they might not be merciful, and in some they were restrained from doing justice! Thus the ringleaders of this faction turbulently assembled before Darius, and as it were demanded the execution of this most iniquitous sentence, as their constitutional right; so that Daniel was at length given up to their implacable rage. In this Darius was greatly to blame; for he should have refused his consent to so palpable an act of injustice, whatever had been the consequence. He, however, entertained some expectations, that Daniel's God, whom he had worshipped so long and devotedly, would rescue him in this emergency; having probably heard of the preservation of the three pious Jews in the fiery furnace. Thus he allowed, that Daniel had done right, and had pleased God, in violating his decree, and in that very action, for which he consented to cast him into the den of lions: as Pilate afterwards justified Christ, when he delivered him to be crucified. Daniel was therefore thrown into the den of lions; and it might have been expected, that they would have devoured him at once. Yet either it was seen, that the lions did not seize on him; or some expectation of a miraculous interposition, induced them to close the den with a stone, sealed with the king's own signet and that of his lords; that there might be full security against all collusion, and that he might be confined all night among the lions. (*Marg. Ref.*)

V. 18—23. No doubt Daniel spent a far more pleasant night among the lions, whilst employed in fervent prayer, and admiring, grateful praise, than either the king, or his malicious persecutors. As for the former, he was so grieved, and ashamed of his folly, so affected with the consideration of having cast his faithful servant into the den of lions, and so anxious about the event;

that he spent the night fasting, and without any of his ordinary recreations, nor could he close his eyes to sleep. And as soon as the morning allowed him, he repaired to the den, having yet some hope that Daniel had been miraculously preserved. The decree having been now complied with, we may suppose, that he ordered the stone to be removed; and then, through fear and conscious misconduct, he dolefully ventured to speak to Daniel, as if yet alive; enquiring whether the living God, whom he served continually, had shewn himself able to deliver him. Some indeed think that he saw Daniel before he spake, but the contrary seems more probable; and his expectation of a miracle shews, that he had strong convictions of the power of Israel's God, though worldly motives retained him among the worshippers of idols. To this enquiry, Daniel, being safe and easy both in body and mind, answered with the utmost composure, without any complaint of unkindness, but with a respectful expression of his good-will. Not only was the God of Israel able to protect him from the lions; but even a single angel, when commissioned by him, had power effectually to shut all their mouths. In this manner God had seen good to attest his innocency, in that matter for which he had been condemned: seeing, that he had approved himself upright before his heart-searching Judge; and he could appeal to the king also, that he had done him no wrong; having been actuated by a sense of duty, and not by any contempt of him or his laws. This answer was very welcome to Darius, who now ordered Daniel to be taken up out of the den; and he was found entirely unhurt; because he had believed in his God, and trusted in his protection whilst he obeyed his commandments.

V. 24. The law of the Medes and Persians forbade the king to pardon Daniel; but it did not restrain him from casting his accusers into the lions' den in his stead: nay, perhaps malicious prosecutors and false accusers were *legally* exposed to the same sentence that they sought to bring upon the innocent; for this has been a salutary provision in many nations. The ringleaders, however, of the conspiracy were cast into the den; for we cannot suppose that all the great men before mentioned were thus condemned, nor indeed could the lions have devoured so great a number at one time; and if he had thus punished the criminals alone, and had not cast in their wives and children with them, the sentence had been unexceptionable: but this was both unjust and cruel. Yet by this means the reality and greatness of the miracle wrought in Daniel's deliverance were evidenced; for the lions soon mastered and destroyed all that were cast into the den: by which it appeared, that they were exceedingly fierce and ravenous, and only restrained by a supernatural power; which being removed, they became through hunger the more voracious.

V. 25—28. After this, Darius, perhaps by Daniel's counsel, and, in imitation of Nebuchadnezzar's example, published an account of these facts to all his subjects, in their several languages; and decreed, that they should all fear and tremble before the God of Daniel. He spake, in this address, very honourably of the Lord, as the living God; of the immutable steadfastness of his purposes, laws, and authority; and of his power to work miracles, and to deliver his servants; and he required his people to do him honour. But we do not find that he renounced idolatry, to become his worshipper; and his language is not comparable to that of Nebuchadnezzar's, after his restoration

CHAP. VII.

A.M. 3449

B.C. 555.

Daniel's vision of four great beasts arising out of the sea; the fourth having ten horns, among which a little horn came up, 1.—8; and of the Messiah's kingdom, 9.—14. An angel interprets the vision of four kingdoms succeeding each other; and shews the nature of the fourth kingdom, and the destruction of it, to make way for the kingdom of God, 15.—28.

In the first year of ^aBelshazzar king of Babylon, ^bDaniel ^chad a dream and ^dvisions of his head upon his bed: then ^ehe wrote the dream, and told the sum of the ^fmatters.

2 Daniel spake and said, I saw in my vision by

Rom. xv. 4. Rev. i. 19.

a v. 1. 30. Jer. xxvii. 7.
b ii. 1. 28. 29. iv. 5. Num. xii. 6. Job xxxii. 14.—16. Jer. xxiii. 28. Joel ii. 28. Am. iii. 7. Acts ii. 17. 18.
c Chal. saw. c 7. 13. 15 Gen. xv. 1. xli. 2. Job iv. 13. Ez. i. 1. 2 Cor. xii. 1.
d Is. viii. 1. xxx. 8. Hab. ii. 2.
e Or, words.

e Rev. vii. 1. f Rev. xvii. 15. g ii. 34. 33. 37.—40. Zech. vi. 1.—8.
h 4.—8. 17. Ps. lxxvi. 4. Rev. xiii. 1. 2.
i Dent. xxviii. 49. 50. 2 Sam. i. 23. Is. v. 28. 29. Jer. iv. 7. 13. xlviii. 40. Ez. xvii. 3. Hab. i. 6.—8.
k iv. 31.—33. Jer. i. 30.—32. z Or, wherewith. I iv. 30. v. 19.—23. Is. xiv. 13.—17. Jer. xxv. 9.—26. m iv. 32. 36. 37. Job xxv. 6. Ps. lx. 20. Ez. xxviii. 2. 9.

night, and, behold, ^athe four winds of the heaven strove upon ^bthe great sea.

3 And ^afour great ^bbeasts came up from the sea, diverse one from another.

4 The first ^awas ^blike a lion, and had eagle's wings; I beheld till the wings thereof ^cwere plucked, and it was ^dlifted up from the earth, and made stand upon the feet as a man, ^eand a man's heart was given to it.

to his reason and his throne: especially it wants that savour of humiliation and self-abasement which appears in the other. — These events, thus authoritatively made known through so many nations, must have exceedingly tended to prepare the way for the diffusion of further light, by the Jews who went to sojourn in different countries, and at length by the preaching of the gospel. — After this, Daniel continued in authority and prosperity under Darius, and his successor Cyrus, who reigned seven years. Daniel was living in the third year of Cyrus; but probably he died not long after. (x. 1.)

PRACTICAL OBSERVATIONS.

V. 1.—9. Piety, wisdom, and integrity will be profitable to ^aman, in all possible circumstances: and they will often induce others to favour such as possess them, merely from regard to their own interests. In large kingdoms numbers must be employed in managing public affairs: but, alas, how seldom are many of them decidedly of an excellent spirit! And how seldom do kings prefer men entirely on that account! Yet nothing else can fully prevent damage to both prince and people.—In some cases men may continue in favour and power, notwithstanding repeated and entire revolutions; not by a criminal fickleness, but through an immovable adherence to integrity and prudence, and a readiness by every lawful means to do good to mankind.—Extraordinary honour, wisdom, or exaltation always excite envy and enmity; but especially where one man's inflexible honesty disappoints or detects the iniquity and avarice of numbers. They, that are thus exposed to the view, malice, and severe scrutiny of multitudes who are their competitors and enemies, have need to act with great circumspection and wisdom; that no fault or error, no evil or appearance of evil, may be found in them: and it is very honourable to God and religion, when the most enraged and pertinacious opponents, can find no fault with any part of the conduct of an eminent believer, except they can convert his piety and steadfastness in the faith, into an accusation against him. He, who enabled Daniel thus to “walk in wisdom towards them that were without,” in his difficult situation, and thus wrought more powerfully than when he protected him in the den of lions, is equally able to give us wisdom and grace sufficient for us, that we may copy his example, and by well-doing put to shame and silence, those that would falsely accuse our good conversation in Christ. Yet this conduct of believers often drives their enemies to open persecution, as their only weapon.—How much are powerful princes surrounded by designing men, whose flatteries are the covering of their malice and selfishness! and how pride and vain-glory lay men open to be imposed on by the grossest artifices! Whilst they affect to be honoured as gods, they are proved to want the understanding of men; and the palpable absurdities, which have been sanctioned by the authority of renowned monarchs, and by the approbation of senates and councils, are a libel on human nature, as if intended to expose the folly and impiety of our fallen race. It is well that no human laws can deprive us of the privilege of asking petitions of the God of heaven; for except he continually uphold, protect, and supply us with all things needful for soul and body, we must sink into extreme misery. Were the Lord as regardless of men, as they are of him, and did he withhold his communications as long, as they do their petitions and thanksgivings, they would speedily be left without comfort or hope. Yet how little is this considered! Indeed it is to be feared, that they who, (without any prohibitory decree,) present no hearty and serious prayers to God, for more than thirty days together, are far more numerous, than they, who serve him continually, and worship him with bended knees and humble thankful hearts, praying and giving thanks to him three times a day. No wonder then that laws have been more frequently made to restrain, than to encourage, serious godliness: for, alas! the majority even of legislators hitherto have been strangers or enemies to the truth, and have hated it for interfering with their worldly pursuits and pleasures.

V. 10.—17. Persecuting and sanguinary laws are always enacted on false pretences, and are replete with absurdity, impiety, and injustice: but it does not behave Christians to vent bitter complaints or sarcastical revilings. We should quietly obey God rather than man, and commit the keeping of our lives and souls to him in well-doing; and instead of intermitting the exercise of our religion to escape the cross, we should count ourselves called to make a more open profession of it: for that conduct, which in ordinary cases might appear ostentatious, becomes in other circumstances a proper protest against prevailing impiety, and an edifying example to our brethren. Such Christians, and ministers especially, as are of eminent reputation, should deem themselves, on these emergencies, called on to stand forth in the most intrepid and decided manner, and to risk all consequences by a conduct that may not be required of more obscure persons. But the most eminent servants of God will see cause to prostrate themselves before him, with every expression of the most profound reverence, humility, and self-abasement, and the most entire reliance on his mercy through the mediation of Christ.—They, that fill the most exalted stations, and are most extensively useful, must not only find time for communion with God, but should abound in it more than others; having more to pray and to return thanks for: and with advancing

years men should grow more fervent and constant in their devotions; that the consolations of God may make up the loss of other comforts, or the want of relish for them; and that they may constantly be in a proper frame for joining the worship of the saints in light. But in this evil world, that conduct, which most accords to the will of God, will often be turned into matter of accusation against us. It is, however, far “better to suffer for well-doing than for evil-doing:” for though pious persons cannot place much confidence in the protection even of those princes whom they have most faithfully served, and who are most convinced of their wisdom and uprightness; yet they may in all cases be assured of the Divine favour and consolation. Various personal and political interests may render kings irresolute in defending their best friends against the assaults of their enemies. They may inconsiderately give the occasion of injuring them: and however displeased with themselves, or earnest in labouring to extricate them from danger; they may with sorrow find that they cannot do it, without hazarding such consequences, or making such sacrifices, as they dare not venture on. Thus fear of man, iniquitous laws, foolish and rash measures, and malignant accusers, may concur in extorting the sentence of condemnation against those, who deserve all possible honour and reward. But that God, whom believers serve continually, is able to deliver them out of every danger and temptation; and to defeat all the purposes of their persecutors to destroy them; and it is far better to trust in him, than to put any confidence in princes.

V. 18.—28. Even the most powerful of men may pity where he cannot deliver, and mourn over those oppressions that he cannot redress; and be constrained or seduced into those measures, which fill his heart with anguish, his conscience with remorse, and mar all his enjoyments. So vain is all earthly greatness! And so unavailing all the materials of earthly satisfaction!—But the persecuted believer may be happy in the most dreary dungeon, or the most perilous situation; as nothing can exclude him from the throne of grace, or from that “peace of God which passeth all understanding.” Through faith even the mouths of lions may be stopped: if temporal safety be good for us, we shall be preserved in the very jaws of destruction: hungry lions shall be harmless as lambs, and their presence shall only tend to increase our admiration of the Lord's power, and our gratitude for his goodness; and even Satan, that “roaring lion, who goeth about seeking whom he may devour,” shall be so restrained, that he shall not be able to harm, or even to frighten, us, whilst we rest on the promises and attend to the commandments, of our God. We should then exercise ourselves to have a conscience void of offence towards God and man, that we may rejoice in its testimony in difficult circumstances: we should be ready to answer with meekness and kindness even those that have injured us, especially if they are sensible of their fault. However our temporal trials may end, we shall come forth of them all; and no hurt will be found on those who have believed in God, and kept his way. But whilst their troubles terminate in their greater honour, comfort, and felicity; the short-lived triumphing of the wicked will end in their unpitied and irreversible ruin; in which their relatives are often involved along with them. Thus “the Lord taketh the wise in their own craftiness;” and their devices against him, give him an occasion of making known his own eternal power and godhead among the nations, and of bringing such as were far off to adore and tremble before him. He is the living and unchangeable God, who alone is steadfast for ever: his decrees, purposes, and laws are, and ought to be, established so that none can change them: “His is the kingdom, the power, and the glory for ever;” and “he delivereth and rescueth, and worketh signs and wonders in heaven and earth.” These things are sometimes made evident even to such as are not influenced to worship him; and many are employed as his instruments in making known his perfections and wonderful works to others, who themselves remain strangers to his saving grace. May we then be believers and doers of the word; and not merely hear, preach, or write about it, lest we should be found at last to have deceived our own selves.

NOTES.

CHAP. VII. V. 1. The preceding chapter concluded the historical records, which Daniel was directed to transmit to posterity: in this he begins to relate his own prophetic visions. In the first year of Belshazzar's reign, or seven years before the events just recorded, a visionary representation was made to his mind in a dream, which he committed to writing, and communicated to his people. It contains for substance the same prophetic intimations with Nebuchadnezzar's dream (ii;) but under different allusions, and with several additional circumstances.

V. 2, 3. The great sea agitated by the four winds, represented the earth and its inhabitants, as thrown into perpetual convulsions by ambitious princes and mighty conquerors; and the confusion and wild uproar excited by their furious contests for victory and dominion. The four beasts signified the same with the four constituent parts of Nebuchadnezzar's visionary image. To his carnal mind, mighty conquerors and extensive flourishing empires would have a shew of glory, which was represented by a splendid and immense image: to the spiritual mind of Daniel, they would only appear terrible, odious, and destructive, which was more aptly denoted by devouring beasts. (Note, ii. 31.) They

5 And, behold, "another beast, a second like to a bear, and it raised up ^sitself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, "Arise, devour much flesh.

6 After this I beheld, and, "lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also "four heads; and dominion was given to it.

7 After this I saw in the "night-visions, and behold "a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

8 I considered the horns, and behold, there came

arose out of the sea, not all at once, but one after another; which signified that these kingdoms would subvert and succeed each other, as well as acquire dominion over other nations. They were also diverse from one another, and, like the image whose head was of gold, &c., the first was the more noble, the last most terrible.

V. 4. The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast. The lion was an emblem of Nebuchadnezzar's courage and success in acquiring the dominion over his neighbours; and perhaps of his superior generosity and magnanimity, with which he ruled over the nations. The eagle's wings denoted the rapidity and unabated vigour with which he prosecuted his victories. But as the prophet saw this, he observed, "that the wings thereof were plucked." After the death of Nebuchadnezzar, the Chaldeans made no more conquests; several of the subjected nations revolted; the Medes and Persians soon began to straiten them; till at length Babylon was besieged and taken, and so that monarchy was terminated. No longer did this beast appear rapid in conquest as an eagle, or courageous and terrible as a lion: but it was changed as it were into a human creature; it "stood on its feet as a man, and had a man's heart given to it." After Nebuchadnezzar's death, the kings of Babylon became less terrible to their foes and subjects, and more cautious, and even timid; till at length Belshazzar shut himself up in Babylon, not daring to face Cyrus, as a man would not venture to face a raging bear, which a lion would despise. (*Marg. Ref.*)

V. 5. Whilst Daniel beheld how the first beast was weakened, he saw another beast come up out of the sea, to subvert and supplant him. This represented the kingdom of the Medes and Persians. Its emblem was a bear; less noble and courageous, but more voracious and savage, than a lion. This beast raised up itself on one side; for the Medes and Persians extended their conquests almost wholly to the west of their own countries: or, "it raised up one dominion," (*Marg.*) that is, the Medes and Persians united to form one kingdom; or the Persians; who were the inferior people, would acquire the chief dominion. It had also three ribs between its teeth; this is interpreted of the three kingdoms of Babylon, Lydia, and Egypt, which the Persians conquered, and grievously oppressed; thus taking the prey, as it were, out of the mouth of the Chaldeans. And there were those standing by, who called on the beast to arise and devour much flesh; this may be explained as the providential dispensations, which excited the Medes and Persians to attempt such extensive conquests; and of the cruelty of the Persian kings, which hardly ever was exceeded or equalled: but may it not also denote their attempts to subdue the Thracians, Macedonians, Greeks, and other European nations, which at length occasioned the ruin of their monarchy?—Their success made them more greedy of dominion. (*Louth.*)

V. 6. This bear having disappeared, the prophet saw an extraordinary leopard rise up in its stead. This was the emblem of the Grecian or Macedonian empire, which for the time was the most renowned in the world. It was erected by Alexander the Great on the ruins of the Persian monarchy, and it continued in four divisions under his successors. The leopard, being exceedingly fierce and swift, represented that kingdom, and especially Alexander its founder. But the swiftness of a quadruped was not an adequate emblem of the rapidity with which he made his conquests; as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back.—When Alexander died, his kingdom was, after many contests among his captains, divided into four parts, Egypt, Syria, Macedonia, and Thrace, with some regions of Asia Minor. These were the four heads of this third beast; and under them dominion was given to it, till it was gradually reduced by the Romans.—"By the swiftness of Alexander's progress, and the victories which he obtained by small forces, it appeared that Providence gave him the empire of the world." (*Louth.*)

V. 7, 8. (*Notes*, 19—26.) Many expositors have explained this fourth beast, of the successors of Alexander, and have endeavoured so make out Antiochus Epiphanes to be the little horn. But were any, or all, of Alexander's successors, more powerful and dreadful than he had been? Were their conquests more extensive and destructive than his? for those of this fourth beast evidently were. The ten horns were kings, or kingdoms, (according to the language of prophecy,) all existing at once, and not individual princes rising in succession. The little horn was not one of the ten, but arose among and after them: and this beast in one form or other was to subsist till the establishment of the kingdom of Christ, as afterwards predicted. These reasons have induced almost all modern protestant expositors to look elsewhere for this fourth beast; and the emblems are so apposite, that there can be little danger of mistake, or reason for hesitation, as to the grand outlines. This fourth beast evidently

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a ii. 39. viii. 3.
Prov. xvii. 12.
s Or, one domi-
nion. v. 28. viii.
3, 4.
p Is. xlii. 17, 18.
Jer. i. 21—32.
p ii. 39. viii. 5.
7, 20, 21. x, 20,
xi. 3.
q viii. 8, 22. xi.
4, &c.

r 9, 13.
s 19, 23. ii. 40.

t 24. ii. 41, 42.
Rev. xii. 3, xiii.
1. xvii. 7, 12.

u 20, 24, 25. viii.
9—12. Rev. xiii.
11—13.
x viii. 23—25.
Rev. v. 7.
y 25. xl. 35. 1 Sam.
ii. 3. Ps. xii. 3.
2 Thes. ii. 4.
2 Tim. iii. 2.
Rev. xiii. 1, 5.
z ii. 34, 35. 44.
45. 1 Cor. xv.
24. Rev. xix. 18.
—21. xx. 1—4.
a 13, 22. Ps. xc.
2. cii. 24, 25.
Mic. v. 2. Hab.
i. 12.
b Ps. civ. 2. Matt.
xvii. 2. Mark ix.
3. 1 Tim. ii. 16.
1 John i. 5.
Rev. i. 14.
c 2 Thes. i. 7, 8.
2 Pet. iii. 7—10.
d Ps. civ. 3, 4. Ez. i. 13—21. x. 2—7.
e Ps. i. 3. xevii. 2, 3. Is. xxx. 27, 33. lxxvi.
15, 16. Nah. i. 5, 6. f Deut. xxxiii. 2. 1 Kings xxii. 19. Ps. lxxvii. 17. Zech. xiv. 5. Matt. xxv. 31.
Heb. xii. 22. Jude 14. Rev. v. 11. g Ps. xcvi. 11—13. Mal. iii. 16—18. Rev. xx. 11—15.

up among them, "another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* "eyes like the eyes of man, and "a mouth speaking great things.

"9 I beheld "till the thrones were cast down, and "the Ancient of days did sit, "whose garment *was* white as snow, and the hair of his head like the pure wool: "his throne *was* like the fiery flame, "and his wheels *as* burning fire.

10 A "fiery stream issued and came forth from before him: "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: "the judgment was set, and the books *were* opened.

accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes, (*Notes*, ii. 40—45.) It far exceeded in power, fierceness, and destructive rage, all that had gone before it, as well as in the extent and long duration of its dominions: and no animal could be found so terrible and furious, as to lend it a suitable name. This was doubtless an emblem of the Roman state, the invincible fortitude, hardness, and force of which perhaps were never equalled. By wars and conquests the Romans bare down all opposition, and reduced almost every kingdom or state in the known world into some kind or degree of dependence; drew all the spoil and wealth of many conquered nations to enrich their proud capital; and tyrannized over all, that did not quietly yield obedience to their authority. —That which the Romans could not quietly enjoy in other countries, they would give to other kings and rulers, that, at all times, when they would they might take it again; which liberality is here called, stamping the rest under their feet. This fourth empire was governed in another manner, and by other maxims, than any of the preceding: and in process of time, it was divided into ten kingdoms, which have been thus numbered in the eighth century. 1. The Senate of Rome. 2. The Greeks at Ravenna. 3. The Lombards in Lombardy. 4. The Huns in Hungary. 5. The Alemanas in Germany. 6. The Franks in France. 7. The Burgundians in Burgundy. 8. The Goths in Spain. 9. The Britons. 10. The Saxons in Britain. They are indeed reckoned up in several ways, by different writers, according to the date assigned to their enumeration; but in general it is clear that they were nearly the same with the principal kingdoms in Europe at this day; excepting some of the more northern regions, and those possessed by the Turks.—It is, however, certain, that the Roman empire was divided into ten kingdoms: and though they might be sometimes more and sometimes fewer; yet they were still known by the name of the ten kingdoms of the western empire. For, though the Romans subdued those countries in the east, which had successively belonged to the Chaldeans, the Persians, and the Macedonians; yet their empire, (or the body, head, and horns of the beast,) was in the west. "All the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldaea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third; and those of Europe, on this side Greece, are still the fourth. —Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates; and the body of the fourth beast, to the nations on this side Greece; we are to look for all the four heads of the third beast, among the nations on this side the Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore at the breaking of the Greek empire into four kingdoms, we include no part of the Chaldeans, Medes, and Persians, in those kingdoms; because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire seated at Constantinople, among the horns of the fourth beast; because it belonged to the body of the third." (*Sir Isaac Newton.*)—Whilst the prophet was considering these ten horns, he saw another little horn springing up among them. This evidently points out the power of the church and bishop of Rome, which from small beginnings thrust itself up among the ten kingdoms, and at length got possession of three of them, having turned out those who held them; viz: the Exarchate of Ravenna, the kingdom of the Lombards, and the State of Rome, (according to the most probable opinion;) and the dominion of the Roman pontiff over these three kingdoms has ever since been denoted by his triple crown. In this horn, (as the church of Rome became, when it obtained temporal authority,) were "eyes like the eyes of a man." This circumstance denoted the policy, sagacity, subtlety, and watchfulness, by which the little horn would spy out occasions of extending and establishing its interests, and advancing its exorbitant pretensions; and the court of Rome has ever been remarkable for this above all the states in the world, as every person at all acquainted with history must know. It had also a mouth speaking great things: and we shall have frequent occasion to speak of the arrogant claims, blasphemous titles, and great swelling words of vanity, of this horn. The style of "his holiness," and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into heaven, may serve for a specimen of the great things which this mouth hath spoken. (*Marg. Ref.*)

V. 9—14. The prophet continued to contemplate the scene till at length all these thrones were cast down; and the Ancient of days, or the eternal God, who existed before time was, even from everlasting, was emblematically represented as placed on his throne. "His garment white as snow," was the emblem of his most perfect justice and holiness; "the hair of his head like the pure wool," denoted his unerring wisdom and awful majesty; "his throne like the fiery flame," signified his terrible vengeance on the wicked; and "his

11 I beheld then, because of the voice of the great words which the horn spake: I beheld, *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

wheels" (on which it was fixed as a chariot,) "as burning fire," shewed that his providence would execute the awful sentence of his justice on his enemies. (*Marg. Ref.*) This was also denoted, and its terror illustrated, by "the fiery stream that came forth from before him." An immense multitude of angels ministered unto him; and unnumbered millions of his creatures were gathered before his tribunal: for the judgment was set, and the books were opened; the book of his law, and of these prophecies, and the register of the offences of the criminals to be judged, &c. This language is applicable to the general judgment, but that cannot be the prophetic meaning of the passage: for it is plain that God the Father is here spoken of as the Judge; whereas the Son will appear as the sole Judge in the day of final retribution; the fulfilment of this prophecy will precede the introduction of the millennium, the final judgment will succeed to the consummation of all things here on earth. In short, this was spoken of the coming of the Lord to destroy the kingdom of Antichrist, and to set up the kingdom of God on earth. For the great God, being filled with indignation at the blasphemous words of the little horn, will destroy all the remains of the power of the fourth beast, to which it belongs; that is, of the Roman empire, as inimical to the cause of Christ; and his body shall be destroyed and given to the flames, because the little horn was the ringleader to the beast, in tyranny, cruelty, and idolatry; and because of the close connection betwixt it and the other ten horns. Rome will be wholly desolated, and her hierarchy abolished; every antichristian power will be crushed; and the whole will be reduced under the government of Christ, and those who rule under and for him.—The other beasts had indeed been deprived of dominion, yet their lives were prolonged for a season: the countries, that had been governed by the Chaldeans, Persians, and Macedonians, though no longer in possession of empire, yet continued under the government of idolaters, or enemies to true religion: for a *beast* in the prophetic language is an *idolator* or *persecuting power*; but when the fourth beast shall lose his authority, his life also shall be taken away, and no idolatrous or antichristian power shall remain in any nation; for then the other beasts must be slain, which is intimated by their lives being spared *for a season*.—The prophet further saw one like the Son of man coming with, or in, the clouds of heaven, that is, with divine majesty and glory; this must point out Christ to us, as the eternal Son of God, appearing in human nature, ascending to heaven, the throne of God, to receive the kingdom covenanted to him; (*Ps. ii. 8, 9.*) He came to the Ancient of days, who sat on the throne, and was brought in before him by the angelic attendants; and he received a glorious, universal, and everlasting kingdom, which would never vanish, or be subverted, or succeeded by any other.—This passage not only shews, that the setting up of the everlasting kingdom was to happen in the times of the fourth, or Roman, monarchy; but also, that it would happen when the Son of man would ascend from earth to heaven.—The prophet does not represent him, as coming in the clouds, from heaven to earth, (as at the general judgment;) but as coming with the clouds of heaven from his former residence, towards the throne of God; which according to the Scripture-style is heaven. And this is confirmed by the words immediately following; that "they brought him near before him," viz. before the Ancient of days.—Though the immediate ruler of this kingdom is called the *Son of man*; yet it is obvious, that there is something very amazing in the prophetic description of the high honour and glory that should be given to him! Whoever considers these expressions, (in the fourteenth verse,) with impartiality, whatever be his sentiments otherwise about the person spoken of, must own, that there is at least some difficulty, in conceiving how such everlasting glory and dominion should belong to any one, who should be no more than the son of man, or a mere creature; and particularly in conceiving how such magnificent things should be ascribed to one who was no more than the son of man, by the prophets, who inculcated so strongly and justly, that all mere creatures are, before God, as nothing, and less than nothing. (*Maclure*

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B. C. 555.

h. 25, 2 Pet. ii. 15, Jude 16. Rev. xiii. 5, 6. 1. 26, viii. 25, xi. 45, 2 Thes. ii. 8, Rev. xviii. 8, xix. 20, xx. 10. 4—6, viii. 7. * Chal. a prolonging of life given them. i. Is. ix. 6, 7. Ez. i. 26. Matt. xxiv. 31, xxvi. 64. Mark xiii. 26. xiv. 61, 62. Luke xxi. 27, 36. John v. 27, xii. 34. Phil. ii. 6—11. Heb. i. 14. Rev. i. 7, 13, 15, xiv. 14. n. 9, 22. n. Ps. xlviii. 5. lxxviii. 17, 18. Eze. i. 2, 29, 21. 1 Tim. vi. 16. o. 27, Ps. ii. 6—8. viii. 6, ex. i. 27. Matt. xii. 27. xxviii. 18. Luke x. 22, xix. 11. 12, John iii. 35. v. 22—27. 1 Cor. xv. 27. Eph. i. 22. Phil. ii. 9—11. p. iii. 4, Ps. lxxiii. 17. Is. ix. 12. Rev. xi. 15.

u. 3, 4, ii. 37—40, viii. 19—22. x. 3. Ps. xvii. 14. John xviii. 36. Rev. xiii. 1, 11. y. 22, 27. Ps. xlv. 16, cxlix. 5—9. Is. lx. 12—14. 2 Tim. ii. 11, 12. Rev. ii. 25, 27. iii. 21, v. 10, xx. 4. † Chal. high ones that is, things, or, places. z. ii. 40—43. ‡ Chal. those. a. 8, 11, 23, 24, viii. 9—11. b. 25, xi. 36, 37. c. viii. 12, 24, xi. 31, xii. 7, Rev. xi. 7—9, xii. 3, 4, xiii. 5—7, xvii. 6, 14, xix. 19. d. 9—11, 2 Thes. ii. 8. Rev. xi. 11—18, xiv. 8—20, xix. 11—21. xx. 9—15. e. 18. Is. lxiii. 4. Matt. xix. 28. Luke xxii. 29, 30. 1 Cor. vi. 2, 3. Rev. i. 6, iii. 21, v. 10, 7, x. 7, f. 7, ii. 40, Luke ii. 1.

17 These great beasts, which are four, are four kings, which shall arise out of the earth.

18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass: which devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

21 I beheld, and the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the most high; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

rin.)—When Christ was about to ascend into heaven, he said "All power is given to me, in heaven and earth." Then his kingdom began to be set up, and the power of the fourth kingdom to decline: but it is plain from the eleventh verse, that the grand event predicted in this passage, is, his glorious coming to destroy the kingdom of Antichrist, and to render his own kingdom universal upon earth. (*Marg. Ref.*) A careful examination of the marginal references will throw much light on this subject; and shew the exact coincidence of the several prophetic writers, both in the Old and New Testament, in respect of these events.

V. 15—18. When Daniel had considered these emblems of future times, he foresaw that idolatrous empires would occasion much mischief to the church of God, before a happy event could be expected: yet he did not fully understand what was meant, nor how matters would end; and he was therefore much grieved and troubled in mind. So, desiring information from one of the numerous attendants "of Him that sat on the throne," he received the following interpretation. In general, the four beasts, signified four kings, or kingdoms, that were to arise up on earth, which would oppose the church of God: yet the saints would at length take the kingdom, and possess it for ever, not only personally in heaven, but collectively on earth, after the ruin of the fourth kingdom; for they would rule with and for Christ to the end of time, and nothing would succeed this kingdom on earth, but the everlasting glory of heaven. It is with reference to this, probably, that the apostle says, "The promise, that he should be the heir of the world, was given to Abraham." (*Rom. iv. 13.*)

Out of the earth. 'Shall be of the earth, earthy, and have nothing of an heavenly spirit in them.' (*Lowth.*)

V. 19—22. Daniel seems to have been satisfied with knowing in general, that the three first kingdoms would resemble such monarchies as he had seen: but he was anxious to learn more about the kingdom intended by the fourth beast, which was so different from all the rest, and so formidable with teeth of iron, and nails of brass, &c.—The *nails of brass* were not before mentioned. Brass was the emblem of the third kingdom in Nebuchadnezzar's dream: and some suppose this to intimate, that the fourth kingdom would employ the power of the third kingdom in the East, to oppress other nations; though the seat of the fourth kingdom, the body of the beast, was in the West!—The prophet, however, supposed this to represent some more formidable enemy of the church, than any of the others; as well as far more powerful and oppressive in its conquests. He wanted also to know something more of the ten horns: but especially of the *little horn*, of which he had further observed, that "his look was more stout than his fellows." The Roman court and pontiff, from very inconsiderable beginnings, for many ages domineered over those kingdoms intended by the ten horns, in the most audacious manner; laying them under interdicts and excommunications, levying heavy taxes on them; deposing kings, and disposing of their dominions; absolving their subjects from their oaths of allegiance, and exciting them to rebellions and insurrections; claiming a supremacy in all causes, and trampling on the greatest monarchs, in such ways as never was done by any other power.—Daniel had also noticed, that this horn had made war with and prevailed against the saints: accordingly the persecutions, massacres, and religious wars, excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of God, than all the persecutions of professed heathens from the foundation of the world. This is the character of the same power, described by St. John as the great harlot, who was drunk with the blood of the saints and martyrs of Jesus. (*Rev. xvii. 6.*)—It was predicted also that this horn would prevail against the saints, and grievously oppress them; until the Ancient of days should come, to give judgment against it, in favour of his saints; and till they should be put in full possession of the kingdom, as one with Christ their glorious head; and this certainly refers to future times. These were the particulars, which Daniel wanted to have inter-

24 And "the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.

26 But "the judgment shall sit, and they shall

xiii. 7—10. xvi. 6. xvii. 6. xviii. 24. 1 ii. 21. 2 Thes. ii. 4. 1 Tim. iv. 1—3. Rev. xlii. 5. 6. 13. xx. 10.

A.M. 3449.

B.C. 555.

g 7. 20. Rev. xlii. 3. xlii. 1. xvii. 3. 12. 13. 16—18.

h 8. 20. viii. 9—12. xi. 36. 2 Thes. ii. 3—10. 1 Tim. iv. 1—3.

i viii. 24. 25. xi. 36. 37. 13. xxxvii. 22.

2 Thes. ii. 4. 1 Rev. xlii. 5, 6. k Rev. xli. 7. 1 Tim. iv. 1—3. Rev. xlii. 15—17.

n 10, 11. 22. 2 Thes. ii. 8. Rev.

14. 18. 22. Ps. cxlix. 5—9. Is. xlix. 23—26. liv. 3. lx. 11—16. Zeph. iii. 19, 20. Rev. xiv. 9. Rev. xx. 4.

p ii. 44. iv. 34. Ps. cxlv. 13. Is. ix. 7. Luke 1. 33. John xii. 34.

q Ps. ii. 6—12. lxviii. 11. lxxxvi. 9. Is. ix. 12.

Ob. 21. Rev. xi. 15.

|| Or, rulers.

r 15. viii. 27. x. 5. 16. s Gen. xxxvii. 10, 11. Mark ix. 10. Luke ii. 19. 51. ix. 44.

take away his dominion, to consume and to destroy it unto the end.

27 "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

preted to him: and there was a great propriety in matters of this nature being thus fully revealed to him, whose chief concern must be about the affairs of the church and of true religion: whilst Nebuchadnezzar's dream of the same four monarchies, related wholly to their temporal dominion.

V. 23—27. The answer of the angel to Daniel's enquiry has been particularly adverted to in the preceding interpretation. He informed the prophet, that the fourth beast was the fourth kingdom, which should arise upon earth: and this could be no other than the Roman empire. This would be "diverse from all the others:" the kingdoms of Alexander's successors were not remarkably different from those that had preceded them; but the Roman state was entirely dissimilar from them all, in its forms of government and in various particulars. It would "devour the whole earth, and tread it down and break it in pieces;" if we should explain this only of the land of Judah, it is obvious that the Chaldeans did more harm to that land, than ever the successors of Alexander did; and not so much as the Romans: but it evidently refers to their extensive conquests in every part of the known world. When this kingdom had been divided into ten horns, or kingdoms, another should come up among them and after them, diverse from the first, who should subdue three kings, or three of the kingdoms before mentioned, (8.) But how was Antiochus Epiphanes different from his predecessors? Or how could he subdue three of the kings, that were in order of succession before him? Or how could he come up after the ten horns, if he were one of them? We can therefore find this little horn no where, but within the Roman empire. The monstrous power of the church and bishop of Rome hath been far more different from every other species of tyranny, than the Roman empire was from all other monarchies: and, we have seen how this power subdued three of the ten kingdoms. This little horn would "speak great things against the most High;" and let it be noted how much stress is laid on this circumstance: and we have noticed, and shall have frequent occasion to mention, some of the blasphemous and impious words of the Roman Antichrist. He would also "wear out the saints of the most High." The persecutions of Antiochus Epiphanes were only for a few years; whereas those of the pope and his instruments have continued through many centuries; and, though now somewhat suspended, are probably not terminated; so that their duration and severity have worn out the saints of God, more than any other ever did.—He would also think, or devise "to change times and laws." It could not be considered, as any thing very singular, for a king to alter the laws in his own dominions, or as to secular matters; and no change greatly for the worse could be made in the religious laws and customs of the idolatrous nations: but that the little horn should presume to change the laws respecting religion, (not excepting the laws of God;) and this through the dominions of the other ten horns, as well as in his own petty kingdom, would be wonderful indeed! But the close connection of this little horn with the other ten horns; its influence over them, and their destruction, as well as his, in consequence of this connection, evidently shews, that this was what the prophet beheld with astonishment. And hath not the papal power arrogated the prerogative of making times holy or unholy, contrary to the word of God? He hath commanded men every where to abstain from meat, and cease from work, when God required no such thing; and has multiplied his holy days, till scarcely four of the six working days have been left for man's labour: at the same time he hath licensed intemperance and excess on his festivals and carnivals, and authorized licentious diversions on the Lord's own holy day. He hath pretended to change God's laws, or to dispense with obedience to them, that his own new laws might be observed, forbidding to marry, and licensing fornication, and many things of this sort.—Thus matters would be left in his hands, "till a time, and times, and the dividing of time," that is for three years and a half, or forty-two months, which, reckoning thirty days to a month, (and this was the general computation,) make just one thousand two hundred and sixty days; and those prophetic days signify one thousand two hundred and sixty years; a number we shall repeatedly meet with in the Revelation of St. John. (Marg. Ref.) At the expiration of this term, which is now not far distant, the dominion of this horn will cease; he will be judged, condemned, and consumed, and his authority never revived to the end of the world. Then "the kingdom under the whole heaven will be given to the people of saints." The most High will set up his everlasting and universal kingdom, all other rulers and governors will serve and obey him.—Can this mean any thing less, than an universal prevalence of true religion, under the countenance of christian princes, even to the end of the world, without any remarkable declension, or successful opposition? And hath not enough of this extraordinary prophecy been already fulfilled, to warrant our assurance, that the remainder will be so too, as well as to demonstrate the divinity of the Scriptures?—Thus the second, as well as the first, prophecy of this book, relating to the four empires, reaches down below the end of the Roman empire, and to the universal empire of the Messiah.—The great things said to be done by the little horn, and the continuance of his power to the time of the universal conversion of the nations, put it beyond all question, that it is not one particular

person that is meant, but a very long succession.—"He is never called any other than a little horn."—His greatness is chiefly placed in great words and looks, joined with singular penetration and cunning; which is of itself a presumption, that the great things he was to accomplish would be owing to the power of others, voluntarily giving their power to him, after having been seduced by him.—"The following small number of characters, to be gathered by plain and easy reasoning from a few passages in one prophet, (Daniel,) make up a singular description, not applicable to any power, that ever was, or will be, but one."—A seducing power that was to arise, after the conversion, the downfall and division, of the Roman empire, established in the western parts of that empire, when divided into so many, (ten) sovereignties; little, in comparison of these others as to secular authority; but claiming and obtaining an universal spiritual authority over the body of the western kingdoms; acquiring and maintaining this through policy and craft;—procuring a voluntary surrender of power from really superior sovereigns; improving it so, as to be a ringleader to those others in apostacy, persecution, and various kinds of opposition to the truth; and continuing to exert such power for such ends, during a considerable number of ages." (MacLaurin.)

V. 28. Daniel, from this interpretation, foreseeing the calamities of the church, for so long a season previous to the joyful termination of them, was greatly troubled in mind, which affected his body also. He, however, laid up the matter in his memory and heart, that he might meditate on it, and derive instruction from it.

PRACTICAL OBSERVATIONS.

V. 1—14. Those splendid achievements and that extensive authority, which excite admiration, applause, envy, or ambition, often rank men with destructive hurricanes and savage beasts, in the judgment of God and of his saints. They are the instruments of divine vengeance on a guilty world, which is kept in perpetual agitation by their contests; as the great sea by the raging of the conflicting winds. They are indeed diverse from each other: but they agree in their aim to aggrandize themselves, and to gain the dominion, by making havoc of the human species, and trampling men under their feet: and many around them, by their flattering encomiums and delusive oratory, call on them to "arise and devour much flesh." The greater renown such chieftains receive with posterity, the more mischievous were they to their contemporaries; and whilst our youth are taught to admire the exploits of the Greeks and Romans, they are seldom led to reflect on the dire carnage and wide-spread desolations which their wars occasioned. No savage beast, nor even the worst qualities of them all put together, can equal the odious constituents of an ambitious conqueror's character; and an Alexander, or a Julius Cæsar, may be considered as a compound of pride, ambition, selfishness, rage, and cruelty; whilst he can glory in the slaughter of a million of his own species, for the sole purpose of advancing his own reputation and greatness, or of extending the dominions and wealth of his idolized country. But when we look at such beasts as dreadful and terrible, and exceedingly strong, and consider their fatal successes; we should recollect, that they are under the secret direction of God, whose "counsel shall stand, and he will do all his pleasure;" and thus we shall be preserved from either admiring, or dreading, them. For these lions, and monsters of more savage breed, are all chained; the dominion given them has its appointed extent and duration; their wrath shall turn to the praise of the Lord, and the remainder of it he will restrain. Whilst he has work for them as his executioners, they have rapid success; when that is done, they disappear or are broken in pieces: and as one of them after another is removed, and the earth seems to be at rest, being delivered from a scourge and a curse; another perhaps rises up still more outrageous and mischievous. But in whatever form, age, or place, they practise and prosper; or whatever be their courage and sagacity, or their arrogance, impiety, and cruelty, in war, or in persecution; their thrones will be cast down, to make way for the kingdom of the Ancient of days, the everlasting God, whose works and counsels are all in glorious justice, holiness, wisdom, and majesty; and whose wrath is a devouring fire against all his enemies. He will put down all authority that exalteth itself against him: and the terrible displays of his power and wrath, in his temporal judgments on the nations, form an emblem of that day, when we must all appear before his tribunal to give an account of our works; when "the books shall be opened, and all, whose names shall not be found written in the book of life, will be cast into the lake of fire;" when "thousand thousands shall minister unto him, and ten thousand times ten thousand shall stand before him." Ere that solemn decisive season shall arrive, for the manifestation of the Lord's glory to all worlds, in his dealings with his creatures; the doom of each of us will be determined, at the hour of our death: and before the end shall come, the Father will openly and actually give unto his incarnate Son, our Mediator and Judge, the inheritance of the nations, as his willing subjects. Of this he gave a proof, when he raised him from the dead, and gave him glory; when he ascended up on high, and was brought by his attending angels before the Ancient of days, and all power in heaven and earth was given to him.

CHAP. VIII.

A.M. 3451.

B.C. 553.

Daniel's vision of the ram, and the he-goat that overcame the ram, 1-8. The horn of the goat is broken, and four horns come up in its stead, 9. A little horn springs up from one of them, and becomes exceedingly great, and does great mischief, 10-12. The duration of these events, 13, 14. Gabriel interprets the vision, and shews Daniel that it related to the kingdom of the Medes and Persians as conquered by the Macedonians, and to a power that would thence arise to persecute the church, 15-25. The certainty and remote futurity of the events, with Daniel's grief, astonishment, and sickness, 26, 27.

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and north-

a vii. 1.

b 3. vii. 2. 15. Num. xii. 6. Heb. i. 1.

c Neh. i. 1. Esth. ii. 8. iii. 15. iv. 16. viii. 15. ix. 11. 15.

d Gen. x. 22. xiv. 1. Is. xxi. 2. Jer. xxv. 25. xlix. 34-39. Ez. xxxii. 24.

e 16. f 20. ii. 39. vii. 5.

g v. 31. vi. 28. Ezra i. 2. iv. 5. Esth. i. 3. Is. xlii. 17. xli. 2. xlv. 28. Jer. li. 11.

h v. 30. 31. vii. 5. xi. 2. Is. xlv. 1-5. Jer. i. li.

i v. 19. xi. 3. 16.

k 21. ii. 32. 39. vii. 6.

l Or, none touched him in the earth.

m vii. 7.

ward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he-goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

V. 15-28. Hitherto it hath been permitted, that the depravity of man should be exposed, in the conduct of many rivals and competitors to the Lord of glory; of many Antichrists, who have opposed his cause, and made havoc of innumerable multitudes of his saints; and have prevented the success of their efforts in spreading that glorious cause, which they loved more than their lives. Yet they have never prevented the eternal felicity of any one chosen vessel of mercy; nor could the gates of hell ever prevail against the church.—Idolatry, impiety, arrogance, and persecution have generally been concomitants, and have always been odious and pernicious; but never so odious and pernicious, as when covered with a mask of religion. There have been and will be many Antichrists: but he that "sits in the temple of God, and exalts himself above all that is called God, or is worshipped," hath been more fierce and stout than his fellows; and hath worn out the saints of the most High, and thought to change times and laws, more than they all; and his condemnation will be proportionably dreadful; for the judgment shall sit, and "the Lord will destroy him with the breath of his mouth, and with the brightness of his coming." Other tyrants and persecutors may be spared for a season, even when dethroned; but this enemy shall be wholly destroyed, and cast into the fire. Then all idolatry and false worship shall cease, and our Redeemer shall receive dominion and glory, and a kingdom over all people, nations, and languages, which shall never pass away nor be destroyed.—We must not indeed be ambitious of temporal power, or use unhalloved means to subvert even antichristian tyranny: but we may pray to the Lord to plead his own cause, and fulfil his word, and to make his truth victorious: we may desire to be instrumental in forwarding these happy events, in any way in which it may please God to employ us: and we may anticipate with joy those glorious times, when all nations shall fall down before our Redeemer, "and all kings shall do him service;" and when every throne on earth shall be filled by those, that do his will and seek his glory. We should make serious enquiry into these matters, as well as into other parts of God's word; and by proper examination and humble prayer, we shall thence deduce encouragement to our hope, and find strength added to our faith. We should keep them in our hearts, and expect the approaching period, when the saints shall receive the kingdom, and their cause shall finally triumph over all opposition: and the trouble, arising from the views which we receive of the sufferings to be endured by God's people, will be counterbalanced by the expectation of so glorious a catastrophe. May we be numbered with the saints, now they are under the cross, that we may share all their triumphs, and be numbered with them in glory everlasting.

NOTES.

CHAP. VIII. V. 1. The Chaldeans were not particularly concerned in the subsequent prophecies; and therefore they were written in the Hebrew tongue, as more useful to the Jews.

V. 2. Shusan, or Shusa, was afterwards the capital city of the Persian empire; and many commentators suppose, that Daniel was there only in vision, (as Ezekiel had been carried to Jerusalem,) and that he was actually at Babylon at the time; for they cannot conceive what he should do at Shusan, when Belshazzar, who employed him, was at war with the Medes and Persians. But he might be at Shusan, as employed in some embassy from Belshazzar to Cyrus, or some of the parties engaged in war against him. It is, however, probable that Shusan was at this time in the hands of the king of Babylon. Nebuchadnezzar conquered Elam, according to Jeremiah's prediction, (Jer. xlix. 34-39;) and it does not appear that Cyrus had at this time retaken it. Elam is indeed sometimes used for Persia; but the province of Elam was only a part of that country.—Daniel's residing in the palace at Shushan, shews that he still continued in those posts of honour to which Nebuchadnezzar had advanced him. (27.) (Louth.)

V. 3, 4. The kingdom of Media and Persia, before represented by a voracious bear, (vii. 5,) was on this occasion shewn to Daniel, under the form of a ram with two horns. (20.) The bear aptly described the nature of this monarchy: but the ram with two horns, was its known emblem in those countries. The original word for a ram, and that for Elam, or Persia, have a great affinity: it was usual for the kings of Persia to wear a diadem made like a ram's head, of gold; and it is said that, "rams' heads with horns, one higher and the other lower, are still to be seen on the pillars at Persepolis." The Chaldean monarchy was drawing near to its end, when Daniel had this

vision; and its subversion had been sufficiently predicted: this vision therefore was introduced by the emblem of the Medo-Persian empire. The two horns of this ram, one higher than the other, do not mean Darius and Cyrus, or any two princes; for the ram had two horns, when he was smitten by the goat, or the Macedonians: but they signify the joint power of the Medes and Persians forming one monarchy. The Medes were the most ancient of the two nations, and had been most eminent; but the Persians became most powerful and renowned: so that the higher horn came up last. This ram, though comparatively so feeble an animal, was seen pushing with his horns, westward, northward, and southward, so that none could withstand or escape him, or prevent his executing his purposes, and becoming great. Persia lay to the east of Babylon; and the kings extended their conquests westward, as far as the Egean sea; north and north-west, they subdued various people even to the Caspian and Euxine sea; and to the south and south-west, they vanquished Egypt and several of the adjacent regions. Some of the later kings of Persia indeed carried their arms also into the East; but this was not within the observation of the Jews, or of much consequence to them.

V. 5-7. Whilst the prophet beheld with astonishment the fury and success of the ram, he observed an he-goat come from the west to oppose him: this was afterwards interpreted to mean the kingdom of Greece or Macedonia. A goat was the known emblem of this kingdom; and the Macedonians had been long called the goats' people: 'For Caranus going with a great multitude of Greeks, to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire; and afterwards seeing a herd of goats fleeing from a violent storm, followed them to Edessa, and there fixed the seat of the empire, made the goats his ensigns, and called the city Egea, or the goats' town, and the people Egeada, or the goats' people.' (Bp. Newton.)—The Persian kings had made many very formidable but unsuccessful attempts to subdue the Greeks, and by repeated injuries they had so exasperated the whole nation, that laying aside their quarrels with each other, they united against the common enemy. The politics and successes of Philip, king of Macedon, and other circumstances, had concurred to make way for Alexander the Great to accomplish his design of leading an army into Asia, to conquer if possible the Persian empire. With a small body of most valiant and well-disciplined soldiers, the flower of Greece and Macedon, he marched into Asia; and his progress and successes were so rapid, that his army seemed, as it were, to fly above, and not to touch, the surface of the earth; and when Darius the Persian king came to meet him, with armies perhaps twenty times as large, he was attacked with such impetuosity, and routed with such immense slaughter, that by the loss of three great battles, his power was utterly broken, he was pursued as a fugitive, and at length slain by his own servants. Afterwards Alexander with unexampled celerity marched his forces into every part of this vast empire, bearing down all opposition, and receiving the submission of cities and nations; till the ram, the Medo-Persian kingdom, was cast down to the ground, and trodden under foot by the victor, and none could deliver it, or any part of it, out of the hands of the Macedonians. When Alexander first menaced Asia with an invasion, Darius treated his proposals and design with the most affronting contempt; and he afterwards attempted to bribe his physician to poison him: these injuries had so exasperated the king and his troops, that they pursued Darius rather as an assassin, than as a competitor for honour and empire; and the he-goat attacked the ram, as moved with choler against him.—It is recorded, that this prophecy was shewn to Alexander by the Jewish high-priest on the following occasion. Whilst Alexander besieged Tyre, the high-priest of the Jews refused to pay tribute to him, because he had sworn allegiance to Darius; and this refusal so enraged the conqueror, that he set out in great haste to avenge himself on that nation. But in answer to the prayers of the high-priest and people, the former was directed in a vision to go forth to meet Alexander, in his pontifical vestments, attended by the other priests in their sacred apparel; and when the enraged victor met this procession, he bowed down before the high-priest with religious awe and veneration. This behaviour astonished all present; but he informed them, that whilst he was planning his expedition at Dio in Macedon, he had seen in a dream this very person in this very habit, inviting him to come into Asia, and promising him success in his expedition; and that he now meant to adore the God of the Jews, (who had directed and prospered his expedition,) in the person of his high-priest. Accordingly he peaceably entered Jerusalem, and offered sacri-

8 Therefore the he-goat waxed very great: and "when he was strong, "the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.

9 And out of one of them "came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward "the pleasant land.

10 And it waxed great, even "to the "host of heaven, and it cast down some of the host and of the stars to the ground, "and stamped upon them.

11 Yea, "he magnified himself even "to "the prince of the host, and "by him "the daily sacrifice was taken away, "and the place of his sanctuary was cast down.

12 And "an host was "given him against the daily sacrifice, by reason of transgression, "and it cast down

xvii, 14, xix, 13-16. * Or, from. x 12, xi, 31, xii, 11. Ex. xxix 38-42. Num. xxviii, 3. Ez. xlvii, 11. y ix, 26, 27. Luke xxi, 5, 6, 24. + Or, the host was given over for the transgression against the daily sacrifice. z xi, 31-35. Rev. xiii, 7. a Ps. cxix, 142. Is. lix, 14. 2 Thes. ii, 10-12.

A.M. 3451.

B.C. 553.

n iv, 31. v, 20. 2 Chr. xxvi, 16. Ps. lxxxix, 6, 7. Ez. xxxviii, 9.

o 22, vii, 6. xi, 4. p 23, 24. vii, 8. 20-26. xi, 21. 25.

q xl, 16, 41, 45. Ps. xlviii, 2. cvi, 24. Jer. iii, 19. Ez. xx, 6, 15.

s Or, against. r 24, 25. xi, 28. 30, 33-35. Is. xiv, 13. Rev. xii, 4.

t 25, v, 23. xi, 36. Is. xxxvii, 23. 29. Jer. xlviii, 26, 42. 2 Thes. ii, 4. Rev. xiii, 5-7.

u Or, against. v Josh. v, 14, 15. Heb. ii, 10. Rev. xii, 4.

b 4, xi, 36. 1 Sam. xxiii, 9. Job xii, 6. Jer. xii, 1, 2. Rev. xiii, 11-17.

c iv, 13, vii, 16. xii, 5, 8. Deut. xxxii, 2. Zech. i, 9-12. 10. ii, 3, 4. xiv, 5. 1 Thes. iii, 13. 1 Pet. i, 12. Jude 14.

z Or, the number of secrets or, the wonderful number.

Heb. Palmont. Judg. xiii, 18. Marg. Is. ix, 6. Matt. xi, 27. John i, 16.

d xii, 6. Ps. lxxxix, 9, 10. lxxxix, 5. Is. vi, 11. Rev. vi, 10.

e ii, 12. f ix, 27. x 31, xii, 11. Matt. xxiv, 15. Mark xiii, 14. Luke xxi, 20. g Heb. x, 29. Rev. xi, 2. h vii, 25. xii, 7, 11, 12. Rev. xi, 2, 3. + Heb. evening, morning. Gen. i, 5. i Heb. justified. Is. i, 27. Rom. xi, 26, 27. j vii, 16-19. xii, 8. Matt. xiii, 36. k x, 5, 16. Josh. v, 14. Is. ix, 6. Ez. i, 26-28. Rev. i, 13.

the truth to the ground; "and it practised, and prospered.

13 ¶ Then I heard "one saint speaking, and another saint said unto "that certain saint which spake, "How long shall be "the vision concerning the daily sacrifice, "and the transgression "of desolation, to give both the sanctuary and the host "to be trodden under foot?

14 And he said unto me, "Unto two thousand and three hundred "days; then shall the sanctuary "be cleansed.

15 ¶ And it came to pass, when I, even I Daniel, had seen the vision, and "sought for the meaning, then, behold, there stood before me "as the appearance of a man.

* Or, making desolate. + Heb. evening, morning. i Heb. justified. Is. i, 27. Rom. xi, 26, 27. j vii, 16-19. xii, 8. Matt. xiii, 36. k x, 5, 16. Josh. v, 14. Is. ix, 6. Ez. i, 26-28. Rev. i, 13.

fices at the temple, where the high priest shewed him these prophecies of Daniel, in which it was foretold that a king of Greece should subvert the Persian empire. It is certain that Alexander granted many peculiar privileges to the Jewish nation; and this can hardly be accounted for without admitting the truth of these events as recorded by Josephus.

V. 8. (Note, vii. 6.) After the Macedonian kingdom had arrived at vast greatness and power, Alexander was cut off, when he was in the prime of his life, and in the full career of victory and prosperity; through excessive intemperance, and not without the suspicion of poison. In a few years after, the insignificant remains of his family were extinct; and then the great and notable horn of the goat was broken. Afterwards his captains had fierce contests about his dominions; till at length, four kingdoms arose, which continued for some time, and were eminent in the world: the kingdom of Egypt was to the south; that of Syria and its dependencies to the east; that of Thrace, with Bythnia, &c., to the north; and that of Macedonia to the west. (22.) Thus four horns sprang up from the head of the goat, in the place of the one which had been broken: but the power neither continued in the same family, nor was any one of these kingdoms equal to that of Alexander himself.

V. 9-12. (23-25.) The generality of expositors have interpreted this little horn to mean Antiochus Epiphanes, of whose persecutions we have an account in the books of Maccabees: and some have considered him as a type of Antichrist. Others, however, have attempted to shew that this interpretation is not at all satisfactory; and they have given us quite another view of the subject. According to the first opinion, this part of the prophecy may be interpreted as follows. From one of the four kingdoms, into which the dominions of Alexander were divided, came forth a little horn; which represented Antiochus Epiphanes, descending from the kings of Syria. This would occur "in the latter time of their kingdom," (23.) and Antiochus Epiphanes lived but a little time, before the Romans subdued the several divisions of the Grecian empire: it would also be "when the transgressors were come to the full;" that is, when the Jews had made themselves ripe for judgment by their crimes. This horn denoted "a king of fierce countenance," and Antiochus was of a most ferocious cruelty; and one that "understood dark sentences;" and he was a man of designing subtlety. "His power would become mighty, but not by his own power:" which may mean, that from very low beginnings he would arise to great prosperity, not by the strength of his own kingdom, but by the assistance of his allies. For after the Romans had conquered his father Antiochus the Great, and exceedingly weakened his dominions; and Seleucus, his brother, had drained all his treasures to pay the sums stipulated to the Romans; Antiochus, who had been a hostage at Rome, hearing of his brother's death, returned home in a very obscure manner and low condition; but being favoured by Eumenes, king of Pergamus, and by others, he obtained the kingdom in preference to his brother's posterity, and became in time powerful and formidable; carrying war into Egypt, to the south, and into Persia, Armenia, &c. to the east, and especially he subdued and oppressed the land of Judah, called the Pleasant Land, because of the temple and ordinances of God. Thus "he waxed great," and grew very proud, and employed his power "against the host of heaven," and "cast down some of the stars to the ground, and stamped on them;" this figuratively described his persecution of God's worshippers, and the cruelties which he exercised against many of the brightest, most excellent, and eminent persons among them. And he not only magnified himself against the high-priest, and the rulers of the Jews; but against God himself, "the prince of this host," the prince of princes: for he set up the image of Jupiter Olympius in the temple, profaned every thing with swine's flesh, compelled the Jews to blaspheme God; put a stop to the administration of all the sacred institutions, and desolated and polluted the whole sanctuary. For to punish the sins of the Jews, "an host was given him against the daily sacrifice," i. e. God gave him power to prevail against it; so that the truth was by him cast down to the ground, and he practised wickedness, and prospered in it: destroying the mighty and holy people of God, and accomplishing his deep and dark machinations, by the most crafty politics; behaving with the utmost contempt and arrogance; and making and infringing solemn treaties and agreements, to compass the destruction of multitudes. But at length, when he was coming, full of rage to execute vengeance on the Jews, who opposed his tyranny, he was seized with a most loathsome and dire disease, and died miserably by the evident judgment of God, without the intervention of any human power.—But many strong objections may be made to this interpretation, even supposing Antiochus be allowed to have been a type of Antichrist.—

"A horn of a beast is never taken for a single person: it always signifies a new kingdom; and the kingdom of Antiochus was an old one. Antiochus reigned over one of the four horns; and the little horn was a fifth, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did not Antiochus. It is described great above all the former horns; and so was not Antiochus. His kingdom on the contrary was weak, and tributary to the Romans; and he did not enlarge it. The horn was "a king of fierce countenance, and destroyed wonderfully, and prospered and practised."—but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews.—The horn was mighty by another's power; Antiochus acted by his own.—The horn cast down the sanctuary to the ground: and so did not Antiochus, he left it standing. The sanctuary and host were trampled under foot two thousand and three hundred days, (14.) and in Daniel's prophecies days are put for years; but the profanation of the temple in the reign of Antiochus did not last so many natural days.—These were to last to the end of the indignation against the Jews; and this indignation is not yet at an end.—They were to last till the sanctuary which should be cast down should be cleansed; and the sanctuary is not yet cleansed." (Sir Is. Newton.)—Antiochus's "kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be considered as a fifth kingdom springing up among the four.—When he stood up "the transgressors of the Jewish nation were not come to the full."—The holy city was inhabited with all peace; and the laws were kept very well; because of the godliness of Onias the high-priest, and his hatred of wickedness." (2 Mac. iii. 1.) (Bp. Newton.) These and other expositors therefore suppose this little horn, coming forth from one of the former horns, to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia; which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power within the regions which Alexander had governed; yet that increased exceedingly, by the forces brought from Rome and Italy; and as these formed no part of this goat, the horn grew strong, not by its own power. It is well known how the Romans, (from that time, when they got footing within one of the horns of the goat, (and succeeded to the dominions meant by that horn,) extended their conquests eastward into Asia, and through almost all the regions conquered by Alexander; at length conquering Judea and Egypt, as well as other southern regions in Africa. This was in the latter times of the Macedonian kingdom, and terminated in its utter subversion; and the Jews had more entirely filled up their measure of transgression before their grievous sufferings by the Romans, than when Antiochus began to oppress them. Antiochus was ferocious, but he was far from being remarkable for courage; but no people were ever so renowned for this quality, as the Romans, or laid their schemes of universal empire in such deep and sound policy, or waxed great as they did. The calamities brought on the Jews by Antiochus were slight and transient, compared with those which they at length endured from the Romans: when Jerusalem was besieged, and taken with most tremendous slaughter; when their whole civil and religious constitution was subverted and destroyed; when the whole of that people were treated with the most cruel contempt; when the city and temple were utterly destroyed, their ritual worship finally terminated, and their poor remains dispersed as slaves and vagabonds, throughout the earth. And after these events had begun to take place, the Roman emperors, when at the summit of their greatness, became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this Prince of the host," this King of kings; both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, the civil authority of Rome was gradually weakened, and the empire began to be divided: and then the church and bishop of that city arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty, and dark machinations against their opposers. By craftily engaging the princes of their communion to fight their battles, and destroy heretics, (as they call them,) and by a succession of most insidious schemes, they "have cast down the truth to the ground, and practised, and prospered." Their professed friendship, peace, or alliance has often proved more destructive, than their open enmity; as they have not scrupled to violate the most sacred engagements, and to massacre and murder, in defiance of oaths, covenants, and safe-

16 And I heard a man's voice ^mbetween the banks of Ulai, which called, and said, "Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came I was afraid, and fell upon my face: but he said unto me, "Understand, O son of man; for 'at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a dark sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns, are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22 Now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

A. M. 3451.

B. C. 553.

1 Acts ix. 7. x. 13. Rev. i. 12. m 2. xii. 5, 6. n ix. 21. Luke i. 19. 26.

o ix. 22, 23. x. 14. 21. xii. 7, 8. Zech. i. 9, &c. i. 4. Heb. i. 14.

p x. 7, 8, 16. Ez. i. 28. Mark ix. 4, 5. Rev. i. 17. xix. 9, 10. xii. 8.

q ix. 23. x. 11. Ez. ii. 1. vi. 2. r 19. ix. 27. xi. 35, 36. xii. 4, 13. Hab. ii. 3. s 27. x. 8-10. Luke ix. 32. xxii. 45. t Ez. ii. 2. Zech. iv. 1. Acts xxvii. 6.

u Heb. made stand upon my standing. u 16. Rev. i. 1. x 17, 23, 24. ix. 26, 27. xi. 35, 36. xii. 7, 8. Rev. x. 7. xi. 18. xvii. 17. y 3. xi. 1, 2. z 5-7. x. 20. a 8. xi. 3. b xi. 4.

c x. 14. Num. xxiv. 14, 24. Ez. xxxviii. 8, 16. 1 Tim. iv. 1. d Gen. xv. 15. Matt. xxiii. 32. 1 The. ii. 16. f Heb. accomplished. g 12. vii. 6, 11. 20. 25. Deut. xxviii. 50. h 25. xi. 21, 24. 2 The. ii. 9-11. Rev. xiii. 11-14. xix. 20.

i Rev. xiii. 3-9. xvii. 12, 13. h 12. xi. 36. i 10, 11. vii. 25. j xii. 10-36. Rev. xiii. 10. xvi. 6. xvii. 6. xix. 2. s Heb. people of the holy ones. k xii. 8. xi. 23-25. 32, 33.

l Or, prosperity. xi. 21. 1 11. xi. 36. Rev. xvii. 11. m 11. 34, 35, 44. vii. 26. xi. 45. Lam. xxxiv. 20. Job. i. 6. Acts xii. 23. Rev. xix. 18-21. n 11-13. o xii. 4, 9. Rev. x. 4. xxii. 10. p x. 1, 14. q 17. vii. 23. x. 8, 16. Hab. iii. 16. r 2. ii. 48, 49. v. 14. 1 Sam. iii. 15. s 16.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

27 And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

conducts. Thus have they stood up, and "magnified themselves against the Prince of the host:" they have desolated the sanctuary of God, put a stop to the pure administration of his ordinances, and cast down his truth to the ground. But in due time this power will be broken without hand, by the immediate judgment of God. The expression, that the vision was to be shut up, for it should be for many days, leads our thoughts to later times, than those of Antiochus Epiphanes, whose persecutions commenced about three hundred and eighty years after Daniel had his vision; and to more continued oppressions than those which he occasioned, which were as nothing compared with what both Jews and Christians have experienced from Rome, pagan and anti-christian.—As Rome imperial cast down the city of Jerusalem and the temple to the ground, to be trodden under foot of the Gentiles; so Rome papal hath cast down, and trampled upon the truths, ordinances, and people of Christ, more than any other power ever did.—Indeed Rome has hitherto been the grand enemy to Christ and true Christianity, under whatever form that enmity hath been exercised; and the prophecy will not be wholly accomplished, till that antichristian power shall be finally destroyed.

V. 13, 14. 'The word rendered here "certain saint," is translated in the margin, "the number of secrets," or, "the wonderful numberer;" and must mean a person of extraordinary rank, as being able to unfold those secrets which were hid from angels; and is therefore justly supposed to mean the Son of God, called the WONDERFUL COUNSELLOR, as being acquainted with all God's purposes and designs, (John i. 18.) The words may be rendered, "For how long a time shall the vision last, the daily sacrifice be taken away; and the transgression of desolation continue?"—This computation of time, in its obvious sense, contains something more than six years and four months, reckoning three hundred and sixty days to a year; and, if we explain it, with relation to the persecution set on foot by Antiochus; we must date it, not from the height of the persecution, when the daily sacrifice was actually taken away; for that continued but just three years, (1 Mac. i. 54. iv. 52; but from the rise of those transgressions which occasioned the desolation.—'But since it is generally agreed, that the persecution of Antiochus was an imperfect representation of a greater desolation, which Antichrist should make in the church; (Comp. 13. with xii. 11:) it is the opinion of some learned men, that these two thousand three hundred days, are a line of time that is to be extended to the end of the times of Antichrist; taking each day for a year.' (Louth)—'The difficulty, or impossibility rather, of making these two thousand three hundred years accord with the times of Antiochus, I suppose, obliged the ancients to consider Antiochus as the type of Antichrist.'—'The question was asked, not only how long the daily sacrifice shall be taken away, and the transgression of desolation continue; but also how long the vision shall last? So the answer is to be understood; and these days the whole time from the beginning of the vision, to the cleansing of the sanctuary.'—'These days, or years, I conceive, are to be computed from the vision of the he-goat, or Alexander's invading Asia, before Christ 334. Two thousand three hundred years from that time, will draw towards the conclusion of the sixth millennium of the world; and about that period, an old tradition, which was current before our Saviour's time, and was probably founded on the prophecies, great changes and revolutions are to be expected; and particularly, as Rabbi Abraham Sebah saith, Rome is to be overthrown, and the Jews restored.' (Bp. Newton).—Some difficulty is found, in determining the precise time, from which to date these two thousand three hundred years; and the case is the same, in respect of the thousand two hundred and sixty years, in different ways repeatedly stated to be the term of the desolations or captivity of the church, both by Daniel and St. John. But nearly a thousand years must be allowed, as intervening between the former and the latter; the two thousand three hundred days, or years, may be supposed to have distinct dates, both for commencement and termination, according to the several steps, by which the predicted events had their beginning, and will at length come to an end. Thus it was with the Babylonish captivity, and the event alone, it is probable, will clear up all the difficulties, in which these calculations must of course be previously involved.—It may perhaps be worthy of notice, that it is now about two thousand three hundred

and fifty-eight years since Daniel had this vision; and, no doubt the end of the two thousand and three hundred days, or years, is not very distant. The marginal references shew, that the words rendered "the transgression of desolation," are referred in the New Testament to events which occurred long after the persecution of Antiochus; and especially to the siege and destruction of Jerusalem by the Romans.

V. 15-19. We may suppose, that the eternal Son of God stood before the prophet, in the appearance of a man, and with a human voice called unto the angel Gabriel, to explain the vision to him. 'The power to command the angel shewed it was God.'—But the glory of what he saw, and the overpowering influences of the prophetic Spirit, filled Daniel with terror and astonishment: so that he fell on his face, and sunk into a deep sleep; until he was awoke, and raised up, and made to know what would come upon his people, in the last end of the indignation, and about the time appointed for the termination of it.—But in what sense could Antiochus's persecutions be called the last end of the indignation; seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day? If we understand it of the evils brought on both Jews and Christians by Rome: we shall then see, what is to be the last end of God's indignation against his church; and when this expires, his people will have peace and prosperity to the end of the world. The phrase here used, "the time of the end," also constrains the interpreter to look forward far beyond the days of Antiochus. (Marg. Ref.)

V. 22. 'Four kingdoms shall be set up by Alexander's generals, who shall be of the same nation with him, although not of his posterity; nor shall they have that power or extent of dominion which he possessed.' (Louth.)

V. 23, 24. (9-12.) 'Greece was the chief province of this empire, from whence it had its original and name.' (Javan 21, Heb. whence Ionia, Marg. Ref.) The bringing this country into subjection to the Roman power was a manifest indication of the declension of the third monarchy, and the advancement of the fourth.—This was brought to pass, when Æmilius, the Roman consul, vanquished Perseus king of Macedon, and thereby brought all Greece under the power of the Romans; about the time when Antiochus set up "the abomination of desolation," in the temple at Jerusalem.' (Louth).—'This kingdom, by the victory of the Romans over Perseus, ceased to be one of the four horns of the goat, and became a dominion of a new sort; not a horn of the fourth beast, for Macedonia belonged to the body of the third; but a horn of the goat, which grew mighty, not by his own power; a horn which grew potent by the power of the Romans.' (Sir Is. Newton).—'When the Romans first got footing in Greece, then they became a horn of the goat; and their actions within the dominions of the goat, and not their affairs in the western empire, are the principal subjects of this prophecy; particularly their great persecution and oppression of the people of God; which renders it probable, that the appellation of "the little horn" might be given them for the same reason, that the great persecutor and oppressor of the saints in the western church is also called "the little horn." (Bp. Newton) The Romans stood up in the latter part of the kingdom of the he-goat; for they saw the end of all the four kingdoms represented by his four horns.—The transgressions of the Jews also were in their days, come to the full; and the Romans were the instruments of providence in bringing wrath to the uttermost on that people.—The Romans were represented in the former vision, by "a beast dreadful and terrible;" they are here denominated "a king of fierce countenance.—Understanding dark sentences"—in Syriac is translated "skilful of ruling," and in the Arabic, "skilful of disputations."—We may suppose the meaning to be, that this should be a politic and artful, as well as a formidable power, which is not so properly the character of Antiochus as of the Romans.—'It was by the malice of the Jews, but by the authority of the Romans, that the Messiah, (the Prince of princes,) was put to death; and he suffered the punishment of Roman malefactors and slaves. Indeed it is very worthy our most serious consideration, whether this part of the prophecy be not a sketch of the sufferings of the Christian, as well as of the Jewish church.—Nothing is more usual with the prophets, than to describe the religion and worship of later times, by metaphors taken from their own religion.—The Romans, not only crucified

CHAP. IX.

Daniel, being assured that the end of the captivity was near, humbles himself in confessing his sins and those of his people, and earnestly prays for the restoration of Jerusalem, 1—19. Gabriel informs him, that the city, being rebuilt, shall continue for seventy weeks of years; when the Messiah, being cut off for the sins of his people, and the covenant confirmed with many; the legal sacrifices would be terminated, and desolating judgments overwhelm both the city and nation, 20—27.

IN the first year of ^aDarius the son of Ahasuerus, of the seed of the Medes, ^bwhich was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood ^bby books the number of the years, whereof the word of the LORD came ^cto Jeremiah the prophet, that he

A. M. 3466.

B. C. 538.

a v. 31. vi. 1. 28.
* Or, in which
he, &c.

b Ps. cxix. 24.
Matt. xxiv. 15.
1 Tim. iv. 13.
2 Tim. iii. 15—
17. 1 Pet. i. 10
—12. 2 Pet. i. 19
—21. Rev. i. 3.
2 Chr. xxxvi.
21. Jer. xlv. 11.
12. xxvii. 7.
xxix. 10.

d Ps. lxxiv. 3—7.
lxxix. 1. 2. Is.
vi. 11. 12. xxiv.
10—12. lxi. 10.
Jer. vii. 34. xxv.
18. xxvi. 6. 18.
Lam. i. 1. Mic.
iii. 12.
vi. 10. Neh. i.
4. Ps. cii. 13—
17. Jer. xxi. 12.
13. xxxiii. 3. Ez.
xxxvi. 37. Jam.
v. 16—18.
1 K. x. 11. Is.
ix. 12. Joel i. 13. ii. 12. Jon. iii. 6—9.
1 K. x. 11. Is. ix. 12. Jer. xxi. 2. 8. Ps. xxxii. 5.
1 John i. 8—10.
b Ex. xx. 6. xxiv. 47—49. 2 Chr. vii. 14. Neh. ix. 2. 8. Ps. xxxii. 5. Jer. iii. 13. 1 John i. 8—10.
h Ex. xx. 6. xxiv. 47—49. 2 Chr. vii. 14. Neh. ix. 2. 8. Ps. xxxii. 5. Jer. iii. 13. 1 John i. 8—10.
vii. 16—20. Nah. i. 2—7. Rom. viii. 28. 1 John v. 2. 3.

would accomplish seventy years in ^athe desolations of Jerusalem.

3 And ^aI set my face unto the LORD God, to seek by prayer and supplications, ^bwith fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and ^cmade my confession, and said, O LORD, ^bthe great and dreadful God, keeping the covenant and mercy

our Saviour, but also persecuted his apostles for above three centuries; and when at length they embraced the Christian religion, they soon corrupted it.—As the power of the Roman emperors declined, that of the Roman pontiffs increased: and may it not with equal truth and justice be said of the latter as of the former; that they cast down the truth to the ground, and practised and prospered? How applicable in this sense is every part of the angel's interpretation!—The persecuting power of Rome, whether exercised towards the Jews or towards the Christians, by the emperors or by the popes, is still “the little horn.”—“The tyranny is the same; but as exerted in Greece and in the East, it is the little horn of the he-goat; as exerted in Italy and the West, it is the little horn of the fourth beast.” (*Bp. Newton*).—The remarkable coincidence of so many prophecies, in respect of these events, forms a most cogent proof, that this is the grand outline of the genuine interpretation. (*Marg. Ref.*)

V. 25. (*Marg. Ref.*) No power was ever so crafty and politic, as that “man of sin, whom the Lord will destroy with the brightness of his coming.” (2 *Thes.* ii. 3—12.) Indeed every character of this little horn more exactly suits papal than pagan Rome; though I apprehend both are predicted; that is, Rome persecuting the church, from her first obtaining power in the East, till the destruction of the city, and the introduction of the millennium.

V. 26. ‘The vision of the two thousand three hundred mornings and evenings mentioned in the fourteenth verse.’ (*Marg.*) (*Louth*).—“The ‘shutting up of the vision,’ implies that it should not be understood of some time; and we cannot say that it was sufficiently understood, so long as Antiochus Epiphanes was taken for the little horn.—The vision being “for many days,” must necessarily infer a longer term than the calamity under Antiochus, of three years or three years and a half.—Such a vision could not well be called long to Daniel, who had seen so much longer before.—Two thousand three hundred years,—may properly enough be said to be for many days.” (*Bp. Newton*.)

V. 27. Daniel's fainting, sickness, and astonishment, at the prospect of the evils which he saw coming on his people and on the church, are circumstances, which favour the supposition, that vastly more durable calamities were apprehended, than those under Antiochus; for these bare no proportion to what the Jews had endured from the Chaldeans, and from which they were not at that time delivered. He, however, at length recovered his health and composure, and attended to the business, about which the king had employed him: though he had only a very imperfect understanding of this extraordinary vision.

PRACTICAL OBSERVATIONS.

V. 1—8. As the Scriptures were written in the languages of the people, to whom they were specially addressed; so ought they to be faithfully translated into the vulgar tongue of every country to which they are sent; that men may have free access to them, and by them be made wise unto eternal salvation. Indeed every thing in religion should be made as plain as possible to the meanest capacities of the most illiterate: and whatever counteracts this intention savours more of the subtlety of Antichrist, than of the wisdom and simplicity of Christ. No wonder, “when holy men of God spake as they were moved by the holy Ghost,” that they declared future events, as if they had been eye-witnesses of the performance of them. To “this light, that shineth in a dark place, we shall do well to take heed,” until the day of glory dawn in our hearts, and the witness in ourselves establish at once our belief of the truth of the Scriptures, and of our own interest in the blessings therein revealed.—The most feeble of the creatures would become formidable enemies, if God were pleased to employ them against us; and it often happens, in providence as well as in grace, that “the first become last and the last first.”—Powerful men commonly employ themselves in pushing down their neighbours, and trampling upon them; they are not willing, that any should stand before or escape them; but they desire to do their own will, and become unrivalled in greatness, whatever mischiefs they bring upon others. But such men lay the axe to the root of their own greatness: they multiply enemies along with their successes; and thus others are excited to avenge the cause of the oppressed, and to fulfil God's righteous judgments; even when urged forward by their own impetuous ambition, rapacity, or resentment. Whilst prosperous warriors thus drive furiously, and carry all before them, and millions admire their consummate valour and conduct, or their good fortune; perhaps their enterprises are little better than madness, though rendered successful by Providence, till they have reached their appointed limits, and then in the midst of their career of prosperity, they are suddenly removed; and whilst men dispute about the second causes of the disaster, it is plain that the great First Cause of all had no more of his plan for them to execute, and therefore he cut them off, to make room for other instruments. We perceive this clearly by comparing these prophecies with the records of their accomplishment: and we shall see it as evident in the case of others, as in that of Alexander, if we steadily exercise our faith on the word of God, and judge of every event by that rule.

V. 9—14. When turbulent conquerors are suddenly broken without remedy, their anger, ambition, and ostentation cease; and the earth might be quiet, but that others arise in their stead, to keep the nations in perpetual turmoil, and to drench the earth with the blood of its inhabitants. This is an abstract of the history of mankind; nor have the pleasant lands, where the light of heavenly truth hath most shined, escaped their share of these desolations.—They that fill the earth with war, are commonly disposed to vex the church with persecution; and they often do not think themselves mighty in power, till they have declared war against the armies of the living God, and trampled down those, who were burning and shining lights on earth, and who shall shine as stars in the kingdom of God for ever. Whether they intend it, or not, yet they magnify themselves against the King of kings, the Prince of the holy army of martyrs, when they persecute his people. They may indeed so far prevail, as to put a stop to the public preaching of the gospel and administration of divine ordinances; they may silence the ministers and trample on the truths and sanctuary of Christ; they may destroy wonderfully the mighty and holy people of God; they may unite fierceness with policy and power, and practise and prosper; yet their successes will have an appointed period: when the hypocrites are detected, or cut off, and the believers are sufficiently proved and purified, or taken home; they will be broken without hand. Many, that for a time have had power given them for these purposes, have thus run their course, and have perished miserably in their sins. The two thousand and three hundred days will soon expire, when every enemy shall be destroyed, and the sanctuary be cleansed; when the time of the indignation shall come to an end, and the church's tears shall terminate in joy and praise.

V. 15—27. Whilst some things are exceedingly plain in these prophecies, for our conviction; let us remember that difficulties are left in others, among other reasons, to be a touchstone of our modesty and sincerity. If we humbly desire to understand the meaning of them, our great Prophet will lead us into it as far as good for us: but we may be thankful to be taught by the instrumentality of men, and by the silent teaching of the Holy Spirit; for the glory even of angels, if they were to appear to us sinful worms of the earth, would scarcely be supportable, and the best of us should need much encouragement to endure their visible presence, or to hear their kindest words; at so great a distance hath sin placed us from the world of spirits, to which otherwise we should have been most nearly allied! But amidst all our doubts and discouragements, on our own account, or that of the gospel; we may, if true believers, look forward with a cheerful hope of a happy event; and we should thus endeavour to compose our minds for attending on the business, to which we are severally appointed, in the church and in the world.

NOTES.

CHAP. IX. V. 1. *Darius*. ‘This is the same person, who is called Cyaxares the son of Astyages by the heathen historians. Astyages had the name of Ahasuerus among the Jews, as appears by a passage in Tobit, (xiv. 15,) where the taking of Nineveh is ascribed to Nabuchodonosor and Assuerus, who were the same with Nabopolassar, Nebuchadnezzar's father, and Astyages.’ (*Louth*.)

V. 2, 3. It is probable that Daniel received the *answer to his prayer*, which is recorded in this chapter, a short time before he was cast into the den of lions; and it was an excellent introduction to that trial of his faith and piety.—He learned from the books of the prophets, especially from the writings of Jeremiah, that the desolations of Jerusalem would continue seventy years, which he understood were drawing to a conclusion. (*Marg. Ref.*) ‘We may observe from hence, that the prophets studied the writings of those prophets who were before them, for the more perfect understanding of the times when their prophecies were to be fulfilled.’ (*Louth*) These seventy years were dated from the latter end of the third, or beginning of the fourth, year of Jehoiakim, when Daniel was carried captive, and this was the sixth-ninth of them.—The prophet was much above eighty years of age at this time, and chief president of the whole kingdom: yet he diligently set himself to seek from God by prayer and fasting, with every token of sorrow, humiliation, and self-denial, the performance of his promised mercy to his afflicted people, and his future blessings upon them. He had his regular hours of prayer three times a day, and we may be sure that he did not forget his people on those occasions: yet he regarded it as a duty incumbent on him to set apart stated seasons for mortification and devotion, in the distressed state of his people and the church of God! (*Marg. Ref.*)

V. 4. We may suppose that Daniel enlarged very much on these particulars, in his copious supplications, of which he hath given us a compendium. In these he first confessed the sins of himself and his people, and professed his belief of the terrible greatness and power of Israel's God, and his covenanted mercy and favour to those, who loved him and kept his commandments; for others were only nominal Israelites, who had forfeited their privileges by their

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall

ix 26. x 14. m Lev. viii. 15. 2 Chr. xxix. 24. Is. liii. 10. Rom. v. 10. 2 Cor. v. 18—20. Col. i. 20, 21. Heb. ii. 17. n Is. li. 8. lvi. 1. Jer. xxxii. 6. Rom. iii. 21, 22. 1 Cor. i. 30. 2 Cor. v. 20. Phil. iii. 9. Heb. ix. 12—14. 2 Pet. i. 1. o Matt. xii. 13. Luke xxiv. 25—27. 44. 45. John xix. 25—30. p Heb. prophet. Acts iii. 22. p Ps. xiv. 7. Is. lxi. 1. Luke iv. 16—21. John iii. 34. Heb. i. 8, 9. q Mark i. 24. Luke i. 35. Acts iii. 14. Heb. vii. 26. Rev. iii. 7. r 23. Matt. xiii. 21. Mark xiii. 14. Acts viii. 30. s Ezra iv. 24. vi. 1—15. vii. 11—26. Neh. ii. 1—8. iii. 1, &c. s Or, to build again. t John i. 41. iv. 25. u viii. 11. 25. Is. ix. 6. lv. 4. Mic. v. 2. Acts iii. 15. v. 31. Rev. i. 5. xix. 6.

was proportionably humbled before God for his sins of heart and life; and considered the continued calamities of the nation as a chastisement of his offences, as well as those of his countrymen.

V. 21—23. Whilst Daniel was thus humbling himself before God, and earnestly pleading in behalf of his people and Jerusalem, and for blessings on the church of God; the angel Gabriel, (called here the man, because he appeared in human form,) whom he had seen in a former vision, (viii. 16.) came flying swiftly, as one in haste, and earnest to answer his prayers and relieve his anxiety. He touched Daniel about the time of the evening oblation, the hour when it had been used to be offered; or about three o'clock in the afternoon; (about which hour Christ our sacrifice expired.) Probably Daniel had spent all the former part of the day in fasting, prayer, and religious exercises, and was about to conclude for the present: but whilst he was thus earnestly engaged, the angel touched him, and excited his attention; informing him that he was commissioned to instruct him in the most important matters, connected with the subject of his prayers: for he had no sooner begun to pray, than the Lord commanded him to come to him; as he was a man greatly beloved, a special favourite of heaven, even one in whom the Lord greatly delighted. Therefore he would understand the plan of providence, and be enabled to consider the vision in a satisfactory manner.—It is probable that Daniel had prayed not only for the restoration of the Jews from captivity, and the rebuilding of the city and temple; but also, that they might be preserved from those sins which had brought the calamities upon them; for the continuance of God's favour to them; and for all the blessings which were expected from the coming of the promised Messiah: and the following vision was an answer to these prayers and desires of his heart.—Learned men have observed a near affinity between the prophecy of Daniel, and the Revelation of St. John; and we may take notice, that much the same title is given to both. Daniel is styled "a man greatly beloved;" and John, "the disciple whom Jesus loved." (John xxi. 20—24.) (Louth.)

V. 24. We have in this and the following verses one of the most undeniable prophecies of Christ, and of his coming and salvation, that is found in the whole Old Testament: and they contain the true reason, why the Jews hesitate to call Daniel a prophet; as this prediction demonstrates that Jesus was the promised Messiah, and that they are guilty of the most obstinate unbelief, in expecting another Messiah, so many centuries after the time fixed for his coming, and after the actual accomplishment of the other parts of the same prophecy. There are, however, difficulties in expounding the passage, which have occasioned a variety of opinions among commentators; who all agree in the great outlines. It is universally allowed, that the seventy weeks here mentioned, mean seventy weeks of years, or what would be equivalent to seventy returns of the sabbatical year; that is, four hundred and ninety years. This period was determined, or decided on; and during this term the Jews would enjoy the peculiar privileges of God's people; and Jerusalem being rebuilt, would retain the name of the holy city; but about the expiration of these years, a sacrifice would be offered, making effectual atonement for sin, superseding the necessity of the repeated legal sacrifices and sin-offerings; as well as for the reconciliation and sanctification of the true people of God: an everlasting righteousness would also be introduced, for the complete justification of every believer: the time allotted for the law and the prophets would expire; the kingdom of God would be preached; and all the visions and prophecies of the Scriptures concerning Christ would receive their accomplishment, in this Holy One of God, being anointed by the Holy Ghost, and in all respects perfected and exalted as the Messiah.—The marginal readings vary, in some respects, from the translation: but they do not appear materially to affect the meaning.—The word rendered *prophecy*, is *prophet*: and may be understood of Christ, the great prophet of the church, being openly preached to mankind in this character.—*Most Holy*, is literally "Holy of holies," an expression which usually signifies the inner sanctuary; and it is very properly applied to the Messiah, who was greater than the temple, (Matt. xii. 6.) because in him dwelt the fullness of the Godhead, (Col. ii. 9;) "whereupon he calls his body "the temple." (John ii. 21.) (Louth.)

V. 25—27. The former verse gives a general view of the subject but these are more particular. The prophet was called on to observe and understand, that "from the going forth of the commandment to restore Jerusalem, unto

B.C. 539.

be seven weeks; and threescore and two weeks, the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

g 24—27. viii. 16. x. 21. xi. 1, &c. xii. 1, &c. Zech. i. 9. 14. ii. 3. iv. 1. 5. 13. 14. vi. 4, 5. Rev. i. 1. h Heb. make thee skilful of understanding. n x. 12. s Heb. word. x. 11. 19. Luke i. 28. || Heb. a man of desires. Cant. vii. 10. Ez. xxiv. 16. xxvi. 12. Marg. k Matt. xxiv. 15. l Lev. xvi. 34. Num. xiv. 34. Ez. iv. 6. v. 2. * Or, restrain. Matt. i. 21. l Tim. ii. 14. l John iii. 8. l Or, send up. Lam. iv. 22. Col. ii. 14. Heb. b xi. 10, 22. Is. viii. 7, 8. Jer. xlv. 7, 8. Am. viii. 8. ix. 5. s Or, it shall be cut off by desolations. c Is. xlii. 6. lv. 3. Jer. xxxi. 31—34. xxxii. 40—42. Ez. xvi. 60—63. Matt. xxvi. 28. Rom. xv. 8, 9. Gal. xii. 13—17. Heb. xvi. 13—18. viii. 8—13. x. 16—18. xiii. 20, 21. d Matt. xxvii. 51. Heb. x. 4—22. || Or, with the abominable armies. viii. 13. xii. 11. Matt. xxiv. 15. Mark xii. 14. Luke xxi. 20. e xi. 36. Is. x. 22, 23. xxviii. 22. Luke xxi. 24. Rom. xi. 26. f Lev. xxi. 14, &c. Deut. iv. 26—28. xxviii. 15, &c. xxxi. 18, &c. xxx. 17, 18. xxxi. 28, 29. xxxii. 19, &c. Ps. lxxix. 22—28. l Thes. ii. 15, 16.

the Messiah, would be seven weeks, and sixty-two weeks;" during the seven weeks the streets and walls of the city would be rebuilt, amidst much opposition, and in very turbulent times; and after the expiration of the sixty-two weeks, (making sixty-nine in all,) or in the seventieth week, the Messiah would be cut off, by a violent death, but not for any offence of his own: (Marg. Ref.) and then the people of a prince that should come, would destroy both Jerusalem and the temple, and bear down all before them like a deluge of waters; for unto the end of that war desolations of the most dreadful kind were determined upon. But before this, the Messiah, ("the messenger of the covenant," who was to be given as a covenant to the people,) would "confirm the covenant with many for one week;" the last week of the seventy, whether ending at the death of Christ, as some compute, and extending to two or three years after that event. For, by his own personal ministry, and afterwards by that of his apostles, multitudes of the Jews would accede to the new covenant mediated by him, and way would be made for the calling of the gentiles also. And his sacrifice of himself, offered during this week, (perhaps towards the middle of it,) would virtually terminate the Mosaic dispensation, and vacate the ceremonial law: so that all other sacrifices and oblations would henceforth be in every respect inefficacious. (Heb. x. 26.) But the Jewish nation in general, adhering to these sacrifices, and scornfully rejecting that of the Messiah; would in consequence see the idolatrous standards of hostile invaders, (which they justly counted an *abomination*,) appear in the land and about Jerusalem; as a token of the desolations, which were about to overspread the whole city and country, and to pursue the devoted inhabitants, till all the vengeance, which had been determined and predicted had been poured out upon them: and by the destruction of Jerusalem and the temple, the sacrifices there offered would actually be caused to cease. This seems a general outline of the events here foretold; and historical records sufficiently shew its general accomplishment, though some difficulty in subordinate matters should still remain.—There are four edicts, recorded in Scripture, to which these words, ("the going forth of the commandment," &c.) may seem applicable: viz. the edict in the first year of Cyrus, (Ezra i. 1; in the second of Darius, Ezra vi. 1. Hag. i. 1; in the seventh of Artaxerxes, (Ezra vii. 7;) and in the twentieth, (Neh. i. ii.)—There are some things in the prediction which, when duly adverted to, give good ground for passing by the two first edicts. And as to the two last, it has been well observed, that Christ's death happened seventy weeks of solar years after one of them, and as many weeks of lunar years after the other.—The two first edicts speak only about the rebuilding of the temple, without one word about rebuilding the city; whereas the prediction speaks about an edict for rebuilding the city and the walls and streets of it, without one word about rebuilding the temple; though in foretelling the second destruction of the city, that of the temple is also mentioned.—But the third edict, that of the seventh of Artaxerxes, though it does not contain the very expressions of Daniel's prediction; yet it contains things, to which these expressions are applicable.—Sir Isaac Newton justly observes, that the dispersed Jews became a people and a city, when they returned into a body politic; and that was in the seventh year of Artaxerxes Longimanus; when Ezra, by the king's commission, erected magistrates all over the land, to govern the people according to the law of God and of the king: under Ezra they first became a polity or city by a government of their own.—But there is another character, which is perhaps yet more decisive. According to the prediction, the edict must be only seven weeks before completing the building of the city; for one and the same event, viz. the appearance of the Messiah, which is placed only sixty-two weeks after the building, is placed only sixty-nine after the edict: which demonstrates that the distance between the edict and the building could be no more than seven weeks.—Now, the two first edicts were made long before;—for in the twentieth of Artaxerxes, (above eighty years after the latest of those edicts,) it was told Nehemiah, that the wall was broken down, the gates burnt with fire, and the place of his fathers' sepulchres lay waste. (Nehemiah.) The date of the going forth of the decree to restore and rebuild Jerusalem, cannot therefore be reckoned from the time of Cyrus's decree, or that of Darius. It is generally fixed to the commission granted to Ezra by Artaxerxes in the seventh year of his reign; though some prefer the commission granted to Nehemiah by the same prince, in his twentieth year, and so reckon the years by the shorter computation. But the former seems more satisfactory, and is only objected to, because

CHAP. X.

Daniel, after long mourning and fasting, has a vision, the glory of which overpowers him, 1-9. An angel comforts and strengthens him; and noticing the opposition of the prince of Persia, the assistance of Michael, and the coming of the prince of Grecia, promises him further information, 10-21.

IN the third year of ^aCyrus king of Persia, a thing was revealed unto Daniel, ^bwhose name was

A. M. 3470.

B. C. 534.

a i. 21. Ezra i. l. Is. xiv. 28. xiv. 1.

b i. 7. iv. 8. v. 12.

c viii. 26. xi. 2. Luke i. 20. Rev. xix. 9. d. 14. viii. 26. xli. d. Heb. great. e. i. 17. viii. 16. ix. 22, 23. f. Ezra ix. 4, 5. Jer. ix. 1. Matt. ix. 15. Jam. iv. 9, 10. + Heb. weeks of days, ix. 24-27.

called Belteshazzar; ^aand the thing was true, ^bbut the time appointed was ^clong: ^dand he understood the thing, and had understanding of the vision.

2 In those days ^eI Daniel was mourning three ^ffull weeks.

Nehemiah's commission especially related to the rebuilding the walls of Jerusalem, whereas Ezra's was of a more general nature. But the expressions here used may be understood figuratively, of resettling the whole Jewish constitution in church and state, which Ezra began, and Nehemiah carried on or finished; as well as of rebuilding and fortifying the city. (*Marg. Ref.*) The most eminent chronologers compute it to have been nearly four hundred and ninety years from the commission granted to Ezra, to the death of Christ; and some contend that it was so with the greatest exactness.—This period was divided into three subordinate ones.—During seven weeks, or forty-nine years, the *street and wall*, or rampart, were to be *built in troublous times*. This takes in the space that intervened between the granting of Ezra's commission, and the completion of Nehemiah's work as recorded in the last chapter of his book, and which contains the last history in the Old Testament, or perhaps some time longer. From the return of the Jews, in virtue of Cyrus's decree, till the days of Artaxerxes Longimanus, (though the temple had been rebuilt, and some parts of the city;) the affairs of the Jews continued in great disorder, both as to the state of the city, and the regulation of their civil and religious concerns. From Ezra's commission however, they began to assume a more promising aspect: and notwithstanding the troubles excited by various enemies, matters were at length brought into better order, both as to the temple and its worship, and as to the police and defence of the city; and the state was guarded with wholesome laws impartially executed. These things were accomplished in very troublesome times, as the histories of Ezra and Nehemiah shew; but afterwards the nation became populous and powerful, and Jerusalem very strong, and almost impregnable. These were the events, that occurred in the first seven weeks: and from the expiration of that term to the beginning of the gospel by the ministry of John the Baptist, as some compute, or that of our Lord, were four hundred and thirty-four years, or sixty-two weeks: and the last week, or seven years, is allotted to the ministry of John and of Christ himself, until his crucifixion; for he was to be cut off *after* the seven and the sixty-two weeks, or in the seventieth week; but as it is said, that *in the midst*, or *in the half part of the week*, he would cause the sacrifice to cease; some conclude, that the last week extended beyond his crucifixion, to the time when the gospel began to be preached to the Gentiles also. We cannot, however, be absolutely certain in respect of minute calculations; but whether before, or just after, the death of Christ, every thing was done within this last week, or seven years, which was requisite for introducing the gospel dispensation, for confirming the new covenant of grace, and for the calling of multitudes to partake of its blessings. The legal sacrifices then lost their obligation and efficacy; the condemnation of the Jewish nation was denounced and ratified by Christ himself; and preparation was soon made for its execution, though it was not fully completed till about forty years afterwards; these intermediate years being like the time which intervenes between the condemnation and the execution of a malefactor. Those insurrections, however, soon began, which induced the Romans to make war upon the Jews. Then their armies under Vespasian and Titus erected their idolatrous standards in the holy land, and surrounded Jerusalem; the city was besieged, taken, and desolated, and left to be trodden down by the Gentiles; immense multitudes perished miserably; the temple was destroyed by the soldiers, contrary to the orders of the general; the remnant of the Jews were dispersed through all nations; and those judgments were poured as an irresistible deluge on that people, which have continued to this day. Thus the general interpretation is plain, notwithstanding some difficulties.—'It is very useful to observe, that (supposing all these things to be real causes of some kind of obscurity; namely, of that obscurity which is impenetrable by superficial attention, but is consistent with convincing evidence upon due search;)—the veil of apparent obscurity, which distinguishes prophecy from history, is a proof of wise contrivance; seeing, what on first view increases the obscurity, on due enquiry increases the evidence, and determines the meaning of the prediction.' (*MacLaurin.*)—Indeed inattention to the words of the prophecy itself has been the chief cause of those differences of opinion, which prevail in explaining it; it contains internal characters, which carefully noted fix the time of its accomplishment very satisfactorily. It is, however, undeniable, that Daniel foretold, that the Messiah would come within less than five hundred years from a decree granted for rebuilding Jerusalem; he shewed that he would be put to death, by a legal sentence, (for so the word implies;) and he expressly predicted, that, in consequence, Jerusalem and the temple would be desolated, and the nation of the Jews exposed to tremendous punishments, of which no termination is mentioned. Within that time, Jesus of Nazareth appeared: he answered in every respect to the description given of him by all the prophets; he was put to death as a deceiver; yet vast multitudes became his disciples, and Christianity gained a permanent establishment. After a time Jerusalem and the temple were destroyed; and the state of the Jews to this day is a striking comment on this prediction. How can it then be denied, that Daniel spake by divine inspirations, or that Jesus is the promised Messiah? Both these important points might be fully demonstrated by this one prophecy, even if it stood singly: how much more, when it is only one star, so to speak, in a resplendent constellation; or one among a vast number of predictions, all of which combine with united evidence to demonstrate the same grand truths! (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-19. They, who are most eminent in wisdom and piety, and favoured with most frequent communications from heaven, will pay the greatest reverence to the written word of God; and only spiritual pride or enthusiasm

render men regardless of this sacred standard, because of superior knowledge or supposed new revelations; for the genuine Spirit of prophecy would have a contrary effect.—The most exalted in rank, and they that are most occupied in important employments, should spare time for the study of the Scriptures and prayer.—The promises of God are intended to encourage our petitions for their accomplishment. No personal ease or prosperity can render the believer regardless of the desolations, or indifferent about the prosperity, of Zion; and no constancy in stated exercises of devotion should prevent us from sometimes setting apart extraordinary seasons for prayer and fasting; that we may more deeply humble ourselves before God for our sins and those of our people; and with more earnest and undivided attention, seek his blessing on our undertakings and on his cause. Nor will the aged believer, if growing in grace, and not prevented by bodily infirmities, wish to excuse himself from these self-denying and humiliating duties.—Our addresses to the Lord our God should always be attended with humble confessions of our own unworthiness, and reverential awe of his holy, great, and terrible majesty; even whilst we plead before him, as "the God who keepeth covenant and mercy with his people." Love to him, shewn by obeying his commandments, is the proper evidence that we are interested in these blessings: nor can they who live in sin, and are conscious that they have committed iniquity, and done wickedly, and rebelled in departing from his precepts, take comfort from his covenant and mercy; till they repent and seek forgiveness, and have their hearts thus influenced to love and obey him. But such as freely confess their sins, and labour for language to express their sense of the malignity and multitude of their transgressions, give a hopeful evidence, that they are prepared for returning peace, and for a gracious answer to all their supplications.—No rank or order of men in the community are free from blame, in respect of the accumulation of national guilt; and if kings or princes refuse to hearken to the faithful ministers of God, they render the mercy of God, in thus warning them, an occasion of deeper guilt and condemnation.—In all our sufferings we should acknowledge the justice of the Lord, and that he is glorious even in our punishment; and that shame and confusion of face are our portion, as we have sinned away our mercies, and exposed ourselves to his severe rebukes. Yet we must not yield to despondency: for "to the Lord belong mercies, and forgivenesses, though we have rebelled against him;" nay, his pardoning grace is vaster than all our crimes. He will indeed execute his threatened judgments on guilty nations, and pour out his curse on impenitent sinners, according as it is written in the book of the law: he will thus establish his word, that he hath spoken against the wicked, in bringing a great evil upon them, even far greater than befell Jerusalem; and so long as men neglect prayer, or do not pray to be turned from their iniquities, and to be made to understand the truth of God, he will watch upon the evil to bring it upon them, being "righteous in all his works." Yet he is ever ready to deliver those, who humble themselves before him and call upon him, and to exert that power that he so gloriously displayed, when he brought Israel out of Egypt.—When we humbly confess our sins, and plead his promises, and beseech him, for the honour of his name and the credit of his cause, to help and deliver us, that Jerusalem may not become a reproach, we may confidently expect in due time an answer of peace; and we never pray more acceptably, than when we are satisfied about our own concerns, and earnestly intreat our God and Father to cause his face to shine on his sanctuary, for the sake of Christ "the Lord our Righteousness," and when we present our supplications before him, not for our righteousness, but for his great mercies.

V. 20-27. The fervent and importunate cries of zealous Christians are well pleasing to the Lord: he will forgive, and hearken, and do: whilst they are speaking, he is preparing an answer; and all his angels, though *invisible*, are his ministering spirits to convey blessings to the heirs of salvation. They fly swiftly to execute every one of his commands; but they especially delight in performing kind services to praying souls; who, being accepted in Christ, are "greatly beloved," in proportion to the degree in which they resemble him and seek his glory.—The Lord gives skill and understanding in answer to prayer, and they who well consider his words, shall receive instruction in every thing which concerns them.—All blessings bestowed on sinners centre in Christ, and come to them through his all-sufficient atoning sacrifice; and the most eminent believers need frequently to be reminded to look off from forms, and types, and shadows, and outward privileges, unto the anointed Holy One, who was cut off by an ignominious excruciating death, "suffering once for sins, the just for the unjust, that he might bring us to God." Thus he finished whatever the types prefigured, the prophets foretold, or the justice of God and the honour of the law required in order to the pardoning and subduing our transgressions, the atoning for our iniquity, our reconciliation to God, our everlasting righteousness and sanctification. Here is the foundation of our hope, our fountain opened for sin and uncleanness, our way of access to the throne of grace, and our entrance into heaven. This seals the sum of prophecy, and confirms the covenant with many: and whilst we rejoice in the blessings of salvation, we should remember the groans which the purchase of them cost our Redeemer. But "how can they escape, who neglect so great salvation?" The desolations of Jerusalem, and the slaughter or long-continued dispersion of the Jews, by the overspreading of abomination; and the pouring out of divine vengeance on the murderers of Christ, not only evince the truth of the Scriptures, but loudly warn others not to copy so fatal an example.—When the Lord commands, the city will be builded, and its prosperity secured, even in turbulent times; and at his word desolations rush in like a flood, from which no outward privileges can

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, an hand touched me, which

A. M. 3170.

B. C. 534.

g vi. 15. Is. xxiv. 6-11. 1 Cor. ix. 27.
 † Heb. bread of desires.
 h 2 Sam. xix. 24. Matt. vi. 17.
 i vii. 2. Ez. i. 3. k Gen. ii. 14.
 l xii. 6. 7. Josh. v. 13. Zech. i. 8. Rev. i. 13-15.
 ‡ Heb. one man.
 m xii. 6. Ez. ix. 2.
 n Is. xl. 5. Rev. i. 13-15. xv. 6. 7.
 o Jer. x. 9.
 p Ez. i. 16.
 q Matt. xvii. 2. r Ez. i. 24. Rev. x. 3. 4.
 † 2 Kings vi. 17. Acts ix. 7. xxii. 9.
 u Gen. iii. 10.
 v Ex. iii. 3. 2 Cor. xii. 2. 3.
 y vii. 28. viii. 17. 27. Hab. iii. 16. Matt. xvii. 6. Mark ix. 6. Rev. i. 17.
 s Or, vigour.
 t Gen. xxii. 25. 31. 2 Cor. xii. 7.
 v a viii. 18. Cant. v. 2. Luke ix. 32. xxi. 45.
 w 16. 18. Ez. ix. 21. viii. 18. Jer. i. 9. Rev. i. 17.

|| Heb. moved.
 c ix. 23. John xiii. 23. xxi. 20.
 * Heb. of desires.
 Ps. xiv. 11. Cant. vii. 10. d viii. 16. 17. ix. 22. 23.
 † Heb. upon thy standing. Acts xxvi. 16.
 e Job. xiv. 14-16. xxxvii. 1. Mark xvi. 8. Acts ix. 6.
 f 19. Is. xxxv. 4. Matt. xxviii. 5. 10. Luke ix. 13. 30. ii. 10. xxiv. 38. Rev. i. 17.
 g 2. 3. ix. 20-23. Is. lviii. 9. 30. 2. Acts x. 4. 30. 31.
 h Lev. xvi. 29. 31. Num. xxix. 7. Ps. lvi. 10. i 20. Ezra iv. 1. 6. 24. Zech. iii. 1. 2. Eph. vi. 12. 1 Thes. ii. 18. k 21. xii. 1. Jude 9. Rev. xii. 7.
 ‡ Or, the first.
 Coll. ii. 10. 1 Pet. iii. 22.
 l i. 28. Gen. xlix. 1. Deut. iv. 30. xxxi. 21. Is. ii. 2. Hos. iii. 5. Mic. i. 1. 2 Tim. iii. 1.
 m i. vii. 26. xii. 4. 9. Hab. ii. 3. n 9. viii. 18. Luke i. 20.
 o 5. 6. viii. 15. ix. 21. Ez. i. 26. Rev. i. 13. 17. viii. 17. 27. Ec. i. 18.

set me upon my knees and upon the palms of my hands.

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

10. Is. vi. 7. Jer. i. 9. Ez. iii. 27. xxxiii. 22. Luke i. 64. xxi. 15. q 8, 9. vii. 15, 28.

defend us: but the streets and walls of the true Jerusalem, which hath been so long building in troublesome times, will at length be completed by the ruin of every adversary; and "peace will be within her walls, and prosperity within her palaces." Let us pray for this peace of Jerusalem, for they shall prosper that love her.

NOTES.

CHAP. X. V. 1. This chapter begins Daniel's last vision, which was about four years after the preceding one. It is continued to the end of the book; and as the things revealed would certainly take place, so the time would be long before they would all be accomplished. To the death of Antiochus Epiphanes, of whom exclusively many interpret the latter part of the vision, were no more than three hundred and seventy years; and Daniel had predicted events vastly more remote: but on another interpretation, which is supported by the highest authorities, and by the most conclusive reasonings, it will appear that many of them are not yet accomplished, and indeed that they look forward almost to the end of time; and thus Daniel himself seems to have understood them.—"And he understood the matter, and obtained knowledge of it by the vision." Thus the concluding words may be literally rendered: he acquired much knowledge of these events, in addition to what he had before, by this vision; though some things still remained obscure to him. (xii. 8.)

V. 2, 3. Daniel had been at this time seventy-three years in captivity; and could not be less than ninety years of age: yet he spent three weeks, in mournfully humbling himself before God.—It is probable, that he was much affected, at witnessing the backwardness of the Jews to avail themselves of Cyrus's proclamation; perhaps fearing, lest his example, in serving the king of Persia, should be misunderstood by them. He doubtless would hear from time to time discouraging accounts of the difficulties, which his brethren in Judea had to encounter; and many think, that machinations were then carrying on against them in the Persian court, which might throw still greater obstacles and discouragements in their way. (Notes, Ezra, iv.) But, whatever induced him, thus to observe so long a season of fasting and prayer, he abstained, during the whole time from all relishing food and from wine, subsisting on bread and vegetables, drinking only water, and avoiding the use of those ointments and other indulgences, which his station and time of life seemed to render necessary, (1. 8-16.)—This was very different from those fasts of later ages, in which men indeed abstain from flesh; but eat other delicacies, and drink strong liquors without restraint.

V. 4-9. Part of the time of Daniel's fasting must have coincided with the season appointed for the passover and the feast of unleavened bread; but the passover could not be observed, in any other place than Jerusalem; and the distressed state of the nation rendered fasting peculiarly proper at that time.—Hiddekel, or Tigris, (Gen. ii. 14,) was near Shusan, where, it is probable, Daniel at that time resided. Whilst he walked on the banks of that river, for contemplation or devotion, with attendants at a distance, he lifted up his eyes, and saw one in the form of a man, who could be no other than the Son of God.—The description St. John gives of Christ, as High priest of the church, (Rev. i. 12-20,) seems to be taken from this place of Daniel; which proves that the person here described can be no other than the Son of God, which may be further confirmed by comparing the person described here and xii. 5, 6, with Rev. x. 2-6; who is there represented as setting his right foot on the sea, and his left upon the land, as sovereign Lord of both elements. (Lowth.) His priestly garment of linen was an emblem of his purity, the equity of his administration, and the excellency of his mediatorial work. His

girdle, of the finest gold, might denote his faithfulness to his word, and readiness to perform all things which he had undertaken for his church: his body like the beryl, might signify his heavenly beauty and excellency: his face as lightning, and his eyes as lamps of fire, might shew the terror of his frown, and his discernment and knowledge of all hearts and all events: his arms and feet as polished brass, might imply his glorious power, as engaged to defend and support his people, and to tread down their enemies: and the voice of his words, like the voice of a multitude, might signify the extensive efficacy of his word to save or to destroy.—Daniel alone saw the vision of this glorious Person; for his attendants were so alarmed, that they fled to hide themselves; and even he was so overwhelmed by it, as to be deprived of strength and courage; and his countenance was changed to a pallid and ghastly hue, like that of a corpse. Yet was he not wholly incapacitated for hearing the words of the Lord; though he lay prostrate on the ground in humble adoration of his glorious majesty; his senses and faculties being closed from all other objects, as in a deep sleep. (Marg. Ref.)

V. 10-14. Whilst Daniel lay prostrate, a hand touched him: this seems to have been a created angel, (and not the Son of God:) and the prophet was lifted upon his knees and hands, that he might attend to the vision. The angel encouraged him as before, (ix. 23,) by assuring him, that he was peculiarly dear to the Lord; and called on him to understand or attend to what he had to speak, and to stand up for that purpose; as he was sent to give him important information. Thus excited, Daniel arose, and stood trembling; and the angel proceeded to encourage him to lay aside his terrors, for which he had no cause: for since the first day, that he set his heart to understand the causes of his people's calamities, and what would be the event of them; and to chasten, or rather humble, himself by fasting and mortification; his prayers were heard, and the angel was now come to him on that account. But he had been employed during the three weeks of Daniel's fasting and prayer, in warding off the mischief, that was rising against his people in the Persian court.—The prince of the kingdom of Persia cannot mean Cyrus, who was friendly to the Jews: but his son Cambyzes, who managed affairs in his father's absence upon some expedition, and who was set against the Jews by their enemies, might be intended; and the angel had been so long watching over his designs, in order to defeat them. But many think an evil angel was meant, who presided, under "the god of this world," over that department, to watch his opportunity of doing mischief to the church. Some indeed explain it, of the guardian-angel, entrusted with the care of Persia; but it is palpably absurd to suppose one holy angel set to oppose another holy angel: and indeed the interpretation, which introduces presiding angels, holy or unholy, seems to have little scriptural ground to rest on. The angel, however, who spake to Daniel, was detained all this time to defeat the machinations of the enemies of Israel; and yet could not have prevailed, but that Michael, one of the chief princes, (whom many think to denote Christ,) came to his assistance, (Marg. Ref.) while employed to watch the measures of the Persian rulers; but he was at that time sent to make known to Daniel what would befall his people in future ages and in the latter days.

V. 15-19. This angel, that was helped by Michael, appeared so glorious to Daniel, that he was astonished and struck dumb by what he saw and heard: but one like to a man, touched his lips, and then he was enabled to speak; and he complained, that instead of deriving comfort from the vision, his sorrows were renewed by it, and he was utterly overcome; for how could the poor servant endure to speak with his glorious Lord? so that it was no wonder that he was left fainting and breathless. Again therefore one touched him, in appearance

17 For how can ^{the} servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me.

19 And said, "O man greatly beloved, ^{thy} fear not: peace be unto thee, ^{thou} be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, "Let my lord speak; for ^{thou} hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return ^{to} fight with the prince of Persia: and when I am gone forth, lo, ^{the} prince of Grecia shall come.

Hag. ii. 4. Zech. viii. 9. 13. 1 Cor. xvi. 13. Eph. vi. 10. 2 Tim. ii. 1. a 18. Ps. cxxxviii. 3. Phil. iv. 13. b 13. Is. xxxvii. 36. Acts xii. 23. c vii. 6, viii. 5—8, 21. xi. 2—4.

A.M. 3470.

B.C. 534.

Or, *this servant of my lord.*
Gen. xxxii. 30.
Ex. xxiv. 10, 11.
xxvii. 20. Judg.
vi. 22. xiii. 21—
23. Is. vi. 1—5.
John i. 18.
s 10. 16. viii. 18.

Job xxiii. 6. Is.
xxv. 34. Luke
xxii. 43. 2 Cor.
xii. 9, 10. Eph.
iii. 15. Phil. iv.
13. Col. i. 11.
a 11. ix. 23. John
xi. 3. 6. 36. xv.
9—14.
x 12. Judg. vi. 23.
Is. xii. 10, 14.
xiii. 1, 2. Luke
xxiv. 36—38.
John xiv. 27.
xvi. 33. Rev. i.
17.
y Josh. i. 6, 7, 9.
z 1 Sam. iii. 9, 10.

d viii. 26. xi. xii.
Is. xli. 22, 23.
xliii. 8, 9. Am.
iii. 7. Acts xv.
15—18.
|| Heb. strength-
eneth himself.
e 13. ix. 25, xii.
1. Jude 9. Rev.
xii. 7.

CHAP. XI.

a v. 31. ix. 1.

b viii. 26. x. 1.
21. John x. 35.
Rev. xxi. 5.
c Ezra iv. 5, 6.
d Ps. lxxiii. 6.
e vii. 5. viii. 4.
f vii. 6. viii. 5—
8, 21.

21 But I will shew thee that which is noted ⁱⁿ the scripture of truth: and *there is* none that ^{holdeth} with me in these things, but ^{Michael} your prince.

CHAP. XI.

The Persian empire overthrown by the Grecian, and that divided into four parts, 1—4. The kings of the south and of the north, through several generations, 5—30. The dominion, success, and destruction of a power hostile to the people of God; supposed to be Roman, Pagan, and Antichristian, 31—45.

ALSO I, ⁱⁿ the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I shew thee ^{the} truth, Behold, there shall stand up yet ^{three} kings in Persia; and the fourth shall be far richer than *they* all: ^{and} by his strength through his riches he shall ^{stir} up all against the realm of Grecia.

3 And ^a mighty king shall stand up, that shall

as a man; and communicated strength to him: and then the prophet was enabled to hear the words which he spake to him,

How can, &c. "How can the servant of this my lord, talk with that my lord?" "that is, with so majestic a person, at whose sight I was perfectly confounded." (*Louth.*)—This supposes, at least with probability, that the angel mentioned in the preceding verses, is here meant; not that glorious Person before described, but an angel deputed by him.

O man, &c. "Thou needest not be under such terrible apprehensions, as if this vision did portend thee some mischief; for it is a peculiar token of God's favour to thee." (*Louth.*)

V. 20, 21. The angel next enquired whether Daniel well understood for what purpose he came to him. Thus reminding him, that he was sent to instruct him concerning the things which would befall his people: but when he had executed this commission he would return back, and continue to counteract the devices of the Persian kings against the Jews, even till that monarchy should terminate; by which means many fatal effects would be prevented, and many troubles averted. And when that commission was executed, the prince of Grecia would come; or the Macedonian empire under Alexander and his successors, would be established, and the chief danger and trouble to the Jews would arise from that quarter. But he would proceed more fully to open, and enlarge upon, the prophecies of the former scriptures to the same effect; or rather to shew what was written in the book of God's secret purposes, of which all prophecies are as an abstract.—"God's decrees are spoken of, as if they were committed to writing, and registered in a book." (*Louth.*) But Daniel might be assured, that he had not one friend in the court of Persia, who would concur with the angel, to forward the prophet's designs in behalf of his people, but Michael their prince: and that he must depend on him alone to disappoint the devices which were forming against them.—This forms the introduction to the prophecies in the next chapters, which were not proposed as emblems, but in plain language.—A great deal is advanced by respectable expositors on these verses, about tutelary and guardian angels, presiding over different countries, as if they strove one against another, each for his favourite country. This may indeed consist with either *paganism* or *popery*, but it is utterly incompatible with *Christianity*. The passage is allowed to be difficult: but perhaps careful consideration may allow the interpretation above given to be satisfactory. Daniel was chief president in Persia; yet not one of the princes or counsellors of that empire cordially united with him in doing good to the Jews: he must therefore look above to Michael their Prince, and his mighty angels, who would at length effect a revolution, by turning the dominion from Persia to Greece, which would be more favourable to the Jews than Persia in after-times was.

PRACTICAL OBSERVATIONS.

This world will continue to be a vale of tears to the greatest and best of men, as long as they live in it: for when they are most exempted from personal trials, they often see most cause to mourn over the calamities of the church, and the sins which occasion them. When we duly lay these things to heart, and diligently seek to understand wherefore God contendeth with us or his people; and, as consciously guilty, afflict and humble ourselves by self-denial in things lawful, disrelishing earthly comforts, while such important concerns engross our attention, we may expect peculiar answers to our prayers.—The more we delight in communion with God, the less we shall be attached to the pleasures of sense, and the more willing we shall be to forego them, that we may be at liberty for nobler joys. They, who accustom themselves in youth to self-denial, will find it less grievous when they grow old: and in all cases, fasting, temperance, meditation, and prayer, are happy means of obtaining discoveries of the glory of Christ to our souls. But we are better fitted to receive these discoveries by faith, than to behold with our bodily eyes the refulgency of his personal and mediatorial excellencies: and the secret defence and support of his providence and grace are more suited to our state in this world, than the thunder of his power manifested in our behalf, or his majestic word audibly spoken to us. Our frail and vile bodies are not able to support such glorious displays; nor will be, till corruption shall be swallowed up of life: the least intimations of the visions of God would fill us with terror; nor could we behold them (unless supernaturally supported,) without being overwhelmed with astonishment, and even reduced to corruption. We may then be thankful to be spoken to by men like ourselves, and by the small still voice of his teaching and comforting Spirit: and we should learn from these records to adore the

unseen glorious Majesty of God our Saviour, and to be humbled under the sense of our meanness and sinfulness; seeing one of the best beloved of our race could not find courage and strength, even to converse with a ministering spirit of the world above, in whom he saw such superior excellence and glory. The Lord will, however, support his servants under the discoveries of his Majesty and the sense of their own vileness, and he will prepare them to hear his word: when he hath cast them down, he will again raise them up, and make them know that he hath loved them; and he will gradually turn their trembling and sorrow into holy joy and confidence in him.—When we judge, and chasten ourselves before God, we are most likely to escape his chastening.—Whilst Satan, and his angels, and various evil counsellors excite princes to devise mischief against his church; we may rejoice that Christ our Prince, and all his mighty angels, hold with us in these things, and counteract the machinations of our enemies: but we should not expect that many others will favour us in this evil world, or in the courts of the princes of this world. All things, however, that are written in the Scriptures of truth, will certainly be accomplished, and the whole counsel of God shall be established.—Our prayers are often put in a way of being effectually answered, before we have any assurance of their being accepted: let us then not be weary of well-doing, but continue in prayer, and we shall certainly prevail if we faint not.

NOTES.

CHAP. XI. V. 1. The angel here continues his discourse; and to what he had before said of his superintending the affairs of Persia, he adds, that in the first year of Darius, (when perhaps it was debated whether the Jews should be freed or no,) he was employed to confirm and establish him in his favourable dispositions. This measure was then in contemplation, but it was not determined on till after the death of Darius, and the succession of Cyrus.

V. 2—4. "I will shew thee the succession of the Persian and Grecian empire, in plain naked truth, not in symbolical or figurative representations, as it was shewed before." (*Louth.*)—The memorable events, which were revealed to Darius, in the vision of the ram and the he-goat, are here again more clearly and explicitly revealed, in his last vision, by an angel: so that this latter prophecy may, not improperly, be said to be a comment and explanation of the former." (*Bp. Newton.*)—The three kings of Persia, here mentioned, were Cambyses the son of Cyrus, Smerdis the Magian who falsely pretended to be another of his sons, and Darius Hystaspis who married Cyrus's daughter. Xerxes the son of this Darius was the fourth king in Persia after Cyrus, who having inherited, or acquired, immense riches beyond conception, stirred up all his subjects and allies to invade Greece. For this expedition he collected the largest army that is read of in history, consisting, of all sorts, of more than five millions of men; besides the Carthaginians, and others, whom he excited to war against the Grecians in other quarters. But though this tremendous invasion exceedingly wasted Greece; yet it was resisted by a very small number of the inhabitants, with the most determined valour, and the most decided success. The Persian troops were shamefully routed and dispersed, incredible numbers perished, and Xerxes returned home in disgrace and almost untended. This was one of the most memorable expeditions recorded in history; and it gave rise to those long wars and that inveterate hatred, betwixt the Grecians and Persians, which ended in the subversion of the Persian empire by Alexander. So that the prophecy, touching upon the principal events, passes over the nine subsequent Persian kings to the time of Alexander, as less worthy of notice; and contrasts his successful expedition against Persia, with Xerxes' unsuccessful invasion of Greece. Alexander is here called "a mighty king, that should stand up, and rule with great dominion, and do according to his will," which implies not only his extensive conquests and absolute authority; but his capricious tyranny, which cost some of his most faithful followers their lives, when they ventured to oppose his inclinations. But when he had acquired the summit of success, power, and renown, he was suddenly cut off, as we have seen; and his dominions were divided into four parts, not to his posterity, but his captains: and that did not equal the honour of his kingdom; which was thus plucked up, for the benefit of others, and not of his own family.—The natural brother and the sons, with the mother and wife, of Alexander, in about fifteen years, perished, chiefly by treachery and murder; and then no remains of his family were left: and his captains, after many destructive wars, were all destroyed or reduced, except four, who became heads of four subordinate kingdoms. "Cassander reigned in Greece and the West, Lysimachus in Thrace and the North, Ptolemy in Egypt and the South, and Seleucus in Syria and the East." (*Bp. Newton.*) (*Note, vii. 5.*)

rule with great dominion, and ^{do} according to his will.

4 And when ^{he} shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall ^{be} plucked up, even for others beside those.

5 ¶ And the king of the south shall be strong, and ^{one} of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they shall ^{join} themselves together; for the king's daughter of the south shall come to the king of the north, to make ^{an} agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and ^{he} that begat her, and he that strengthened her in ^{these} times.

7 But out of a branch of her root shall ^{one} stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt ^{their} gods, with their princes, and with ^{their} precious vessels of silver and of gold; and he shall continue ^{more} years than the king of the north.

9 So the king of the south shall come into ^{his} kingdom, and shall return into his own land.

10 But his sons shall be ^{stirred} up, and shall

A. M. 3470.

B. C. 534.

g 16. 36.
h Job xx 5—7.
Ps. xxxvii. 35.
36. xlix. 6—12.
Isaii. 7—20.
Laice xi. 20.
vii. 4. viii. 8.
22. Ec. iv. 8.
Matt. xii. 25.
k vii. 8. Jer. xii.
15. 17. xviii. 7.
xxxi. 40. xlv. 4.
1. 8. 9. 11. 14. 25.
10.
m 3. 4.

¶ Heb. associate themselves.
n 7. 13. 15. 40.

¶ Heb. rights.

z Or, whom she brought forth.

o 20. Ps. xlix. 10—13. cix. 8.

p Ps. lv. 23. Ez. xvii. 18.

q Gen. xxxi. 30. Judg. xviii. 24.

Is. xxxvii. 19.

xvi. 1. 2. Jer. xliii. 13. Hos. viii. 6. x. 5. 6.

¶ Heb. vessels of their desire. 1. 2.

3. x. 8. Is. i. 16. Hos. xiii. 13. Margins.

¶ Or, scar.

r ix. 22. 40.
26. 1s. viii.
7. 8. Jer. xlii.
7. 8. 11. 42.
s 7.
t 5. 9.
u 44. viii. 7. Ps. lxxvi. 10.

x Ps. xxxiii. 16.
17. Ec. ix. 11.
Jer. xxvii. 6.

y v. 19. 20. 23.
viii. 25. Deut. viii. 14. 2 Kings xiv. 10. 2 Chr. xxx. 19. xxxi. 16. xxxii. 25.

Prov. xvi. 18. Is. x. 7—12. Ez. xxxvii. 2. Hab. ii. 4—6. Acts xii. 29. 23. 1 Pet. v. 5.

z 6. 7.

¶ Heb. at the end of times, even years.

Rev. xvii. 17. xii. 7.

¶ Heb. children of robbers.

a Acts iv. 29—28.

c 3. vii. 7. Prov. b Jer. v. 10. vi. 6. xxxiii. 4. lii. 4.

z Heb. city of munitions.

c 3. vii. 7. Prov. s Heb. the people of his choices.

d 3. 36. viii. 4. Josh. i. 5.

¶ Or, goodly land. 41. 42. Marg. viii. 9. Heb. land of ornament.

assemble a multitude of great forces: and ^{one} shall certainly come, and overflow, and pass through: then shall he return and be stirred up, ^{even} ^{to} his fortress.

11 And the king of the south shall be ^{moved} with choler, and shall come forth and fight with him, ^{even} with the king of the north: and he shall set forth a great multitude; but ^{the} multitude shall be given into his hand.

12 And when he hath taken away the multitude, ^{his} heart shall be lifted up; and he shall cast down ^{many} ten thousands: but he shall not be strengthened ^{by} it.

13 For ^{the} king of the north shall return and shall set forth a multitude greater than the former, and shall certainly come, ^{after} certain years, with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also ^{the} robbers of thy people shall ^{exalt} themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and ^{cast} up a mount, and take the ^{most} fenced cities: and the arms of the south ^{shall} not withstand, neither ^{his} chosen people, neither ^{shall} there be any strength to withstand.

16 But he that cometh against him ^{shall} do according to his own will, and none shall stand before him: and he shall stand in the ^{glorious} land, which by his hand shall be consumed.

V. 5. Though the dominions of Alexander were divided into four parts; yet two of these kings soon became more eminent than the others, and often seized upon a great part of their dominions: namely, the kings of Egypt and of Syria, called in this prophecy the kings of the south and of the north, as Egypt lay to the south and Syria to the north of Judea. These two kingdoms alone are noticed in what follows:—because Judea lay betwixt them, and was affected by all their contests and transactions.—This verse is rather obscure: it is, however, generally allowed to mean, that Ptolemy Lagus king of Egypt would soon become powerful, as one of Alexander's princes: but that another of them, (even Seleucus Nicator, king of Syria,) would be strong above him; for he was the conqueror of the conquerors, and gained the ascendancy over them, engrossed a vast proportion of Alexander's dominions, and outlived all his competitors.

V. 6. Antiochus Soter succeeded Seleucus, and was succeeded by Antiochus Theus, in the kingdom of Syria: and Ptolemy Philadelphus reigned in Egypt after his father Ptolemy Lagus. During this time, there were frequent wars between these neighbouring and rival monarchs. But at length they entered into a treaty of peace; to confirm which Antiochus agreed to put away his wife Laodice with her sons, and to marry Berenice the daughter of Ptolemy. Thus the daughter of the king of the south came to the king of the north, to make an agreement with him, and brought with her an immense dowry: but she could not retain the power of the arm, the interest that she had acquired: for Antiochus recalled Laodice, and put away Berenice; and Laodice fearing another change, poisoned her husband, and caused Berenice to be murdered with her attendants. So that Antiochus himself could not stand his ground, or retain his power; and Berenice was delivered to destruction, and those that brought her, and he “whom she had brought forth,” or her son, (for so the words are generally rendered:) nor was her father able to defend her, for he died about the same time. Such were the consequences of this disastrous marriage and alliance.

V. 7—9. Ptolemy Euergetes, brother to Berenice, a branch out of the same root, standing up in his father's estate, came with a great army to avenge his sister's death on Seleucus Callinicus, son of Laodice, who had succeeded to the throne of Syria. And he entered forcibly into the fortresses, or provinces, of that kingdom, and easily prevailed against Seleucus. So that when a sedition in Egypt recalled him home, he carried away with him many captives: and not only the nobles, but the gods, of Syria were thus brought into Egypt. It is said that he took home with him no less than two thousand five hundred idols; among which were some, that Cambyases had formerly carried out of Egypt; and for this service the superstitious Egyptians honoured him with the title of *Euergetes* or *the Benefactor*. With these captive princes and images, he also carried off vast treasures; and having avenged himself on Seleucus, he continued more years than he, surviving him four or five years, and remaining unmolested in his own kingdom.

V. 10—12. Seleucus Ceraunus and Antiochus the Great, the sons of Seleucus Callinicus, were stirred up to war against the king of Egypt, in hopes of recovering the territories which had been taken from their father. But Ceraunus was poisoned by one of his discontented captains; and Antiochus was left to pursue the war alone. This circumstance was marked in the prophecy; for after mention had been made of “his sons,” it is added “he,” or ^{one} of

them, shall certainly come, &c. Ptolemy Philopater had succeeded Euergetes his father in the kingdom of Egypt, before these events took place; and Antiochus made war upon him, over-ran the countries that he held in Asia, and spread desolations like a flood wherever he passed through. Then making a truce with Ptolemy, during which both parties treated of peace, and prepared for war; Antiochus returned to attack Ptolemy's forces, and overcame them, and carried the war even to the borders of Egypt, which he threatened with an invasion. This exceedingly exasperated Ptolemy, who marched against him with a great army, gave him battle, entirely defeated Antiochus's numerous forces, obliged him to retreat to Antioch, and thence to send ambassadors to treat of peace. But Ptolemy did not pursue the advantages of this decisive victory; for being elated with his success, he gave himself up to the most shameful debaucheries. After the retreat of Antiochus, he visited the cities of his Asiatic dominions, and Jerusalem among the rest; and being with difficulty restrained from entering into the holy of holies, he was so displeased with the Jews, that he destroyed, some say forty thousand, others sixty thousand, of his Jewish subjects in Egypt, by a most furious persecution; and his casting down so many tens of thousands of his own subjects would of course weaken his kingdom and conduce to its ruin.

V. 13—16. After some years, Antiochus recovered from the effects of his late defeat; and Ptolemy Philopater being dead, and succeeded by his son Ptolemy Epiphanes, who was only four or five years of age; Antiochus raised a greater army than before, and amassed vast sums of money to defray the expenses of the war, by which he hoped to deprive the minor king of his dominions. And at the same time that Antiochus marched his army to attack the Egyptian provinces, many other enemies stood up against the young king. For the conduct of his father, and of those abandoned ministers who now governed in his name, had so disgusted the Egyptians, that they were ready to join Antiochus; and Philip, king of Macedon, made a league with him against Ptolemy, stipulating to divide his kingdom betwixt them. The persecuted Jews also became refractory, and brake off from their allegiance to the king of Egypt, to join Antiochus; for this seems to be the meaning of the words translated, “the robbers of thy people.” These *revolters* exalted themselves against their former masters, and so helped to establish, or accomplish, this vision, or prophecy: but they were reduced by Ptolemy's forces who under Scopas gained many advantages against those of Antiochus. However, the presence of that prince turned the scale in his favour; for he soon recovered what Scopas had taken, and besieged and took Zidon, and others of Ptolemy's best fortified cities. So that the king of Egypt could not withstand his arms, even with his choicest troops; but he carried all before him, and succeeded in his designs, and established his authority in the land of Judah, the glorious land of God's chosen people, and of his special presence; which was by him *consumed*, in furnishing subsistence to his troops: or rather it was by him *perfected* or *established*, as some render the word; for it was favoured, and prospered greatly under his government.

V. 17. Antiochus after this success set himself with all the strength of his kingdom, to get possession of Egypt; being assisted by the Jews, called *upright ones*, as worshipping JEHOVAH, in contradistinction to idolaters: or, as the phrase may mean, *making an agreement with him*, that is, with Ptolemy; for he attempted to circumvent him by treaty, as well as to subdue him by

17 He shall also ^aset his face to enter with the strength of his whole kingdom, and ^aupright ones with him; thus shall he do: and he shall give him the daughter of women, ^acorrupting her: but she shall not stand *on his side*, ^aneither be for him.

18 After this shall he turn his face unto ^athe isles, and shall take many; but a prince ^afor his own behalf shall cause ^athe reproach offered by him to cease; without his own reproach ^ahe shall cause it to turn upon him.

19 Then he shall turn his face toward the fort of his own land: ^abut he shall stumble and fall, and not be found.

20 Then shall stand up in his ^aestate ^aa raiser of taxes *in the glory of the kingdom*: but within few days he shall be destroyed, neither in ^aanger, nor in battle.

21 And in his ^aestate shall stand up ^aa vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom ^aby flatteries.

22 And ^awith the arms of a flood shall they be overflowed from before him, and shall be broken; yea, ^aalso the prince of the covenant.

23 And after the league *made with him* he shall ^awork deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter ^apeaceably even upon the fattest places of the province; and he shall do *that which*

A. M. 3470.

B. C. 584.

e 19. Ez. iv. 3.
xxv. 2. Luke
ix. 51.
* Or, much up-
rightness, or,
equal conditions.
+ Heb. to cor-
rupt.
g Gen. x. 5, 6.
Jer. ii. 10. Ez.
xxvii. 6.
+ Heb. for him.
+ Heb. his re-
proach.
h Judg. i. 7. Hos.
xii. 14. Matt.
vii. 2.
i Job xx. 8. Ps.
xxxvii. 36. Jer.
xvi. 6. Ez.
xxvi. 21.
j Or, place. 7.
+ Heb. one that
causeth an ex-
actor to pass
over the, &c.
+ Heb. angers.
k 1 Sam. iii. 13.
Ps. xii. 8. xv. 4.
Is. xxxii. 5, 6.
Nah. i. 14.
l Judg. ix. 1—20.
+ Sam. xv. 2—
6. Ps. iv. 21.
m 10. ix. 26. Is.
viii. 7, 8. Am.
viii. 8. ix. 5.
Nah. i. 8. Rev.
xii. 15, 16.
n viii. 11, 25.
o viii. 25. Gen.
xxxiv. 13. Prov.
xi. 18. Rom. i.
29. 2 Thes. ii.
9, 10.
+ Or, into the
peaceable and
fat, &c.

p Judg. ix. 4.
Prov. xvii. 8.
ix. 6.
q Heb. think his
thoughts. vii. 25.
Prov. xxiii. 7.
Ez. xxxviii. 10.
Matt. ix. 4.
r 2 Sam. iv. 2—
12. 2 Kings viii.
14, 15. x. 6—9.
Ps. xlix. Mic.
vii. 5, 6.
s 10, 22.
+ Heb. their
hearts.
t 2 Sam. xiii. 28.
Ps. xii. 2. lviii.
2. lxiv. 6. Prov.
xii. 20. xxiii. 6.
—s. xxvi. 23—
26.
u Ps. lxi. 9. Jer.
ix. 3—5.
x Prov. xix. 21.
Ez. xvi. 9, 10.
15.
y 29. 35, 40. viii.
ix. x. 1. Hab.
ii. 3. Acts i. 7.
xvii. 31. 1 Thes.
v. 1.
z 22. 30—32. viii.
24.
a 23, 25.
b Gen. x. 4.
1 Chr. i. 7. Kit-
tim. Num. xxiv.
24. Is. xxiii. 1.
12. Jer. ii. 10.
Ez. xxvii. 6.
c 29. vi. 25. Rev.
xii. 12, 13, 17.
d Neh. vi. 12—14.
Matt. xxiv. 10.

his fathers have not done, nor his fathers' fathers; ^ahe shall scatter among them the prey, and spoil, and riches: yea, and he shall ^aforecast his devices against the strongholds, even for a time.

25 And he shall ^astir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they ^athat feed of the portion of his meat shall destroy him, and his army shall ^aoverflow: and many shall fall down slain.

27 And both these kings' ^ahearts ^ashall be to do mischief, and they shall ^aspeak lies at one table; ^abut it shall not prosper: for ^ayet the end shall be at the time appointed.

28 Then shall he return into his land with great riches: and his heart ^ashall be against ^athe holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but ^ait shall not be as the former, or as the latter.

30 For ^athe ships of Chittim shall come against him: therefore he shall be grieved, and return, ^aand have indignation against the holy covenant: so shall he do; he shall even return, and ^ahave intelligence with them that forsake the holy covenant.

arms. Thus he endeavoured to accomplish his purpose; and to induce Ptolemy to enter into treaty with him, he gave him his daughter Cleopatra in marriage: whose singular beauty is supposed to be intimidated by the expression, *the daughter of women*, that is, *the most accomplished daughter of women*. In this he meant fraudulently, for he thought to corrupt his daughter to betray the interests of her husband: but the project failed; for Ptolemy was aware of the artifice, and kept upon his guard; and Cleopatra preferred the interests of her husband to that of her insidious father, and even joined in an embassy to the Romans craving protection against him.

V. 18, 19. Antiochus, not being able to execute this project, turned his arms another way, and attacked many of the isles and cities bordering on the Mediterranean sea. (*Marg. Ref.*) This offended the Romans, who deemed themselves insulted by this treatment of their allies; and in their own behalf, to vindicate the honour of their state, they proclaimed war against him: and their generals soon drove him out of Egypt, pursued him into Asia, by a most decisive victory deprived him of a great part of his dominions, and compelled him to submit to a very hard and dishonourable peace. Nor did he long survive this disgrace: for finding difficulty in raising the sums of money, which the Romans exacted from him, he attempted to plunder a rich temple of Jupiter Belus, in the province of Elymais, where he was slain by the enraged inhabitants. Thus he returned from his rash European expedition to Antioch, his stronghold, and soon after stumbled, and fell, and was not found.

V. 20. "Then shall stand up one in his estate, who causeth an exactor to pass over the glory of his kingdom: thus the words may be rendered. Seleucus Philopater, who succeeded his father, being obliged to pay a large annual tribute to the Romans, performed nothing memorable, except levying money from his subjects for this and other purposes. These exactions tarnished the glory of his kingdom; and within a few days, or years, (for he reigned twelve years,) he was slain by Heliodorus, whom he had employed to rob the temple of God at Jerusalem. Thus he was destroyed neither in anger, nor in battle, but by treachery: for Heliodorus hoped to succeed to the throne; as Demetrius the son of Seleucus was a hostage at Rome, and Antiochus his brother was absent from the Syrian court. This project however was disappointed.

V. 21. Antiochus, who succeeded his brother Seleucus, was returning from Rome when he heard of his murder by Heliodorus. "The honour of the kingdom was not given to him;" for Heliodorus intended to seize it for himself, others aimed to give it to the king of Egypt, and Demetrius the son of Seleucus was the proper heir of it; so that no party thought of placing Antiochus on the throne. But "he came in peaceably, and obtained it by flatteries." He flattered Eumenes, king of Pergamus, and his brother Attalus, and by fair promises engaged them to support him; he flattered the Syrians with a fair shew of clemency; and, as some say, by pretending to hold the crown for his nephew till his return from Rome, by which he obtained peaceable possession: and he flattered the Romans with the assurance of being a faithful and good ally; and thus he came in, to the exclusion of all his rivals. He was also in turn flattered with the title of *Epiphanes*, or *the illustrious*; though some more justly called him *Epimanes*, or *the madman*. However, the expression of the angel to Daniel, *a vile person*, best befitted him; for his frantic, indecent, and contemptible behaviour, in many respects, proved him to be all that can be implied in such a title.

V. 22, 23. Antiochus was at first successful in war: for "with the arms of a flood shall they be overflowed before him;" or, "the arms of the overflow shall be overflowed before him;" that is, Heliodorus and his other opponents, whose power seemed ready to bear all before it, were speedily borne down by Antiochus, and entirely destroyed. "Yea, also the prince of the covenant." Most expositors understand this of the Jewish high-priest, the prince of God's covenanted people: for as soon as Antiochus was seated on the throne, he expelled Onias from the high-priesthood, and sold it to his younger brother Jason for a large sum of money; and Onias was soon after cruelly murdered by Antiochus's deputy. But after his agreement with Jason he acted deceitfully: for, induced by another sum of money, he by force of arms deposed Jason, and advanced Menelaus his brother to that dignity. "For," or rather, and he shall come up and shall become strong with a small people." He had come from Rome with few attendants: his power in Syria was at first inconsiderable; yet from small beginnings he became exceedingly strong.—Some, however explain this of Ptolemy Philometor; between whom and Antiochus a league, or covenant of peace, had been ratified: yet afterwards he wrought deceitfully, and at length, when become sufficiently strong, he made war upon Ptolemy.

V. 24—26. Antiochus had greater success both against the Egyptian provinces in Asia, and against that kingdom itself, than any of his predecessors had had; and he also exceeded them in liberality, or rather extravagance; for he scattered among the people, wherever he went, the prey that he had taken from his enemies, the spoil of cities and temples, the riches of his friends, and his own revenues; so that his profusion exceeded that of any of his progenitors. Thus he fixed the people in his interests: and when his authority was established at home, he began to forecast devices against the strongholds of Ptolemy, that still held out against him; and he was preparing during some years for the war that he meditated. At length with all his power and courage he led a great army against the king of Egypt, who sent his generals with a mighty force to oppose his progress; but Antiochus prevailed through the fraudulent counsels and treacherous conduct of Ptolemy's partisans. And the next year Antiochus obtained still more decided advantages, and got possession of almost all Egypt. For Ptolemy's ministers and servants helped in different ways to ruin his interests; as some of them betrayed his cause, and others exasperated the people to revolt by their base and abominable practices: and thus Ptolemy Physcon his brother was set up for king in opposition to him. By these means Antiochus's forces prevailed, and great numbers of Ptolemy's were slain.

Overflow, &c. 'The arms of Antiochus shall overrun the whole kingdom of Egypt, like a sudden inundation.' (*Louth.*)

V. 27, 28. By what means Ptolemy Philometor came into the hands of Antiochus is not known; he seems, however, to have been his prisoner. Thus they frequently ate at the same table, or met at the same council-board, and pretended to be amicably disposed, and to enter into a treaty; but they were both bent on mischief, and told lies to each other. Antiochus pretended a great regard to Ptolemy's interest, and to secure him against the designs of his brother; and Ptolemy professed to confide in Antiochus, and to deem himself bound to him by the strongest ties: whereas Antiochus only meant to weaken the two brothers by fomenting their discords, till he should be able to seize upon the whole kingdom; and Ptolemy was aiming to effect a reconciliation with his brother, that they might unite in expelling the invader. But this fraud did not fully prosper on either side; Antiochus could not get possession

31 ¶ And 'arms shall stand on his part, and 'they shall pollute the sanctuary of strength, and 'shall take away the daily sacrifices, and they shall place 'the abomination that 'maketh desolate.

32 And such as do wickedly against the covenant shall he 'corrupt by flatteries: but 'the people that do know their God 'shall be strong, and do exploits.

33 And they that 'understand among the people shall instruct many: 'yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, 'they shall be
xxxi. 34. 1 John xvii. 3. 2 Cor. iv. 3-5. 1 John ii. 3, 4. v. 20. k Mic. v. 7-9. vii. 15-17. Zech. ix. 13-16. x. 3-6. 12. xii. 3-7. xiv. 1-4. Mal. iv. 2. 3. 2 Tim. ii. 1-3. Heb. x. 32. 33. Rev. vi. 11. vii. 9, 10. xii. 17-11. 1 xii. 3, 4. 10. Is. xxxii. 3, 4. Zech. viii. 20-23. Matt. xiii. 11, 51. 52. xxviii. 20. Luke xxiv. 44-47. Acts iv. 2-4. xi. 26. xiv. 21. 2 Tim. ii. 24, 25. m Matt. xx. 23. xxiv. 9. John xvi. 2. Acts xii. 2, 3. 1 Cor. iv. 9. 2 Tim. i. 12. iv. 6. Heb. xi. 34-37. Rev. i. 9. ii. 13. vi. 9. vii. 14. xiii. 7-10. xvii. 6. n Rev. xii. 2-6. 13-17. xiii. 1-4.

A. M. 3470.

B. C. 534.

holpen with a little help: but many shall 'cleave to them with flatteries.

35 And 'some of them of understanding shall fall, 'to try 'them, and to purge, and to make them white, 'even to the time of the end: because it is yet for a time appointed.

36 And the king shall 'do according to his will: and he shall 'exalt himself, and magnify himself above every god, and shall 'speak marvellous things against 'the God of gods, and shall prosper 'till the indignation be accomplished: 'for that that is determined shall be done.

o Matt. vii. 15. Acts xx. 29, 30. Rom. xvi. 18. 2 Cor. xi. 13-15. Gal. ii. 4. 1 Tim. iv. 1, 2. 2 Tim. iii. 1-7. iv. 3. Tit. i. 11. 2 Pet. ii. 1-3. 18, 19. 1 John ii. 18, 19. iv. 1, 5. 2 John 7. Jude 4. Rev. ii. 20. xiii. 11-14. p 33. viii. 10. Matt. xvi. 17. xxvi. 56, 69-75. John xv. 25. Acts xv. 37-39. q xii. 10. Deut. vii. 2, 3. Prov. xvi. 3. Zech. xiii. 2-4. iv. 1-3. Jam. i. 2, 3. 1 Pet. i. 6, 7. Rev. ii. 10. § Or, by them. r 29. 40. viii. 17. 19. ix. 27. x. 1. xii. 4, 11. Hab. ii. 3. Rev. xiv. 15. xvii. 17. s 16. viii. 4. John v. 30. vi. 38. t vii. 8, 20. 2 Thes. ii. 4. Rev. xiii. 5, 6. xvii. 3. u viii. 11. 24, 25. x. ii. 47. Deut. x. 17. Josh. xiii. 22. Ps. cxxvii. 2. y vii. 20, 25. viii. 19. xii. 7. 11-13. Rev. xi. 2, 3. xii. 14. xiii. 5. z ix. 26. 27. ix. 35. Job xxiii. 13, 14. Ps. xxviii. 10, 11. Prov. xix. 21. Is. xlvii. 10, 11. Acts iv. 28. Rev. x. 7. xvii. 17.

of the whole kingdom; and Ptolemy could not drive him out of it. Antiochus was at length induced to leave Egypt, and return to Syria with immense treasures that he had seized; and his heart was turned against the holy covenant: for, the report being spread of his death, it occasioned great rejoicings and some insurrections among the Jews; which so exasperated him, that he resolved to be revenged on the nation. Accordingly he besieged and took Jerusalem, slew forty thousand of its inhabitants, and sold twice that number for slaves; he then polluted the temple with swine's flesh and various defilements; he even entered with violence into the holy of holies; he plundered the sacred treasures; and having succeeded thus far, he returned home to Antioch.

V. 29, 30. After an interval of two years, in the time before appointed of God, Antiochus returned to renew his attempts against Egypt, and finding that the two brothers were amicably providing for their common safety, he made war upon them with great impetuosity and success. However, this expedition terminated in a different manner than either of the preceding: for the Roman state sent ambassadors to him, at the request of the Ptolemies, commanding him to lay down his arms, and not to molest their allies. Perhaps these ambassadors came in Grecian ships, for the name Chittim signifies the several European countries that border on the Mediterranean sea. They executed their commission in the most peremptory and decisive manner: for one of them made a circle with his cane round Antiochus, and insisted on his answer before he passed out of that circle; being determined to declare war against him, if he hesitated to comply with his demands: and Antiochus, not daring to bring upon himself the whole power of the Romans, who were then free from other wars, was forced to submit. Thus he was checked in his full career of victory, to his extreme vexation; and returning home full of grief and shame, he vented his indignation against the Jews, the covenant-people of God: 'for he detached Apollonius with an army of twenty-two thousand men, who coming to Jerusalem, slew great multitudes, plundered the city, set fire to it in several places, and pulled down the houses. Then they builded up a strong eminence in the city of David, a strong fortress, which might command the temple; and issuing from thence, they fell on those that came to worship, and shed innocent blood on every side of the sanctuary, and defiled it: so that the temple was deserted, and the whole service omitted; the city was forsaken of the natives, and became an habitation for strangers. "So he did" 'at that time; and after his return to Antioch he published a decree, which obliged all persons under pain of death to conform to the religion of the Greeks: and so the Jewish law was abrogated, and the heathen worship was set up in its stead, and the temple itself was consecrated to Jupiter Olympius. In transacting these matters, "he had intelligence with them that forsook the holy covenant;" 'that is, with Menelaus, and other apostate Jews of his party.' (Bp. Newton.)—Indeed, the distresses of the Jews in those days arose principally from the machinations of their countrymen, who joined the enemies of their nation and religion. 'There is not so complete, and regular a series of these kings, nor so concise and comprehensive an account of their affairs, to be found in any author of those times.' 'So that it is necessary to have recourse to several authors, Greek and Roman, Jewish and Christian, to collect something from one, and something from another, to explain and illustrate the great variety of particulars contained in this prophecy.'—'No one could thus declare the times and seasons, but he who hath them in his own power.' (Acts i. 7.) (Bp. Newton.)

V. 31. Thus far the prophecy is clear, and the interpretation satisfactory: but the subsequent part is very difficult, and commentators have differed exceedingly about it. Some have explained the whole of Antiochus Epiphanes; some have made him a type of Antichrist; and others extend some parts of it to the subsequent kings of Syria: nay, some expositors decline giving any interpretation of these predictions; except as they stop to shew us how impossible it is to apply many things in it to Antiochus. But though all that follows in this vision, cannot be explained of the short-lived exploits of this 'vile person;' yet a similarity of character and conduct, betwixt him and future oppressors of God's people, might give occasion to the inspired writer, or to the angel, to glide from one to the other by an almost imperceptible transition.—As Antiochus had the power of the sword on his part, his captains seized on and polluted the sanctuary, which had been strongly fortified, and which was itself the defence of the people; and they entirely suppressed the stated worship, and placed a base idol in the temple of God, which was an abomination that desolated the city and sanctuary, by driving thence all pious Jews: they also builded idol-altars in all the cities of Judah. This therefore may apply to Antiochus. But very eminent expositors suppose, that the transition beforementioned begins here to take place: and that, as it must shortly be admitted, it cannot be better introduced than here. 'In the same year that Antiochus, by the command of the Romans, retired out of Egypt, and set up

the worship of the Greeks in Judea, the Romans conquered the kingdom of Macedonia, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province; and thereby began to be put an end to the reign of Daniel's third beast. This is thus expressed by Daniel; "And after him arms," (that is, the Romans,) "shall stand up." 'Arms are every where in this prophecy put for the military power of a kingdom; and they stand up, when they conquer and grow powerful. Hitherto Daniel described the actions of the kings of the north and the south: but upon the conquest of Macedonia by the Romans, he left off describing the actions of the Greeks, and began to describe those of the Romans in Greece.' (Sir Is. Newton.)—In support of this interpretation, it may be further added, that the Jews themselves, as Jerome informs us, understood this passage, neither of Antiochus Epiphanes, nor of Antichrist, but of the Romans; of whom it was said above, that "the ships of Chittim shall come," &c.—'After some time, says the prophet, out of the Romans themselves, who came to assist Ptolemy, and menaced Antiochus, there shall arise the emperor Vespasian; there shall arise his arms and seed, his son Titus with an army, and they shall pollute the sanctuary, and take away the daily sacrifice, and deliver the temple to eternal desolation.' (Bp. Newton.)—We must know, that after the death of Antiochus Epiphanes, the third kingdom comes no more into the holy reckoning; none of the Greek kings after him being at all prophesied of.—The reason of this is, because during the reign of Antiochus, Macedonia, (whence that kingdom sprang,) with all the rest of Greece, came under the Roman obedience. From thence therefore the Holy Ghost begins the rise of the fourth kingdom, yea, the Roman historians themselves mark out that time for the rise of the empire.' (Mede.)—'Our Saviour himself, making use of the same phrase, the abomination of desolation, in his prediction of the destruction of Jerusalem, may convince us, that this part of the prophecy refers to that event.' (Bp. Newton.)—The emphatical manner, in which our Lord quotes this prophecy of Daniel, (Marg. Ref. ;) greatly confirms this argument. Indeed the concluding verse of the ninth chapter contains nearly the same language in an express prediction of the destruction of Jerusalem by the Romans. There can remain no doubt with any one, who carefully compares the concluding part of this chapter and the next chapter, with the other scriptures; accurately examines the import of the words employed; and attentively considers the records of history; that the fourth kingdom, even that of the Romans, is predicted. First Rome pagan, then Rome christian, and then Rome antichristian, must be intended; whether the transition be made at this verse, or not till the thirty-sixth: for no other power, that has hitherto appeared on earth, at all answers to the description here given, or has had dominion during so long a term of time, as the angel plainly marks out.—The persecutions and profanations of the temple, by Antiochus Epiphanes, began about one hundred and sixty-eight years before the Christian era: he died not more than four years afterwards: the Romans soon began to disturb the Jews: at length Pompey, about sixty-three years before the Christian era, took Jerusalem, and entered into the holy of holies. He, however, in other respects, neither plundered nor profaned the temple. But from that time, Jerusalem was dependent on the Romans, and subject to those whom they made kings or governors, till the destruction of the city and temple by Titus: and in the year of our Lord one hundred and thirty-two, the emperor Adrian caused a temple to be erected to Jupiter Capitolinus, on the very spot where the temple of God before stood, and banished the Jews from Jerusalem and its neighbourhood. Thus "the abomination that maketh desolate," was effectually placed in "the sanctuary of strength," to pollute it; and "the daily sacrifice was taken away." Yet these events seem also to have been, in some degree, figures of the corruptions, introduced into the Christian church, by the idolatries of antichristian Rome. (Marg. Ref.)

V. 32, 33. Antiochus doubtless corrupted many of the Jews to do wickedly, by his flattering promises and rewards: and the remnant that knew, trusted, and loved their God, were greatly strengthened, and did wonders, both in supporting his cruel tortures, and resisting his usurped and abused authority; but it cannot so well be said, that they instructed many, or made numerous converts to their religion. And though they endured severe things; yet it was not for many days; three years and a half being a very short time in the language of prophecy.—But the Romans not only destroyed Jerusalem, and took away the daily sacrifice; but during their dominion they both crucified Christ, persecuted his followers, and also set themselves to extirpate Christianity: and their magistrates used the most alluring promises and flatteries, as well as the most terrible threatenings, to prevail with Christians to apostatize and worship idols. Many were thus corrupted, and did wickedly. But the real Christians were enabled to resist all these temptations, and to adhere to their religion with the most heroic constancy; and through the whole extent of the Roman empire,

37 Neither shall he regard the God of his fathers, nor ^athe desire of women, nor ^bregard any god: for he shall magnify himself above all.

38 But ^cin his estate shall he honour with God of ^dforces: and ^ea god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and ^fpleasant things.

39 Thus shall he do in the ^gmost strong holds with

* Or, munitions. Heb. *Mauzzim*. c Rev. xiii. 12—17. xvii. 1—5. xviii. 12.

† Heb. *things desired*.

A. M. 3470.

B. C. 534.

a Gen. iii. 16.
1 Tim. iv. 3.
b Gen. iii. 5. Is.
xiv. 13. 2 Thes.
ii. 4.
|| Heb. as for the
almighty God,
in his seat he
shall honour
yea, he shall
honour a god.
c 1 Tim. iv.
1, 2.

§ Heb. *a price*.
Rev. xviii. 9—
13.
d 35. vii. 17. xii.
4. 9.
e 5. Ez. xxxviii.
14—18.
f Is. v. 28. xxi.
15. lxvi. 15. Jer.
iv. 13. Zech. ix.
14.
g Ez. xxxviii. 4.
15. Rev. ix. 16.
xvi. 12.
h 10. 22.

a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for ^ggain.

40 ¶ And ^hat the time of the end shall ⁱthe king of the south push at him; and the king of the north shall come against him ^jlike a whirlwind, with chariots, and ^kwith horsemen, and with many ships; and he shall enter into the countries, and shall ^loverflow and pass over.

as well as in other places, Christianity was propagated. At the same time they were exposed to death by the sword and flame, and to be carried captive, and spoiled, for many days: for the ten persecutions of the Roman emperors lasted almost three hundred years, with only short intermissions of rest and peace. The dispersion of the apostles, teachers, and Christians, in the primitive times, by persecution, greatly promoted the promulgation of the gospel. They understood, and were wise, and carried their wisdom with them, and instructed immense multitudes. (*Marg. Ref.*)

V. 34, 35. When the Jews fell under the persecutions of Antiochus, Mattathias of Modin, and his son Judas Maccabeus, revolted from the persecutors; and after the death of Mattathias, Judas several times vanquished the armies of Antiochus with very inferior forces: at length he recovered Jerusalem, cleansed the sanctuary, restored the worship of God, and survived Antiochus; and both the priesthood and sovereignty remained in that family for several generations. The small force of these Jewish heroes might be called “a little help;” yet in fact it proved a most effectual help.—But if we advert to what succeeded the persecutions beforementioned, we shall perceive a more unexceptionable interpretation. After the Christians had long fallen under the power of their persecutors, the conversion of Constantine gave them a deliverance: they were no longer persecuted, but favoured by the Roman emperor and his deputies. Yet this proved but a little help to the cause of true religion; it added much to the temporal prosperity of the church, but it greatly tended to debase the character of professed Christians. Especially it caused many to cleave to them with flatteries: for hypocrisy became prevalent amongst both the clergy and laity, who were intent on flattering the emperor and those in authority, for their own interest. And indeed persecution soon revived within the church, the different parties cruelly harassing each other by turns; and they, who had most understanding in true religion were commonly most oppressed; being permitted to fall into these calamities, to try and prove them, and to distinguish them from false professors, as well as purge away their defilement and make them white.—This was to continue “to the time of the end;” because it was yet for an appointed time.” These expressions cannot be applied to the persecuted Jews in the days of Antiochus; for that did not bring either their calamities, or those of the church, to an end; but the persecutions that Christians have suffered from their professed fellow-Christians, began from the days of Constantine, and have continued more or less to this day; and they will continue till the appointed time of the Jews’ conversion, the ruin of every antichristian power, and the last great spread of the gospel.

V. 36. After the Romans had stopped the progress of Antiochus in Egypt, he was no more able to do according to his will, or to exalt himself; except as he cruelly oppressed the Jews; and even in this he was finally baffled: he indeed spake marvellous things against the God of gods; but he could not be said to magnify himself against every god, for he was remarkable for his superstition and idolatry. The prophecy therefore could not receive its accomplishment in him.—“Then a king shall do according to his will,” &c. “Under the name king must be understood the Roman state, under what kind of government soever.” (*Mede.*)—“The prophet was speaking of the persecutions, which would be permitted for the trial of the church, after the empire was become christian; and now he proceeds to describe the principal author of these persecutions.—After the empire was become christian, there would spring up in the church an antichristian power, that should exalt itself above all laws human and divine; dispense with the most sacred and solemn obligations; and in many respects enjoin what God had forbidden, and forbid what God had commanded.—This power too was to continue in the church, and prosper, till the indignation was accomplished; for that that is determined shall be done.” “This must denote some particular period; otherwise it is no more than saying, that God’s indignation shall not be accomplished, till it be accomplished.”—This is the same that was called, (viii. 19,) “the last end of the indignation,” and, (ix. 27,) “the consummation;” and it meant the last end of his indignation against his people, the Jews, (xii. 7.) (*Bp. Newton.*)—St. Paul seems to have referred to this prophecy of Daniel, in his extraordinary prediction of “the man of sin;” and in great measure to have both sanctioned the general outlines of the above interpretation; and to have still more fully elucidated it; especially in respect of marvellous things spoken against the God of gods. (*Marg. Ref.*) The series of the predicted events also leads us to the same interpretation.—After the empire became christian, a king (or kingdom) gradually sprang up in it, of a most absolute and tyrannical nature “doing according to his own will,” with the most avowed defiance of God’s laws; and requiring the most implicit obedience from men of all ranks, orders, and nations. The emperors first exercised, or excited, this power by their ecclesiastical councils: but it gradually passed into the hands of the clergy; and the bishop and church of Rome at last carried it to the most enormous height, exalting and magnifying themselves above every god. These have long prospered, and will, more or less, do so, till the Lord’s indignation against his people shall be accomplished, and the determined period of the calamities of the church be expired.

V. 37. In what sense could it be said, that Antiochus did not regard the god of his fathers, when he compelled the Jews to worship Jupiter Olympus? Or, that he regarded not the desire of women; when besides being married, he was excessive and shameless in his indulgence of his lust, and did nothing to

restrain others from the same? “The desire of women and of the married life the Roman should discountenance, when he shook off the gods of his ancestors.” (*Mede.*) It is certain that Constantine, the first Christian emperor, in various ways discouraged marriage and honoured celibacy, thus acting in direct opposition to the ancient policy of Rome; and that the subsequent idolatry and blasphemy of the antichristian power, were accompanied by a proportionable discountenancing of marriage, till it was totally prohibited to the ministers of religion.—By “the desire of women,” (or *wives*, as it may be rendered,) beyond all doubt, the desire of marriage is meant; and where on earth has any power, or government, permanently and avowedly stigmatized marriage as dishonourable, and almost idolized celibacy and virginity, except that of Rome, even from the conversion of the emperors to Christianity to this day, and those who have retained some measure of her antichristianity? (*Marg. Ref.*) Most interpreters, however, suppose, that the virtual apostasy of the antichristian power from the true God, is meant by his “not regarding the God of his fathers.”

V. 38. “For together with God, in his seat shall he honour *Mahuzzim*; even together with that God whom his ancestors knew not, shall he honour (them) with gold and with silver, and with precious stones, and with pleasant things.” (*Mede.*) *Mahuzzim* is the plural of the word translated a fortress, a strong tower, or a rock, in very many places of Scripture. “True Christians have, with David, but one *Mahoz*, the ‘Mahoz of salvations:’” but apostate Christians have their many *Mahuzzim*. “By the strange and foreign God, (38) whom the Roman should at length acknowledge, is meant Christ; for though to the Jew every strange and foreign god was a false god; yet to the gentiles, who worshipped none but idols, the foreign God was the true. Therefore the philosophers at Athens, when St. Paul preached Christ to them, said he preached a foreign God.” (*Mede.*) To this it may be added, that the true God was to them the UNKNOWN GOD; “whom their fathers knew not.” “With this foreign God, he shall worship *Mahuzzim*, gods-protectors, such as saints and angels are supposed to be.” (*Mede.*) The translation of this verse, as above given, seems far more literal than our version: and it is certain, that from the time when the Roman power began to profess the worship of the true God, and of Christ his coequal Son, (whom their fathers knew not;) they began to corrupt Christianity, by substituting saints and angels, as protectors and mediators, in the place of the genii and demons of paganism. They did not renounce the worship of God, or the mediation of Christ; but along with this “one God and one Lord,” they worshipped “gods many and lords many;” and the reader may find in Mr. Mede’s works and in Sir Isaac Newton’s observations on this prophecy, most astonishing instances of the early introduction of this idolatry, and the gross language used by the fathers even of the fourth century in respect of it. Mr. Mede’s interpretation of this clause seems indeed well grounded; but it has not been generally admitted.—“And the god *Mahuzzim*, in his estate he shall honour; even a god whom his fathers knew not,” &c. (*Bp. Newton.*) But *Mahuzzim* is plural, and denote towers, or fortresses, whereas the word translated *god*, in the second clause, is singular, and cannot mean the same with *Mahuzzim*; but must signify, either the true God, or some particular idol or false god.—The verse may be translated thus: “And with God, or, instead of God, *Mahuzzim* in his estate shall he honour; even with God, or instead of God, those whom his fathers have not known shall he honour,” &c. (*Bp. Newton.*)—If this translation be adopted, then the objects of worship, which the fathers of those concerned had not known, are the same as *Mahuzzim*.—It should, however, be observed, that the translation or interpretation of this clause, in either way, does not in the least deduct from the certainty of the exposition in other respects. The meaning evidently is, that the worship of *Mahuzzim*, of protectors, and guardians, instead of God, as God, or with God, is indisputably predicted, if there be any meaning in words; and the practice of the church of Rome from very early ages to this day, is plainly intended; while the profusion of rich oblations, at the shrines of their saints, fully explains and illustrates the concluding part of the verse. “And who is there so little acquainted with ecclesiastical history, as not to know, that the worship of saints and angels was established both in the Greek and Latin church? They were not only invoked and adored, as patrons, intercessors, and guardians of mankind; but festival days were instituted to them, miracles were ascribed to them, churches were erected to them; their very reliques were worshipped, and shrines and images were adorned with the most costly offerings, and were honoured with gold, and silver, and with precious stones, and desirable things. And what renders the completion of the prophecy the more remarkable is, that they were adored under the title of *Mahuzzim*, of bulwarks, fortresses, of protectors and guardians of mankind.” (*Bp. Newton.*)—Even the dead bodies of saints were called by the fathers of the fourth century, ‘great towers of the martyrs, fortifying cities more strongly, than any impregnable wall of adamant,’ and much more to this effect. Such expressions are to be found in many ancient, and even modern, liturgies and manuals of prayers, applied to the Virgin Mary, and to saints and angels: and in the eighth century this idolatrous worship was fully established by law.

V. 39. “And he shall make;” (or appoint, or prepare) “for his strongholds *Mahuzzim*, along with the foreign God; to whom,” (*Mahuzzim*), “acknowledging, he shall multiply honour: and he shall cause them to rule over many, and shall divide the earth for a reward.” Thus the verse may be

41 He shall enter also into the "glorious land, and many countries shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of

M.A. 3470.

B.C. 534.

Rz. xxxviii. 8—13.
 Or, goodly land.
 Heb. land of delight, or ornament.
 Is. xl. 13, 14.
 Jer. ix. 26. xlviii. 47. xlix. 6.
 Heb. send forth.
 Ez. xxix. 14, 15.
 Rev. xi. 8.

m Jer. xli. 9, 10.
 Ez. xxxviii. 5, 6.
 Ex. xi. 8, Judg. iv. 10.
 o 11. 30. Ez. xxxviii. 9—12.
 Rev. xvi. 12.
 Mic. iv. 2.
 Joel ii. 20.
 Zech. xiv. 8.
 q 16. 41. Ps. xlviii. 2. Is. ii. 2. xiv. 13. Mic. iv. 2.
 2 Thes. ii. 4.
 Or, goodly. Heb. mountain of delight of holiness. r ii. 35. vi. 26. viii. 25. Ez. xxxviii. 22, 23. xlix. 2. 2 Thes. ii. 8. Rev. xiii. 10. xiv. 14—20. xix. 19—21. xx. 2. 9.

Egypt; and "the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him.

translated, perhaps as literally as the construction will admit of. The word rendered *do*, in our version, is known to have a most extensive meaning, and may well be supposed here to signify *appoint* or *prepare*: and except the preposition *to*, nothing varies in the least from the most literal translation in other respects; now the relative in numerous places is thus used in the Hebrew without the prefix, which is supposed to be understood. If this be admitted, then the interpretation is plain. The strongholds of this antichristian power are his churches and monasteries, which he would consecrate to saints, or angels, or to God and his saints. Having once acknowledged these Mahuzzim, as objects of religious worship, as *gods-protectors*; he would honour them more and more, from age to age. He would invest them with a dominion, (as far as he could do it,) not only over men on earth, but even over those who have entered the unseen world, and induce vast multitudes to seek deliverance out of purgatory, for their deceased relations and friends, from their powerful intercession, and to purchase, at a vast expense, masses and prayers from the priests and monks for that purpose.—Let it here be remembered that this power hath invested the apostle Peter with the keys of heaven itself, that as his successor he might claim the same authority over the eternal state of mankind at large!—And finally, he would divide the earth among them. 'St. George shall have England, St. Andrew Scotland, St. Dennis France, St. James Spain, St. Mark Venice, &c; and bear rule as presidents and patrons of their several countries.' (*Mede*.) It must be remembered, that the secular possessions of the pope are called *St. Peter's patrimony*: and doubtless, this dividing of the earth among the Mahuzzim was made a source of great gain, accruing from the several countries, thus placed under the guardian care of these several saints.

"Thus shall he do: to the defenders of Mahuzzim, together with the strange god whom he shall acknowledge, he shall multiply honour; and he shall cause them to rule over many, and the earth shall he divide for a reward."—The defenders and champions of Mahuzzim were the monks, and priests, and bishops, and religious orders: and that they have been honoured, and revered, and almost adored, in former ages; that their authority and jurisdiction have extended over the purses and consciences of men; that they have been enriched with noble buildings and large endowments, and have had the choicest of the lands appropriated for church-lands, are points of such public notoriety, that they require no proof. (*Bp. Newton*.)—The word rendered *strongholds* may, in a figurative sense, mean *defenders*; as *Mahuzzim* (*towers*) may signify *protectors*; and thus Bishop Newton's translation is very just, and in general the explanation is striking: but what then are we to understand by the *strange god*? He is here distinguished from the Mahuzzim; though the bishop's interpretation of the preceding verse seems to make him the same. But it has been shewn, that the God, whom the ancestors of this power had not known, cannot be the same as the Mahuzzim; because in both places, the word is singular, (in a language, which generally has the name of God in the plural,) and must mark out some one object of worship, distinct from the Mahuzzim. If, therefore, Mr. Mede's interpretation be not admitted, perhaps that may be most entitled to attention, which supposes the worship of the consecrated bread, as if Christ were bodily present by transubstantiation, to be intended.—However, whether the Mahuzzim or their defenders, (the defenders of gods-protectors!) be meant, the history of the Roman church most surprisingly verifies the prediction.

V. 40—43. Antiochus Ephiphanes had no more wars with the Egyptians, after the persecutions of the Jews before stated; but ended his life in an expedition against the Persians. Nor it is likely, that the prediction should return from the times which we have been considering, to the wars of the Syrian and Egyptian kings. But rather we should expect, that the series of events would proceed, or collateral circumstances should be noticed. The kings of the north and the south were the kings of Syria and Egypt, till these kingdoms were swallowed up by the Roman empire. But at the time of the end, that is, of the prosperity of that empire, when it was about to be broken to pieces, (*Marg. Ref.*) "the king of the south would push at him:" this predicts, as some eminent expositors suppose, the victories of the Saracens under Mahomet and his successors; who coming from the south made war upon the eastern division of the Roman empire, and seized on several of its finest provinces; yet they did not utterly subvert it. And it is remarkable, that the doctrine of Mahomet was first forged at Mecca, and the supremacy of the pope was established by a grant from Phocas, in the very same year of Christ, 606: so that the eastern and western antichrists began their reign, together, and will probably terminate them at no great distance of time from each other. But though the Saracens from the south, or Arabia, dismembered and weakened the eastern empire: yet the Turks from Scythia, a northern region, totally subverted it. This king of the north came against the king of the south, (who had subjugated the eastern part of the Roman empire,) "like a whirlwind, with chariots, and horsemen," of which the Turkish armies chiefly consisted: "and with many ships," without which they could not have got possession of so many maritime countries: thus they entered and overflowed them like an inundation, and so passed over. They overspread the western parts of Asia, and then passing over into Europe, they

fixed their empire at Constantinople, upon the ruins of the eastern empire, which had long before been divided from that of Rome in the west.—Among other conquests, it was predicted that this king of the north would enter into the glorious land, or the land of Canaan: this the Turks did, and they are masters of it to this day. "And many countries were by them overthrown," as Syria and Palestine; but they were never able to subdue the Arabian tribes, or the mixed people, which inhabited the regions formerly occupied by Edom, Moab, and Ammon, whose posterity are probably now incorporated with the Ishmaelites and Midianites. These escaped them; and to this day the Ottoman emperors pay the Arabs an annual pension of forty thousand crowns, for the safe passage of their pilgrims and caravans to Mecca; and yet even this often fails of protecting them from plunder.—None of this can apply to Antiochus: but especially he never conquered Egypt, Libya, or Ethiopia: he never did any thing important, after his repulse by the Romans. But the Turkish princes stretched forth their hands to grasp these countries, and got possession of their treasures, and were enriched and strengthened by the acquisition; carrying away also vast multitudes of the inhabitants captive to Constantinople: and these and other regions of Africa remain in their hands to this day, along with their Asiatic and European dominions. (*Notes, &c. Ezek. xxix. xxx.*)

V. 44, 45. All the attempts of commentators to apply this to Antiochus have proved fruitless: for though he went forth with great indignation to subdue some revolted provinces in the east and in the north; yet he never returned into Judea, which land alone can be intended by the "glorious holy mountain." It is more probably concluded, that this part of the prophecy relates to events yet future. Some conjecture that the Persians, who border on the Turkish dominions to the east, and the Russians who lie north of them, will unite against the Turks; that in the land of Canaan the latter will fix their camp with great ostentation, as well as wage the war with great fury; and that there they shall receive such a defeat, as shall end in the utter subversion of their monarchy. But it may perhaps refer to events, which have before been mentioned, (*Notes, &c. Ez. xxxviii. xxxix.*): namely, the return of the Jews to their own land after their conversion, and the assistance to be given them by the Christian European powers; which tidings from the east and north must needs trouble the Turkish princes, who possess the country that is again to be restored to the Jews. And thus going forth with great fury to war against the Jews, and having pitched their camp between the Mediterranean sea and the Dead sea, in the mountains of Judea, they will be suddenly and surprisingly ruined without help or recovery. Thus the ruin of the eastern Antichrist will not be far distant from that of the western; both of which seem to be predicted in this chapter.—The word rendered, "to make away," signifies to *curse*, and seems to intimate, that the war would be on a religious account. As, however, this part of the prophecy certainly is yet unfulfilled, we ought not too freely to indulge conjecture, where the evident meaning of the prophecy does not fully authorize our conclusions.

PRACTICAL OBSERVATIONS.

V. 1—19. The predictions of the Scripture not only confirm the doctrines contained in it; but they tend to establish our faith in the over-ruling providence of God, which is thus sensibly demonstrated to us.—Little do men in general imagine, how much even the determinations of princes and senates are influenced by the agency of good or bad spirits. In mercy to his people, the Lord employs his mighty angels to strengthen and confirm those, who know him not, in every determination and measure that he sees will prove for the good of his servants; and they are thus imperceptibly directed by an external agent, when they most entirely follow their own inclinations.—Whilst wealth and power animate men to engage in ambitious projects; they are sure, whether successful or not, to involve multitudes in ruin: and the projectors only continue for a few days, to act according to their own will, and rule with great dominion, and then they make room for others.—The debates of councils, and the solemn treaties of princes, are frequently such a mixture of dissimulation and selfishness, that they cannot endure an impartial investigation; and their most plausible schemes often terminate in most complicated disasters. But ambition, avarice, and revenge, or similar passions, still keep the world in motion; one turbulent chieftain succeeds to the estate of another; success and power continually shift sides, as well as riches and renown. Great prosperity increases men's pride, or emboldens self-indulgence, and thus tends to their ruin; and he, that is a slave to his lusts, can never be strengthened, even by casting down ten thousands of his enemies. But how can kings expect to be helped by the murder of their own industrious and conscientious subjects, through cruel persecutions? By such measures they drive them into revolts, and thus many stand up against them. The vision, however, will be established, and the purpose of God accomplished, let who will stand or fall. When his designs are effected, men are left to provoke such as are more powerful and proud than themselves, till they stumble and fall, and are not found.

V. 20—35. As some monarchs have been the firebrands of the world; so others have been mere sponges of the people, whose chief glory hath been to

CHAP. XII.

Michael will deliver the people of God out of extreme trouble, 1. The resurrection of the dead, and the happiness of the righteous, 2, 3. Daniel is ordered to shut up these words, till a time when they would be better understood, 4. The duration and end of these predicted events, 5—12. The prophet is bidden to go and enter his rest in peace, 13.

AND ^aat that time shall ^bMichael stand up, ^cthe great prince which standeth for the children of thy people: ^dand there shall be ^ea time of trouble, such as never has since there was a nation ^feven to that same time; and at that time ^gthy people shall be delivered, every one ^hthat shall be found ⁱwritten in the book.

2 And ^jmany of them that sleep in the dust of the earth shall awake, ^ksome to everlasting life, and some to shame ^land everlasting contempt.

3 And ^mthey that be ⁿwise shall ^oshine as the brightness of the firmament: and they that ^pturn many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, ^qshut up the words and ^rseal the book, ^seven to the time of the end: ^tmany shall run to and fro, and knowledge shall be increased.

raise taxes from them like sordid usurers; and such have often perished by the machinations of designing men. They, whom the world calls *illustrious*, are often in the Lord's account *vile persons*; and such as obtain the honour of a kingdom, are sometimes deserving of the greatest ignominy and detestation. —Whilst the potshers of the earth strive with each other, they are properly matched; and in turn they prevail and are prevailed against, deceive and deceived. But they commonly are ambitious of contending with the covenanted people of God, and thus they enter into an unequal contest with their Maker. When they see the church weak and outwardly exposed, they forget that her "Redeemer is mighty;" and their natural enmity against the holy covenant of God renders them exceedingly ready to take offence, or to vent their indignation against his people, when others affront and injure them; and they will generally find apostates and hypocrites, with whom to hold intelligence in these ruinous measures. When arms stand on their part, they fear not to pollute God's sanctuary, and to desolate Zion by their abominations; and by their flattering promises they allure wicked professors to join them. They, however, who know God will put their trust in him, and he will enable them to stand their ground, to bear their cross, and to maintain their conflict. Frequently when the church is most wasted by persecution, it is most honoured with able preachers, and replenished with numerous converts through their instructions. But outward prosperity seldom greatly helps the cause of godliness: many at such times cleave to the people of God by flatteries, and hypocrites multiply faster than true believers. Even they that have understanding, are often left to fall into some fiery trial, to prove and purify them: but their sufferings will have an end, at the time when destruction shall overtake the workers of iniquity.

V. 36—45. How dreadfully do the transactions of the visible church illustrate the doctrine of man's depravity! The blasphemies and impious abrogations of God's laws to make way for man's inventions; the denying of the Head, in order to worship creatures; the most diabolical pride united with voluntary humility; the most carnal and abandoned conduct cloaked under the appearance of the greatest mortification; the most lavish profusion joined with the most extreme avarice and extortion, have been found, in the greatest degree, among the rulers of the professedly Christian church: but these are antichristian abuses, which will soon come to an end, however men may now practise and prosper in them. The end of the Lord's indignation against his people, and if his patience towards his enemies, approaches; and if we would escape the ruin of the infidel, the idolater, and the superstitious and cruel persecutor, as well as that of the profane, we must make the oracles of God our standard of truth and duty, the foundation of our hope, and the light of our paths, through this dark world to the glorious inheritance above.

NOTES.

CHAP. XII. V. 1. Michael signifies, *Who is like God*; And this name with the title of "the great prince which standeth for the children of thy people," most clearly points out the divine Saviour; and cannot properly be understood of a created angel. If the words "at that time," be referred to Antiochus's persecution, Christ stood up in his providence, merely to deliver the Jews from their persecutors: if to the destruction of Jerusalem by the Romans, his standing up may be understood of his incarnation, for the redemption of his people, and of the introduction of the gospel-dispensation, just before those calamities began: but if we interpret at that time, to refer to the ruin of the eastern and western Antichrists, as just before predicted; then Christ will stand up in his glorious power, to terminate the afflictions of his people, and to make his cause triumphant over all opposition. (*Marg. Ref.*) The time of trouble here mentioned cannot be understood of the persecutions of the Jews by Antiochus; for the Babylonish captivity was preceded and attended by far greater and more durable calamities: but if we understand it to include all that the Jews have suffered from their crucifixion of Christ to the present day, and all that yet remains for them to suffer, till their conversion to Christ; then doubtless their afflictions during their bondage in Egypt, or during the Babylonish captivity, and all their other

A.M. 3470.

B.C. 534.

a xi. 45.

b x. 33. 21. Jude

9. Rev. xii. 7.

c ix. 25. Is. ix.

7. Ez. xxxiv. 24.

xxxvii. 24. Eph.

i. 21. Rev. i. 5.

xvii. 14. xix. 11

—16.

d Is. xxvi. 20, 21.

Jer. xxx. 7.

Matt. xxiv. 21.

Rev. xvi. 17—

21.

e Is. xi. 11, Ez.

xxvii. 12, 13.

Jer. xxx. 7. Ez.

xxxvii. 21—28.

xxxix. 25—29.

f Hos. iii. 4—5.

Joel iii. 10, 11.

Am. ix. 1—15.

Ob. 17—21.

Zech. xii. 3—

10. Rom. xi. 15.

g Ez. xxxii. 32.

33. Ps. lxxix. 28.

Is. iv. 3. Ez.

xiii. 9. Luke x.

20. Phil. iv. 3.

Rev. iii. 5. xiii.

8. xx. 12, 15.

h Job xix. 25—27.

Is. xxvi. 19.

Ez. xxxvii. 1—12.

Hos. xiii. 14.

Matt. xxii. 29—32.

John xi. 23—26.

i Cor. xv. 20—22.

51—54. Rev. xii.

h Matt. xxv. 46.

John v. 28, 29.

Acts xxiv. 15.

i Is. lxxvi. 24.

Jer. xx. 11.

k xi. 33, 35.

Prov. xi. 30.

* Or, teachers.

i Prov. iv. 18.

Matt. xiii. 43.

xix. 28. i Cor. xv. 41.

1 Thess. ii. 19, 20.

Rev. i. 20.

m Luke i. 16, 17.

John iv. 36.

Phil. ii. 16, 17.

Jam. v. 19, 20.

n 8. viii. 26.

Rev. x. 4.

xxii. 10.

9. viii. 17. xi.

40.

p xi. 33. Is. xi. 9.

xxx. 18, 19.

xxx. 26. xxxii.

3. Zech. xiv. 6.

—10. Matt. xxiv.

14. Rom. x. 15.

Rev. xiv. 6, 7.

q x. 5, 6, 10, 16.

† Heb. ii. 4.

r x. 4.

s viii. 16. Zech.

i. 12, 13. Eph.

iii. 10, 1 Pet. i.

12.

t x. 5, 6. Rev.

xv. 6.

† Or, from

above, Rev. x.

2—5.

u viii. 13. Ps.

lxxiv. 9. Rev.

vi. 10.

x Deut. xxxii. 40.

Rev. x. 6, 7.

y iv. 34.

z li. 12, vi. 25.

viii. 14. Rev. x.

7. xl. 3, 5, 15.

xii. 6, 14. xiii.

5.

§ Or, a part.

a Luke xxi. 24.

Rev. xi. 7—15.

b viii. 24.

c Acts i. 7. 1 Pet. i. 11.

d 6. x. 14.

seal the book, ^{even} to the time of the end: ^{many} shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood ^{other} two, the one on this side of the ^{bank} of the river, and the other on that side of the bank ^{of} the river.

6 And ^{one} said to the ^{man} clothed in linen, which ^{was} ^{upon} the waters of the river, ^{How} long ^{shall it be} to the end of these wonders?

7 And I heard the man clothed in linen, which ^{was} upon the waters of the river, when ^{he} held up his right hand and his left hand unto heaven, and swore by him that ^{liveth} for ever, ^{that it shall be} for a time, times, and ^{an} half; ^{and} when he shall have accomplished to scatter the power of ^{the} holy people, all these ^{things} shall be finished.

8 And I heard, ^{but} I understood not: then said I, O my Lord, ^{what shall be} the end of these ^{things}?

persecutions from the beginning to the coming of Christ, were very light in the comparison. Yet there were in the apostles' days, and have been since in every age, "a remnant according to the election of grace," who have been preserved from their national sin of unbelief, and from the punishments which have been inflicted on them for it. Nay, the unbelieving progenitors have been spared for the sake of those *chosen ones*, that were in due time to descend from them; and so every one hath been and will be delivered, who is found written in the book of God's secret purposes as his elect; or in the register of true believers, when those purposes are made known by the event.

V. 2, 3. As these verses conclude the series of prophetic events, which have been deduced from the days of Daniel to the complete setting up of Christ's kingdom on earth; it seems obvious to interpret them of the general resurrection.—Whether we attempt to explain them, as figuratively meaning the deliverance of the Jews from Antiochus's persecution, or of their conversion to Christ in the primitive times, or of the first resurrection spoken of by St. John; we shall not know what to understand by the many, that "should awake to everlasting shame and contempt." For admitting that hypocrites do enter the visible church with true believers at every revival; yet their profession of faith cannot be an "awakening to everlasting shame and contempt." The awakening also of those, *that sleep in the dust*, is very different from the resurrection of the souls, mentioned by St. John, (*Note, Rev. xx. 4*;) and the language so accords with that of the New Testament respecting the general resurrection, that it must be expounded of it as the closing event of all, when *that which is determined shall be done*.—The word rendered *many*, may signify the multitude, &c.; or if we retain our translation, we may consider it as similar to that of St. Paul, "by one man's disobedience, *many* were made sinners." No doubt, then the resurrection of the dead, the day of judgment, and the eternal state of retribution are here predicted; and that everlasting shame and contempt, as well as torment and misery, which will be the lot of the wicked. But besides the happiness of the righteous, which is mentioned in general terms, those things are added which seem restrictively to mark our faithful ministers, (*Note, xi. 32, 33*.) They are *wise*, both for their own salvation, and to win souls; wise teachers of divine truth, and *shall shine as the brightness of the firmament*. "They turn many unto righteousness," or justify many; teaching them the way, in which sinners are justified and sanctified by faith in Christ; and in recompense of their diligence and faithfulness, they shall be *as stars for ever and ever*. (*Marg. Ref.*)

V. 4. The angel, by way of conclusion, intimated to Daniel, that this prophecy would remain obscure and as a sealed book, of which little would be understood, *till the time of the end*; i. e. till the things predicted drew to a conclusion. The fact hath evidenced this to be the case: vast difficulties have always been acknowledged in many of Daniel's prophecies, and they have been as words shut up even from believers in general. But "at the time of the end many should run to and fro, and knowledge would be increased." In these latter ages many have bestowed great pains, in searching into history to illustrate those parts of these prophecies that are already accomplished, and in comparing them with other scriptures, to form some judgment of what yet remains to be fulfilled: and thus much light has been thrown on them. As they shall gradually be more and more accomplished, they will be better understood, and future generations will be more surprised and instructed by them than we are. The latter expression of *running to and fro*, may refer to the future spread of the gospel, by the active labours of faithful ministers, which will make way for the fulfilment of the remaining prophecies, by increasing in the world the knowledge of divine truth.

V. 5—9. When the angel had finished his discourse, Daniel was led to look around him, and he saw two other angels, one on each side of the river Tigris. He saw also "upon," or rather above, "the waters of that river, a man clothed in linen;" this was doubtless Christ our spotless high priest; who ruleth over many people, of which sitting or standing upon waters is an emblem. One of the attending angels asked him, "How long it was to be to the end of these wonders?" In answer to which enquiry, He lifted up both his hands to heaven, as swearing by the eternal JEHOVAH, that it would be *for a time, times, and a half*. This is the same period, that we before met with; (*vii. 25*;) and which

9 And he said, "Go thy way, Daniel: for the words are 'closed up and sealed till the time of the end."

10 Many "shall be purified, and made white, and tried; "but the wicked shall do wickedly: and none of the wicked shall understand; "but the wise shall understand.

11 And from "the time that the daily sacrifice

13, 14. xix. 8, 14. h 1 Sam. xxiv. 13. Is. xxxii. 6, 7. Ez. xlvii. 11. Hos. xiv. 9. Rom. xi. 8—10. 2 Thes. ii. 10—12. Rev. ix. 20, 21. xvi. 11. xxi. 11. 1 xi. 33. 35. Ps. cvii. 43. Prov. i. 5. ii. 1—5. Mark iv. 11. Luke xxiv. 45. John vii. 17. viii. 47. xviii. 37. 1 Cor. ii. 10—16. 1 John v. 20. k viii. 11, 12. 26. xi. 31.

A.M. 3470.

B.C. 531.

e 13. f 4. viii. 26. Is. viii. 16. xxix. 11. Rev. x. 4. g xi. 35. Ps. li. 7. Is. i. 18. Ez. xxxvi. 25. Zech. xiii. 9. 1 Cor. vi. 11. 2 Cor. vii. 1. Tit. ii. 14. Heb. xii. 10. 1 Pet. i. 7. 22. Rev. iii. 18. vii. 1. Rom. xi. 8—10. 2 Thes. ii. 10—12. Rev. ix. 20, 21. xvi. 11. xxi. 11. 1 xi. 33. 35. Ps. cvii. 43. Prov. i. 5. ii. 1—5. Mark iv. 11. Luke xxiv. 45. John vii. 17. viii. 47. xviii. 37. 1 Cor. ii. 10—16. 1 John v. 20.

1 viii. 13. ix. 27. xi. 31. Matt. xxiv. 15. Mark xiii. 14. Rev. xi. 2. 11 Heb. to set up the abomination &c. * Or, astonish-eth. m 7. 12. vii. 25. viii. 14. Rev. xi. 2, 3. xii. 6, 14. xiii. 5. n Rom. xi. 15. Rev. xx. 4. o 9. † Or, and thou, &c. p 3. Is. lvii. 1, 2. Zech. iii. 7. Matt. xix. 28. Luke ii. 29, 30. 2 Cor. v. 1. 2 Thes. i. 7. 2 Tim. iv. 7, 8. Rev. xiv. 13. q Ps. i. 5. Luke xxi. 36. Jude 14, 15.

shall be taken away, and "the abomination that *maketh desolate set up, there shall be "a thousand two hundred and ninety days.

12 "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But "go thou thy way till the end be: "for thou shalt "rest, and "stand in thy lot at the end of the days.

we shall repeatedly find in the Revelation of St. John. It signifies three years and a half, or twelve hundred and sixty days. These are to be calculated from the time when the king, before prophesied of, began to scatter the power of the holy people, until that scattering shall be accomplished; for then all these things will be finished. This period must not be calculated from the destruction of Jerusalem by the Romans, and the subsequent dispersion of the Jews; for they then ceased to be the holy people; but from the time, when the antichristian usurpers began to scatter the power of true Christians, by false doctrines, persecutions, massacres, and religious wars, to the approaching period when these powers shall be subverted. It has been seen, that the imposture of Mahomet, and the papal usurpation, began about the same time; and we may allow both to be included, as a twofold attack upon the church, under the secret direction of the devil and his angels.—When Daniel heard this, he found that he did not understand it: and he therefore made further enquiries respecting it; and was again reminded, that the words were to be closed, and sealed up to the time of the end.

What shall, &c.? "Or as Mr. Mede translates the words, "What are these latter times thou speakest of?"—"Be content with what has been made known unto thee: for the fuller explication of the prophecy is deferred to the time of its accomplishment." (Louth.)

V. 10. During the long continued troubles of the church, the Lord intended to carry on his work, and to purify and sanctify a great multitude, even by means of these trials: and whilst the wicked would practise their wickedness without remorse, and none of them would understand the meaning of these prophecies; they would gradually be unveiled to the wise and righteous, by the concurrent teaching of the Holy Spirit, and by the accomplishment of them in providence. (Marg. Ref.)

V. 11—13. The taking away of the daily sacrifice, and the abomination that maketh desolate, seem to be expressions applied to various different events of a similar nature. When Antiochus put a stop to the temple-worship, and set up his idols, they were in some sense accomplished; and also when the Romans destroyed the temple, and terminated its worship, and left the holy city to be inhabited by idolaters; but they are here evidently applied to the establishment of idolatry and persecution within the church, by the tyranny of Antichrist. These twelve hundred and ninety days must be calculated from the same time, as the three years and a half before mentioned; and the thirty years beyond them. The subversion of the kingdom of Antichrist, and the destruction of the seat of the beast, (Rev. xviii. xix.) will probably be at the end of the twelve hundred and sixty years; thirty years more may be taken up in wholly extirpating the antichristian powers; and the last number of thirteen hundred and thirty years, which reaches forty-five years beyond that time, may predict the complete introduction of the millennium, when the earth shall be filled with the glory of the Lord, as the waters cover the sea: and happy will they be who wait and live to see that time. Without doubt this period is approaching, and not very far distant; though I dare not hazard an opinion about the exact time whence these years are to be dated.—Daniel having received thus much information, was to prepare for death and rest in heaven, for he would stand in his lot, as a glorified saint, to witness the accomplishment of these predictions.—Let any one carefully compare the terms and dates in these two concluding chapters of Daniel, with the scriptures referred to in the margin; and it is probable, that he will no longer doubt but the prophet Daniel, and the apostle John in Revelation, spake of the same transactions.—What an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages; from the first establishment of the Persian empire, about five hundred and thirty years before Christ, to the general resurrection! How much nobler and more exalted the sense, more important and more worthy to be known by men, and to be revealed by God, when taken in this extended view, and applied to this long and yet regular series of affairs, by the most easy and natural construction; than when confined and limited to the times and actions of Antiochus, to whom yet it cannot be reconciled by the most strained and unnatural interpretation! (Bp. Newton.)

PRACTICAL OBSERVATIONS.

V. 1—4. Our glorious Prince and Saviour, who once appeared on earth to make atonement for our sins, and who now is at the right hand of the Father, as our Advocate to plead our cause: will be sure to stand up in behalf of his people in the extremity of their trials and temptations, and to make them triumph over all their enemies: nor can any troubles prevent the everlasting felicity of a single person, whose name is written in the book of life. But none of our deliverances will be complete till that hour cometh, when, "all, that are in the grave, shall hear the voice of the Son of God, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil to the resurrection of damnation." At that decisive season, when the multitude of the wicked shall not only be the objects of disdain and abhorrence to the righteous Judge of all, and his saints and angels, without any mixture of compassion or mercy, but shall even loathe and despise each other; the righteous shall obtain glory, honour, immortality, and eternal life. Let us then seek wisdom and righteousness, resist temptation manfully, bear up under troubles cheerfully, and wait for a happy issue of all our conflicts and sorrows. But what special encouragement may the faithful preachers of the gospel derive from this subject, amidst all their fatigues and difficulties, and the contempt and persecution which they encounter in this evil world! For they are truly wise, and shall shine in glory as the brightness of the firmament: and every one, whom they are the instruments of turning unto righteousness, will be an addition to their crown of glory and rejoicing in the day of Christ. Let us not then "be weary of well-doing, for in due season we shall reap, if we faint not."

V. 5—13. If we be enabled to obtain a well-grounded assurance of eternal happiness, and be diligently employed in our proper work; we may be satisfied, though a part of the sacred Scriptures should be sealed up from us: for God hath so ordered it, that some things are to be closed from our view, and reserved for the use of future generations. However, we should not be willingly ignorant of any part of revelation, but should, with modesty and humility, bestow much pains to understand and explain the sacred oracles, that knowledge may be increased; and when many are thus employed, some will discover one thing, and some another, and the whole will become better understood. And may the Lord send forth many preachers, "who may run to and fro all over the earth," to guide those who sit in darkness, into the ways of truth and righteousness!—Our Lord and Saviour, who ruleth over the raging of the waters and the madness of the people, is the sole proprietor of this knowledge: even angels, when they desire to look down and enquire into the affairs of his church, seek all their information from him; and he gives his servants on earth wisdom and knowledge, answerable to their occasions. We should then apply to him continually for instruction; what he communicates, we should thankfully receive; but we should enquire no further into those things which he conceals. We know in general, that the prevalence of his enemies, to scatter the power of his saints, hath an appointed period; and that he is continually "purifying to himself a peculiar people zealous of good works," even when wickedness most abounds and prospers; that all the trials of believers, yea, and all their temptations too, (though they often for the moment blacken and defile them,) shall eventually combine to purify and make them white; and that when persecution stops the public administration of divine ordinances, and idolatry renders the visible church an abomination and a desolation; yet still there is a scattered, or hidden remnant, who are wise to understand the ways of God, which none of the wicked can understand.—But glorious times approach. Happy they they be, who live to see them! yea, happy are believers at all times! they rest in God by faith now, and a rest is reserved for them in heaven at last. They may then cheerfully look forward to a dying hour; when the Lord will bid them depart in peace, for their eyes have seen, and their hearts have experienced, his salvation; they may expect to rest in their happy lot in the end of their days; and in heaven to share the triumphs of the church on earth, which they here foresaw, longed, and prayed for, but did not live to witness.

THE BOOK OF H O S E A.

The twelve remaining prophecies have long been considered as one book. It is thought that St. Stephen referred to this arrangement, when, quoting a passage from Amos, he says, "As it is written in the book of the prophets," (*Acts vii. 42.*) And it is certain, that in the first ages of Christianity, both Jews and Christians numbered up the books of the Old Testament according to it. This may help to shew what those books were, to which Christ and his apostles referred as *The Scriptures*, and *The oracles of God*.—The writers of this part of Scripture are generally called *THE MINOR PROPHETS*; not, that their writings were inferior in excellency or authority to the larger works of the other prophets; but merely on account of their brevity.—They do not seem to be placed exactly after the order, in which the prophets delivered them. Nine of them prophesied before the captivity, three prophesied after the Jews were returned from Babylon; and some of the former were as early, or more so, than the prophet Isaiah; especially Jonah, who evidently preceded all the others. As to the rest, the various schemes formed, and the different opinions held, by very learned men, and the slender grounds on which in some cases they rest their opinions, shew that it is a subject of more difficulty than use.—The dates affixed to each prophecy and its several parts must suffice here.

It may be supposed that these prophets, and many who wrote nothing, were eminent and useful preachers of righteousness to their own generations; and, perhaps, some of them did more service in their own time, than those who have left more behind them for the benefit of posterity: at least, the Lord generally dispenses his gifts and services in this manner.

Hosea, whose prophecy we now enter upon, exercised his sacred office for a great many years; he predicted the captivity of the ten tribes long before it arrived, yet he probably lived to witness its near approach. He is supposed to have been of the kingdom of Israel, though his prophecies frequently relate to Judah also. His style is remarkably concise, sententious, and unconnected, though some parts are peculiarly pathetic, animated, and sublime. His general scope was to convince his people of their exceeding sinfulness, and to warn them by the terror, and lead them by the goodness, of God to repentance. His prediction of events which soon took place, are numerous: but those relating to the state of Israel and Judah, for many ages; the conversion of the gentiles; and the future restoration of the Jews, are peculiarly distinct and striking; they coincide with those of the other prophets; and the extraordinary fulfilment of several, both proves the divine inspiration of the writer, and gives assurance that the rest will in due time be accomplished.—Considering the brevity of this prophecy, few parts of the Old Testament is more fully attested, by quotations, or clear references, in the New. (*Comp. i. 10, 11. ii. 23. Rom. ix. 25, 26. 1 Pet. ii. 10.—vi. 6. Matt. ix. 13.—x. 8. Luke xxiii. 30. Rev. vi. 16.—xi. 1. Matt. ii. 15.—xiii. 14. 1 Cor. xv. 54, 55.*)—Very strong language has been used, by some learned men, on the corrupt state, in which the original text of the minor prophets in general, and of Hosea in particular, has been sent down to us; and abundant corrections, some on but slender authority, others purely conjectural; some where they might seem to render the sense more clear, others where, to me at least, they appear to render it more obscure, have been proposed.—But this method, if freely encouraged, is a desperate remedy: it tends to add to, and take from, the word of God, and to substitute the conjectures of men, in the place of his infallible oracles. In a few instances, with great caution and sobriety, on the united authority of manuscripts and versions, a slight alteration may be admissible: but in general, it is probable, that the humble, diligent, and pious student of Scripture will find, that the text as it now stands, contains in every part an important and instructive meaning. Industry, (with earnest prayer,) in endeavouring to understand the sacred oracles, in their present state, would perhaps do more to render the meaning of them intelligible, explicit, and impressive, than all the labour which is taken to correct and improve the text: and if at last, a few passages remained obscure, or ambiguous; this would by no means be of such bad consequence, as conjectural alterations, or alterations on dubious authority.

The translation of this prophecy, likewise, has been much complained of: and perhaps some passages are less exactly and clearly rendered, than usual. But it is no easy matter to give an unexceptionable version to so concise an ancient book, which is on many accounts peculiarly difficult: and it is very doubtful, whether, all things considered, a better translation could at present be made, than that which we already possess: at least, such attempts, in this and other instances, do not appear to have been very successful.

CHAP. I.

An account of the prophet, and of the times when he lived. 1. At God's command and to expose the idolatry of Israel, he takes a wife of whoredoms; and calls his children, by names expressive of the judgments that were coming on his people, 2—9. The increase and restoration of Judah and Israel, under one head, 10, 11.

THE word of the LORD that came unto ^bHosea the son of Beeri, in the days of ^aUzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

A. M. 3215.

B. C. 785.

a Jer. i. 2, 4. Ez. i. 3. Joel i. 1. Jon. i. 1. Zech. i. 1. John x. 35. 2 Pet. i. 21. b Rom. ix. 25. Osee. c Is. i. 1. Mic. i. d 2 Kings xiv. 16. 29. xv. i. 2. 32. xvi. xviii. 2 Chr. xxvi.—xxxii.

e Mark i. 1. f iii. 1. Is. xx. 3. Jer. xiii. 1—11. Ez. iv. v. g ii. 4. 2 Pet. ii. 14. Marg. h Ex. xxxiv. 15. 16. Deut. xxxi. 16. 2 Chr. xxxi. 13. Ps. lxxiii. 17. cvi. 39. Jer. iii. 1—4. 9. Ez. vi. 9. xvi. xxiii. Rev. xvii. 1, 2. i Is. viii. 1—3.

2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, 'Go, take unto thee a wife of whoredoms and children of whoredoms: ^hfor the land hath committed great whoredom, departing from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

CHAP. I. V. 1. This is the general title of the book: Hosea wrote *The word that came to him from the LORD*. His name is the same as *Joshua*, or *Jesus*, except as these are compounded with the first syllable of the word *JEHOVAH*. It signifies *salvation*.—All the kings of Judah, that succeeded each other during Hosea's ministry, are mentioned: but Jeroboam, of Israel alone, under whose reign he began to prophesy; for after Jeroboam's death the affairs of Israel fell into the utmost confusion. (*Notes, 2 Kings xiv. 21. xv. 8.*) If we suppose, that the prophet exercised his ministry for a few of the last years of Jeroboam, and of the first of Hezekiah, we shall find that he laboured in the work nearly 70 years, and must have lived to a very great age. No information is given of the time in which he delivered any one of his predictions.

V. 2, 3. The prophet was called to enter on his prophetic office in a very remarkable manner. When he was, as it seems, a very young man, he was commanded by the Lord, to marry a wife of whoredoms, one notorious for that

vice, and whose children would be considered as children of whoredoms. This was intended to be an emblem of the Lord's dealings with the idolatrous Israelites, whom he had espoused to himself. And accordingly Hosea married Gomer the daughter Diblaim.—It hath been much disputed, whether this was done in reality or in vision; or whether it were any thing more than a parable that he spake to the people. But it seems to be taking an unauthorized liberty with scripture, to explain *narrative* into *vision*, or *parable*, without absolute necessity, or any intimation of it in the text. If we consider it as a reality, many difficulties remain to be obviated. It is argued, that it would have been inconsistent with the prophet's character, to marry a notoriously bad woman: and therefore some have conjectured, that she was previously reformed, (as Rahab the harlot had been, before she was married to Salmon;) others imagine, that she bare a good character when the prophet married her, but afterwards became a wife of whoredoms, and her children were brought under the suspicion of

4 And the LORD said unto him, ^kCall his name Jezreel; for yet a little *while*, and I will ^lavenge the blood of Jezreel upon the house of Jehu, and ^mwill cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that ⁿI will break the bow of Israel ^oin the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name ^pLo-ruhamah: ^qfor I will ^rno more have mercy upon the house of Israel; ^sbut I will ^tutterly take them away.

7 But ^uI will have mercy upon the house of Judah, and ^vwill save them by the LORD their God, and will not save them ^wby bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived and bare a son.

9 Then said God, Call his name ^xLo-ammi: for ye are not my people, and I will not be your God.

q ix. 15-17. r xi. 12. 2 Kings xix. 35. s Is. vii. 14. xii. 2. xlix. 6. Jer. xxiii. 5, 6. iv. 6. ix. 9, 10. Matt. i. 21-23. Tit. iii. 4-6. t Ps. xxxiii. 16. xlv. 3-6. || That is, Not my people. Jer. xv. 1.

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B.C. 785.

k 6. 9. Is. vii. 14. ix. 6. Matt. i. 21. Luke i. 13. 31. 63. John i. 43. l 2 Kings ix. 24. 25. x. 7, 8. 11. 12. 17. 29-31. xv. 10-12. * Heb. viii. 11. 13. ix. 7. Jer. xxiii. 2. m 2 Kings xv. 29. xvii. 6, &c. xviii. 9-12. 1 Chr. v. 25. 26. Jer. iii. 8. Ez. xxiii. 10. 31. n ii. 18. Ps. xxxvii. 15. xlv. 1. Jer. xlv. 34. 35. ii. 56. o Josh. xvii. 16. Judg. vi. 33. + That is, Not having obtained mercy. ii. 23. 1 Pet. ii. 10. p 2 Kings xvii. 6, &c. Is. xxvii. 11. q Heb. not add any more to have. s Or, that I should altogether pardon them. r Zech. ii. 6-11. || That is, Not

10 Yet ^uthe number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; ^vand it shall come to pass, that ^win the place where ^xit was said unto them, ^yYe are not my people, ^zthere it shall be said unto them, ^aYe are the sons of the living God.

11 Then shall ^bthe children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: ^cfor great *shall be* the day of Jezreel.

CHAP. II.

Israel is convicted of aggravated idolatry and base ingratitude, and threatened with heavy judgments, 1-13. God allures them with promises of reconciliation, and of many blessings to them, and to others by their means, 14-23.

SAY ye ^aunto your brethren, ^bAmmi: and to your sisters, ^cRuhamah.

2 ^dPlead with your mother, plead; for ^eshe is not my wife, neither ^fam I her husband: ^glet her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

CHAP. II.

a i. 9-11. * That is, My people. Ez. xix. 5, 6. Jer. xxxi. 33. xxxii. 38. Ez. xl. 20. xxxvi. 28. Zech. xlii. 9. + That is, Having obtained mercy. 23. Rom. xi. 30, 31. 2 Cor. iv. 1, 11. 1 Tim. i. 13. 1 Pet. ii. 10. b Is. lviii. 1. Jer. ii. 2. xix. 3. Ez. xx. 4. xxiii. 45. Matt. xxiii. 37, &c. Acts vii. 51-53. 2 Cor. v. 18. c Is. i. 1. Jer. iii. 6-8. d i. 2. Jer. iii. 1. 9, 13. Ez. xvi. 20. xxiii. 43.

being children of whoredoms; and this is more plausible than the former, which by no means accords to the thing signified. But perhaps it may be shewn, that it was not unlawful or immoral for the prophet to marry a licentious woman, on such an occasion. Some restrictions were laid upon the priests in these respects, but he was not concerned in them; Gomer was an Israelite, and not included in the prohibitions of intermarrying with Gentiles. The rule in the New Testament of believers marrying only in the Lord, was doubtless always obligatory, as to the spirit of it, in ordinary cases; because most important consequences depend on it: but, (like the laws against the marriages of near relations), though generally and highly expedient, it cannot be deemed of immutable and indispensable obligation; for cases may be imagined, in which it must be violated, or other moral laws of God be broken. The express command of God would suffice to authorize any deviations from ordinary rules, which were not of immutable and moral obligation; and it is impossible, that he should actually command an immoral action; though he might command, what otherwise would be wrong for a man to do, as the extirpation of the Canaanites, men, women, and children. So that it might not only be lawful for the prophet thus to marry, but his bounden duty; and to bear the heavy cross that it would lay on him.—As the Israelites were idolatrous in Egypt, before their national espousals to the Lord at Mount Sinai, as well as afterwards; so that they were, through their successive generations, unto him as a wife of whoredoms, and children of whoredoms; it would form a more affecting picture of God's unmerited goodness and unwearied patience, and of their perverseness and ingratitude, by which they grieved, wearied him out, and dishonoured him, if we take it literally, than if we adopt any other interpretation of it. A man, who had a wife, that both before and after marriage was guilty of incontinence, would be ready to look upon her children with suspicion, and to consider them as children of whoredoms; and others would be apt to think the same: this was the case of the Lord respecting the people of Israel; and it will perhaps afterwards appear, that the conduct of the prophet exactly pictured that of God to Israel, with respect to his past, and present, and predicted future dealings, with that favoured but ungrateful nation.

V. 4, 5. (Notes, 2 Kings x. 29-31.) Gomer, the name of Hosea's wife, signifies consumption. This might in general denote the ruin of the nation for their idolatries: and the names, which God commanded the prophet to give her children, referred to the different gradations, by which that ruin would come upon them.—Jezreel was the city, where Jehu smote the family of Ahab: the name signifies, the seed of God, or the arm of God, or scattered by God, as seed is when sown: Jehu had executed judgment on Ahab's family, and was recompensed for that service, by the continuance of the kingdom in his family to the fourth generation. But his subsequent conduct evinced, that he was actuated by selfish motives in all that he did: the ambition, cruelty, and hypocrisy, of which he was then guilty, were to be avenged on his house, after their subsequent idolatry and iniquity had ripened them for this destruction; and then the kingdom would speedily cease from the house of Israel. This was predicted towards the close of the reign of Jeroboam, the grandson of Jehu, whose son Zachariah was soon murdered by Shallum, who usurped the throne: and from that time the history of the kingdom of Israel contains little else than conspiracies, murders, and usurpations; till it was subverted by the Assyrians, and the people were scattered of God through the various provinces of the Assyrian empire.—Perhaps some fatal battle was afterwards fought in the valley of Jezreel, in which the Assyrians brake the bow, or destroyed the military force, of the kingdom of Israel.

V. 6, 7. The daughter, which Gomer next bare, has been considered as an emblem of the enfeebled state of Israel, after the fall of Jehu's family: her name signifies, Not having received mercy, and implied that God would finally cast off the kingdom of Israel, as a separate people, and no more shew them the special mercy that he bears to his chosen inheritance. But at the same time he promised to "have mercy on Judah, and to save them by the Lord their God," and not by the weapons of war. Some explain this of the deliverance of Judah from the Assyrian invasion, by the miraculous destruction of Sennacherib's army: others of their return from captivity, by the Lord's powerfully inclining the heart of Cyrus to release them. But we should not lose sight of

the great salvation by the Lord their God, when he was manifested in the flesh to effect by himself that spiritual redemption, of which all the temporal deliverances of his people were no more than types and shadows. Of this salvation all the prophets wrote; the Jewish nation was continued in possession of their privileges, till this horn of salvation was raised up among them. His victories were obtained, not by bow or sword, but by his precious blood and powerful grace; and he will at last save the Jews, and recover them from their present dispersions; for which purpose, they are evidently reserved from age to age a separate people, whilst the Israelites have either been incorporated among them, or among the gentiles.

V. 8-10. Lo-ammi signifies not my people; as Israel had not sought or obtained mercy, God would no longer own them as his people; they would be left to renounce entirely his worship, and he would utterly cast them out of his special protection. Yet he would not break his promise made to their fathers: the numbers of the Israelites would still be as the sand of the sea. Vast multitudes of their tribes would be joined to the Jews, or converted along with them to Christ; and the innumerable millions of the gentiles, that should become the children of God by faith in Jesus Christ, would be indeed the true Israel and the seed of Abraham, as united to that one Seed to whom the promises were made. So that, in the places, where it had heretofore been said, that the inhabitants were not God's people, there would many be addressed as the children of the living God. (Marg. Ref.)

V. 11. This may refer to the union of the Israelites with the Jews, who came up under Zerubbabel after the captivity: they were not divided as before, but appointed themselves one head, or captain and ruler over them all. Or it may relate to the conversion of the Israelites as well as the Jews to Christ, in the primitive times; or rather to that future period, when the Jews, and all the Israelites that are incorporated with them, shall gather together, and submit to Christ, as their head of authority, direction, protection, and influence; and so come up out of the land of their captivity: for as the scattering of the people by the Lord hath been great and long; so the day of their being gathered from their dispersions shall be very glorious, which seems to be intended by "the day of Jezreel."

PRACTICAL OBSERVATIONS.

It would seldom be expedient, and sometimes it would not be lawful, for us to exercise all that tenderness, compassion, and liberal kindness to those, who grossly violate their relative and social engagements, which the Lord shews to us, after all our ingratitude, unfaithfulness, and misbehaviour to him; but he hath provided a method, in which to display the honour of his justice and holiness, whilst his grace abounds to the chief of sinners.—We should be ready to bear any cross in our persons, or in domestic and relative life, which the Lord pleases to appoint for us. He has a right to our implicit submission; our sharpest trials are far less than our deservings; and he can make up all losses to us, and comfort us in the most disquieting circumstances. That situation may become safe and easy to us, when the Lord appoints it for us, which would have been intolerable and perilous, if we had thrust ourselves into it: and when we are obedient to God's command, we may trust our characters with him, and venture all consequences; even though we act contrary to the general sentiments of mankind in ordinary cases.—We should any of us be broken and wearied out, with half that perverseness from others, with which we try the patience and grieve the Spirit of our God; nor can any event in life sufficiently illustrate his long-suffering and mercy to his people, and their base and ungrateful conduct to him.—But, though the upright soul, who loathes and mourns over his sins, may still hope in that mercy, which he is conscious of having abused; yet let the proud, hypocritical, and hardened rebel beware. His specious and hollow services will have their reward; but his pride and hypocrisy will meet with their merited punishment: and though avarice, ambition, and iniquity may for a time advance a man's family, or even promote the prosperity of a nation; yet they will at length bring down a load of vengeance, which will scatter or sink them in infamy and ruin.—The Lord's mercy is infinite and everlasting towards them that fear him; but it hath its

3 Lest ^aI strip her naked, and set her as in the day that she ^awas born, and make her ^aas a wilderness, and set her like ^aa dry land, ^aand slay her with thirst.

4 And ^aI will not have mercy upon her children; for they ^abe the ^achildren of whoredoms.

5 For ^atheir mother hath played the harlot: she that conceived them ^ahath done shamefully: for she said, ^aI will go after my lovers, that ^agive me my bread and my water, my wool and my flax, mine oil and my ^adrink.

6 Therefore, behold, ^aI will hedge up thy way with thorns, and ^amake a wall, that she shall not find her paths.

7 And ^ashe shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, ^aI will go and return to my ^afirst husband; ^afor then ^awas it better with me than now.

8 For ^ashe did not know that I gave ^aher corn, and ^awine, and oil, and multiplied her silver and gold, ^awhich they prepared for Baal.

9 Therefore ^awill I return, and ^atake away my corn in the time thereof, and my wine in the season

xxiii. 16, 17, 40-44. p. 8, 12. Judg. xvi. 23. Jer. xlv. 17, 18. ^a Heb. *drinks*. q Job. iii. 23. xix. 8. Lam. iii. 7, 9. Luke xv. 14-16. xxi. 43. ^a Heb. *will a wall*. r v. 13. 2 Chr. xxi. 12. Is. xxi. 2, 3. 16. xxxi. 1-3. Jer. ii. 28, 36, 37. xxx. 12-15. Ez. xx. 32. xxiii. 23. ^a v. 16. v. 1, 2. xiv. 1. Ps. cxvii. 7. Jer. iii. 22-25. xxxi. 1, 4, 5. Lam. iii. 40-42. Luke xv. 17-20. 2. Neh. 2. iii. 1. xxxi. 32. Ez. xvi. 8. xxxii. 4. u. xiii. 6. Deut. vi. 10-12. viii. 17, 18. xxxiii. 13-15. Neh. ix. 25, 26. Is. i. 3. Jer. xiv. 22. Dan. iv. 17, 25. 32. v. 21. ^a Hab. i. 16. Acts xv. 13-25. Rom. i. 28. ^a v. 3. x. 1. Judg. ix. 27. Jer. xv. 18. xlv. 17, 18. Ez. xvi. 16-19. Dan. v. 3, 4, 23. Luke xv. 13. ^a v. 2. ^a Heb. *new wine*. iv. 11. Is. xxiv. 7-9. ^a Or, *wherewith they made Baal*. viii. 4. xiii. 2. Ez. xxxii. 2-4. Judg. xvii. 1-5. Is. xlv. 6. ^a Dan. xi. 13. Joel ii. 14. Mal. i. 4. iii. 18. ^a 3. Is. iii. 18-26. xvii. 10, 11. Ez. xvi. 27, 39. xxiii. 26. Zeph. i. 13. Hag. i. 6-11. ii. 16, 17.

limits, in respect of impenitent sinners and guilty nations; the time approaches when he will no more have mercy on them for ever; and dreadful will be the case of those who shall have not obtained mercy, when death shall summon them to God's tribunal! But the salvation of the righteous is of the Lord; he saves them by his own mercy, truth, and power, from guilt and sin, from Satan and this present world, and from all their enemies, that they may "serve him in righteousness and true holiness before him, all the days of their lives," and they need fear no dangers, who have God for their "shield and exceeding great reward." Though many of his professed people have been cast off, and he would no more be their God; yet the number of his true Israel can never be known. Blessed be his name, that in our land, of which it might once have been said, "Ye are not my people," it may now be said of numbers, "Ye are the children of the living God." May it be truly said of the writer, and every reader of these observations—Let us then join ourselves to his worshippers, and enlist under the banner of our appointed Head; that with one accord we may leave the land of our captivity, and march forward to the Canaan above; celebrating as we proceed the glory of our Redeemer, the greatness of our deliverance, our invaluable privileges, and our joyful prospect. And let us pray for the approach of that glorious day, when the scattered Jews shall gather themselves to Christ, and be again numbered amongst his seed, his true Israel; and when there shall be "one Lord, and his name one," through all the nations of the earth.

NOTES.

CHAP. II. V. 1. God had promised that "where it had been said to them, Ye are not my people, there it should be said, Ye are the children of the living God," which has been explained of the calling of the Gentiles and the dispersed Israelites into the church; and the Jews are here exhorted to acknowledge them as brethren, and to call them *Ammi*, or "my people," and *Ruhamah*, or "having obtained mercy." They were required to treat all as brethren and sisters, who had obtained mercy, and were become God's people; and to congratulate them on their admission to this happy estate. (*Marg. Ref.*) It may also intimate that when Israel should be cast off from being God's peculiar people, there would still be found a remnant, to whom his servants might thus address themselves, at the times when the prophet wrote, and when the Jewish nation was rejected after the coming of Christ.—Some expositors interpret this of the general restoration of the Jewish nation; but St. Paul evidently quotes the passage referred to, as a prediction of the calling of the Gentiles. (*Marg. Ref.*)

V. 2-5. While the servants of God were directed to own, as brethren, the converted Gentiles, and the restored of Israel; they were called on to plead in the name of God with *their mother*, or the church and nation of Israel. When the prophets protested against idolatry, and the pious remnant separated from idolaters, though their kings, princes, and priests, and the bulk of the nation were of that number; they then *pleaded with their mother*. When Christ and his apostles severely reprov'd the chief priests, scribes, pharisees, and the nation in general, and foretold their rejection and the calling of the Gentiles, they pleaded with their adulterous mother, and took the Lord's part against her: and by encouraging penitent publicans, harlots, Samaritans, and gentiles, they said to their brethren *Ammi*, and to their sisters *Ruhamah*.—It might be deemed unprofitable for sons to plead against their mother; yet the honour of

A. M. 3219.

B. C. 785.

10. Is. xlviii. 3. Jer. xlii. 22, 26. Ez. xvi. 37-39. xxviii. 28-29. Rev. xvii. 10. f Ez. xvi. 4-8. 22. g Is. xxxii. 13, 14. xxxiii. 9. xlv. 10. Jer. ii. 31. iv. 26. xli. 10. xxii. 6. Ez. xix. 13. xx. 35, 36.

h Jer. ii. 6. xvii. 6. li. 43. i Ex. xvii. 3. Judg. xv. 18. Am. viii. 11-13.

k i. 6. Is. xxxviii. 11. Jer. xlii. 14. xvi. 5. Ez. viii. 18. ix. 10. Zech. i. 12. Rom. ix. 18. xi. 22. Jam. ii. 13.

l i. 2. 2 Kings ix. 22. Is. lviii. 3. John vii. 41.

m 2. iii. i. iv. 5. 12-15. Is. i. 21. 1. i. Jer. ii. 20.

25. iii. 1. 6-9. Ez. xvi. 15, 16. 28. xxxii. 5-11. Rev. ii. 20-23.

xxii. 1-5. n ix. 10. Ezra ix. 6, 7. Jer. ii. 26. 27. xi. 13. Dan. ix. 5-8.

o 13. viii. 9. Is. lvii. 7, 8. Jer. iii. 1-3. Ez.

xxviii. 23. xix. 8. 2 Chr. xxi. 12. Is. xxi. 2, 3. 16. xxxi. 1-3. Jer. ii. 28, 36, 37. xxx. 12-15. Ez. xx. 32. xxiii. 23.

p v. 16. v. 1, 2. xiv. 1. Ps. cxvii. 7. Jer. iii. 22-25. xxxi. 1, 4, 5. Lam. iii. 40-42. Luke xv. 17-20. 2. Neh. 2. iii. 1. xxxi. 32. Ez. xvi. 8. xxxii. 4. u. xiii. 6. Deut. vi. 10-12. viii. 17, 18. xxxiii. 13-15. Neh. ix. 25, 26. Is. i. 3. Jer. xiv. 22. Dan. iv. 17, 25. 32. v. 21.

q Hab. i. 16. Acts xv. 13-25. Rom. i. 28. ^a v. 3. x. 1. Judg. ix. 27. Jer. xv. 18. xlv. 17, 18. Ez. xvi. 16-19. Dan. v. 3, 4, 23. Luke xv. 13. ^a v. 2. ^a Heb. *new wine*. iv. 11. Is. xxiv. 7-9. ^a Or, *wherewith they made Baal*. viii. 4. xiii. 2. Ez. xxxii. 2-4. Judg. xvii. 1-5. Is. xlv. 6. ^a Dan. xi. 13. Joel ii. 14. Mal. i. 4. iii. 18. ^a 3. Is. iii. 18-26. xvii. 10, 11. Ez. xvi. 27, 39. xxiii. 26. Zeph. i. 13. Hag. i. 6-11. ii. 16, 17.

† Or, *take away*. b 3. Is. iii. 17. Jer. xlii. 22, 26. Ez. xvi. 36, 37. xxiii. 29. Luke xii. 2, 3. 1 Cor. iv. 5.

‡ Heb. *folly*, or, *willany*.

c v. 13, 14. xlii. 7, 8. Ps. 1. 22. Prov. xi. 21. Mic. v. 8.

d ix. 1-8. Is. xxxiii. 11. Jer. vii. 34. xvi. 9. xxv. 10. Ez. xxvi. 13. Nah. i. 10. Rev. xviii. 22, 23.

e 2 Kings xlii. 32. Is. i. 13, 14. Am. v. 21. viii. 3, 5, 9, 10.

f Heb. *make de-*

g Is. i. 13, 14. Am. v. 21. viii. 3, 5, 9, 10.

h ix. 7, 9. Ez. xxxiii. 34. Jer. xxxiii. 34.

i 10. xlii. 1. Judg. ii. 11. 13. iii. 7. x. 6. 1 Kings xvi. 31. 32. xlviii. 16.

j 2 Kings i. 2. x. 28. xxi. 3. k x. 2. Jer. vii. 9. xi. 13. xviii. 15.

l Ez. xxxii. 40-42. Jer. iii. 7. 1 Sam. xii. 9. Ps. lxxviii. 11. cvi. 13, 21. Is. xvii. 10. Jer. ii. 32. Ez. xxxii. 13. xlii. 35.

m 5, 7. Jer. ii. 23-25. n Deut. vi. 12. viii. 11-14. xxxii. 18.

o Is. xxx. 18. Jer. xvi. 14. p Am. i. 4. John vi. 44. xii. 32.

q 3. Jer. ii. 2. Ez. xx. 10, 35, 36. Rev. xii. 6, 14. r Is. xxxv. 3, 4. xl. 1, 2. xlix. 13, &c. 1. 3. &c. Jer. iii. 12-24. xxx. 18-22. xxxi. 1-37. xxxii. 36-41. xxxiii. 6-26. Ez. xxxiv. 22-31. xxxvi. 8, &c. xxxviii. 11-28. xxxix. 25-29. Am. ix. 11-15. Mic. vi. 14-20. Zeph. iii. 9-20. Zech. i. 12-17. vii. 18-33. Rom. xi. 26, 27.

s 12. Lev. xxi. 40-45. Deut. xxx. 5-9. Neh. i. 8, 9. Is. lxxv. 21. Jer. xxxii. 15. Ez. xxxviii. 26. Am. ix. 14. t Josh. vii. 26. Is. lxxv. 10. u Lam. iii. 21. Ez. xxxvii. 11-14. Zech. ix. 12. John x. 9. Acts xv. 27. x Ex. xv. 1-21. Num. xli. 1. Jer. ii. 2. Ez. xvi. 8, 22, 60.

thereof, and will ^arecover my wool and my flax ^agiven to cover her nakedness.

10 And ^anow will I discover her ^alewdness in the sight of her lovers, ^aand none shall deliver her out of mine hand.

11 I will also ^acause all her mirth to cease, ^aher feast days, her new-moons, and her sabbaths, and all her solemn feasts.

12 And I will ^adestroy her vines and her fig-trees, whereof she hath said, ^aThese ^aare my rewards that my lovers have given me: ^aand ^aI will make them a forest, and the beasts of the field shall eat them.

13 And ^aI will visit upon her ^athe days of Baalim, wherein ^ashe burned incense to them, and ^ashe decked herself with her ear-rings and her jewels, and ^ashe went after her lovers, and ^aforgot me, saith the LORD.

14 ^aTherefore, behold, ^aI will allure her, ^aand bring her into the wilderness, ^aand speak ^acomfortably unto her.

15 And ^aI will give her her vineyards from thence, and the valley of Achor ^afor a door of hope: ^aand ^ashe shall sing there, ^aas in the days of her youth, and as in the day when she came up out of the land of Egypt.

their God and Father on this occasion required it. She was therefore to be reminded, that the Lord no longer considered her as his wife, or himself as her husband; and that he would proceed to execute judgment on her, unless she repented and reformed. This was expressed, by "putting away her whoredoms out of her sight, and her adulteries from between her breasts," &c: and it implied a command, to put away all the idols from the land, and to avoid whatever might tempt them or others to that crime; and to pull down as it were the idols that were set up in their hearts. If this were not done immediately, the Lord threatened, that he would "strip her naked," &c: that is, he would deprive the people of all their honourable distinctions and desirable advantages, and reduce them to the most abject, contemptible, and miserable condition, similar to their bondage in Egypt, in the infancy of the nation; and would leave them, as in a wilderness, to perish with hunger and thirst. Nor would he shew mercy to their children; for they were born of idolaters, brought up in idolatry, and even dedicated to idols: and therefore God regarded them as "children of whoredoms." And indeed what else could be expected of them, when their mother had been so abandoned, as to run into the most shameful practices? For the people in general ascribed their temporary plenty and prosperity to the bounty of their idols; and were emboldened to go on in the abominable worship of them, by abounding in every thing which they could abuse to sensuality.—Thus the heathens used to worship one imaginary deity as the giver of their corn, another as the giver of their wine, or of their fruit, &c; and in the festivals kept in honour of these idols, they ran into the most shameful excesses.—'By lovers are meant, in the first place, the idols with which the Israelites committed spiritual fornication. (*Jer. iii. 1;*) and then the idolatrous nations, whose alliance they courted, and in order to it practised their idolatries.' (*Lowth.*)—There seems no sufficient evidence for interpreting this chapter exclusively of the ten tribes, as many expositors do.

V. 6, 7. The Lord did not intend to cast off all the seed of Israel; and therefore, speaking of the nation in general, he declared his purpose of keeping them from sinking into universal idolatry.—Whilst the infatuated harlot was bent in following after her lovers; he was resolved to make a thorn-hedge across her road, through which she could not pass without greatly tearing herself; nay, to build a wall which she could get over to find her paths. So that, though she attempted to follow her lovers, she should not overtake them, &c. That is, the Lord would so punish his people by heavy judgments, as to preserve them from total idolatry; so that whilst numbers would perish, a remnant would be cured of that sin. When the ten tribes were carried into Assyria and the Jews to Babylon, neither their idols nor their idolatrous allies could do them any good; and not being able to overtake them, or to find protection and deliverance from them; they would be convinced of their folly, in forsaking the living God for dead idols, their first Husband, for these worthless lovers; and so coming to themselves, they would be led to return home, to repent, to seek reconciliation, and re-admission to their former privileges. This seems immediately to predict the restoration of the Jews and many Israelites with them, from the Babylonish captivity, when they were effectually cured of gross idolatry: but the future conversion of the nation may also be intended.

V. 8, 9. The people did not understand, consider, or acknowledge, that the Lord gave them all their temporal mercies; and this forgetfulness exposed them to be tempted to abuse them in sacrifices, oblations, or vestments, pre-

16 And it shall be at that day, saith the LORD, that thou shalt call me, ^aIshi; and shalt call me no more ^bBaali.

17 For ^aI will take away the names of Baalim out of her mouth, ^aand they shall no more be remembered by their name.

18 And ^bin that day ^cwill I make a covenant for them with the beasts of the field, and with the fowls of heaven, and ^dwith the creeping things of the ground: and ^eI will break the bow and the sword and the battle out of the earth, ^eand will make them to lie down safely.

19 And ^fI will betroth thee unto me ^gfor ever: yea, I will betroth thee unto me ^hin righteousness,

Zech. ix. 10. ^a Lev. xxvi. 5. Ps. xxiii. 2. Jer. xxxii. 6. xxx. 10. xxxiii. 16. Ez. xxviii. 25. Mic. iv. 4. Zech. iii. 10. ^b Is. lii. 9-11. Jer. iii. 14. 15. John iii. 14. 2 Cor. xi. 2. Eph. v. 25-27. Rev. xix. 7-9. xxi. 2, 9, 10. ^c Ps. xvi. 7. ^d Ps. xvi. 7. ^e Job v. 23. Ps. xci. 1-13. Is. xl. 6-9. lxxv. 25. Ez. xxxiv. 25. ^f Ps. xvi. 9. Is. ii. 4. Ez. xxxix. 9. Mic. iv. 3. ^g Ez. xxviii. 25. ^h Is. lxix. 10. Is. xlv. 23-25. liv. 14. Jer. iv. 2. Rom. iii. 25, 26. Eph. i. 7, 8.

pared for Baal, and other idols. To convince them of this, the Lord intended to resume his grant; it had been but a loan to them, which he would recover by distraining upon them for it, seeing they had thus most evidently forfeited it.—At the very season when she expects to receive the fruits of the earth, her enemies shall invade her, and destroy them: (*Lamth.*)

V. 10—13. God himself determined to cause all the nations, whose idols Israel had worshipped, to witness their wickedness and shame; nor should any deliver them from deserved punishment. The Israelites observed festivals in honour of their idols: yet they seem to have paid regard to some of those appointed in the law, and to have made them seasons of carnal mirth and sensual indulgence; and the Jews came from the worship of idols, to celebrate them at the temple. (*Jer. vii. 9, 10.*) But the Lord would turn their mirth into mourning; when by his desolating judgments he destroyed all their vines and fig-trees, which they vainly supposed were given them by their idols, as a recompense for worshipping them. Thus he would visit on the nation the sins of all those days and years, during which they had worshipped Baalim, or idols; when they had resembled an adulteress, that adorns herself with her most costly attire at the expense of her injured husband, that she may be the more agreeable to her vile paramour: for they were entirely forgetful of the authority of God, and their obligations to him.—Jehu had “destroyed Baal out of Israel;” but the people had substituted other idols in his place; and so had filled up the measure of their fathers’ crimes.—It is probable, that the idolaters adorned themselves with great care, as well as wore peculiar garments, when worshipping their idols, (*2 Kings, x. 22.*)—By shewing how harlots trim themselves to please others, he declareth that superstitious idolaters set a great part of their religion in decking themselves on their holy days.

V. 14—17. The preceding prophecies were fulfilled in the captivities of Israel and Judah, (and perhaps in the present dispersion of the Jews.) But when these judgments had prepared the way, the Lord intended to deal with them in a more gentle manner. He would *allure*, or persuade, them to return to him, by invitations and hopes of reconciliation and felicity: he would thus draw them off from carnal pleasures and confidences, and make all their former delusions to vanish: so that they would see themselves in a barren wilderness, and exposed to inevitable ruin, except the Lord helped them, as was the case with their fathers in the wilderness; and when they should thus be reduced to despair of help, he would speak comfortably to them, and encourage them to trust in his mercy, grace, and providence. Thus he would, from that destitute and forlorn condition, restore them to the possession of their former privileges; as if fruitful vineyards were suddenly given in a barren wilderness; and the valley of *Achor*, or *trouble*, (where Achan was stoned,) in which Israel had fallen before his enemies, would be for a door of hope; preparing them for mercy, by humbling them, and leading them to renounce their idols, and seek help from God alone. This valley was also one of the first acquisitions of Israel in Canaan, and an encouraging earnest of their possessing the whole.—Thus being delivered from all their enemies and sorrows, they would sing praises with joyful hearts, as their fathers had done before, when they saw the Egyptians dead upon the sea-shore. From that time they would be more cordially attached to the Lord than ever: no longer calling him *Baali*, or *my Lord and Master*, alluding to the authority, rather than the affection, of a husband; but *Ishi*, which is the language of cordial affection, in a woman speaking to her husband. For, the abuse of the word *Baalim* in the worship of their idols should lead to a total disuse of it, so that it should no more be remembered or employed by them. (*Marg. Ref.*)—This may primarily foretell their restoration from the Babylonish captivity: yet it may also be applied to the conversion of the Jews and Israelites to Christ, in the apostolic days, and to the future conversion of that nation.—Perhaps the incarnation of Christ may be referred to, in the name here mentioned, *Ishi, My Husband*, or literally *Man*. (*Is. xxxii. 1, 2.*)

V. 18—20. When the people were weaned from idols, and attached in love and faithfulness to the worship of the Lord; he would then not only renew his covenant with them, but he would make a covenant in their behalf with the beasts of the field, &c.: that is, he would take care that no creature should do them any harm, and that all should concur in doing them good. Their land was occupied by the beasts of the field during the captivity, when it had been desolated by war: but he would afterwards rid the country of these creatures, and defend it from invaders, and make it a quiet and secure habitation for them. Nay, he would betroth them to himself, as their husband, their kind friend, protector, and companion, in the most solemn

A. M. 3219.

B. C. 785.

* That is, *My husband*. 7. Is. liv. 5. Jer. iii. 14. John iii. 29. 2 Cor. xi. 2. Eph. v. 26-27. Rev. xix. 7. † That is, *My lord*. 2. Ez. xxiii. 13. Josh. xxiii. 7. Ps. xvi. 4. Zech. xii. 2. a Jer. x. 11. b Is. ii. 11. 17. xxvi. 1. Zech. ii. 11. xiv. 4, 9. c Job v. 23. Ps. xci. 1-13. Is. xl. 6-9. lxxv. 25. Ez. xxxiv. 25. d Ps. xvi. 9. Is. ii. 4. Ez. xxxix. 9. Mic. iv. 3. e Ez. xxviii. 25. f Is. lxix. 10. Is. xlv. 23-25. liv. 14. Jer. iv. 2. Rom. iii. 25, 26. Eph. i. 7, 8.

i Jer. ix. 24. xxiv. 7. xxxi. 24. Ez. xxxviii. 23. Mal. xi. 27. Luke x. 22. John viii. 55. xvii. 3. 2 Cor. iv. 6. Phil. iii. 8. Col. i. 10. 2 Tim. i. 12. Heb. viii. 11. 1 John iv. 6. v. 20. k Is. lxxv. 24. xxvii. 12. xiii. 9. Matt. vi. 33. Rom. viii. 32. 1 Cor. iii. 21-23. l i. 4. 11. m Ps. lxxii. 16. Jer. xxxi. 27. Zech. x. 9. Acts vi. 1-4. Jam. i. 1. 1 Pet. i. 1, 2. n i. 6. Rom. xi. 30-32. p viii. 2. Deut. xxvi. 17-19. Ps. xxii. 27. lxxviii. 31. cxviii. 28. Cant. ii. 16. Is. xlv. 5. Jer. xvi. 19. xxxiii. 33. Zech. viii. 22. xiv. 9. 16. Mal. i. 11. Rom. iii. 29. xv. 9-11. 1 Thes. i. 10. Rev. xxi. 3, 4.

and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: ^aand thou shalt know the LORD.

21 And it shall come to pass in that day, ^aI will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; ^aand they shall hear Jezreel.

23 And ^aI will sow her unto me in the earth; ^aand I will have mercy upon her that had not obtained mercy; ^aand I will say to *them which were* not my people, Thou art my people; and they shall say, ^a*Thou art my God.*

and public manner: he would engage the honour of his righteousness, wisdom, lovingkindness, mercy, and truth, for their security; employ these attributes for their good, and glorify himself in his dealings with them: he would communicate to them “wisdom, righteousness, sanctification, and redemption:” he would enrich, ennoble, adorn, and rejoice them, with all the comforts and blessings of the marriage-relation; and perform all his precious promises to them; and thus he would cause them to know him as the Lord their God.—This can only be understood, in the highest sense, of the conversion of the Jews to Christ; and of the inestimable blessings and privileges of the spiritual Israel, of all true believers, to which they are admitted by faith in Christ, and union with him; and a participation of his righteousness, unsearchable riches, and mediatorial blessings.

Know, &c. ‘Thou shalt find that I am, and will be, a gracious Lord unto thee.’ (*Bp. Hall.*)

V. 21—23. When this happy change should take place in Israel’s condition, that had before been so desolate and perilous, all things in heaven and earth would contribute to their advantage. This is represented in very bold figurative language: the heavens are introduced as beseeching the Lord to fill their clouds with water to water the land, and he promises to hear them: the earth is represented as calling on the heavens to pour down rain, and they hear; the fruits of the ground call also on the earth to furnish them with supplies, and are heard; and these again regard the desires and wants of Jezreel, or that people who had been the seed of God, yet by him scattered, but are now to be gathered to him. All nature seems here alive and active in helping the converted Jews; and the supply of their spiritual wants, in answer to the prayers of the people and ministers of Christ, and through the ordinances of his appointment, may also be thus typified. The dispersion of the Jews would at length prove like the scattering of seed upon the earth, in order to a large increase; for God would, (through them, or by means of his believing people, who are dispersed as seed in the earth,) “have mercy on them who had not obtained mercy,” and gather those among his people, that had not before owned him as their God. This is applied by the apostle to the conversion both of Jews and Gentiles to Christ; and we may suppose, that the latter part of the chapter refers to that restoration of Israel, which shall be as life from the dead to the nations of the earth. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1—13. We should own and love all those as brethren, whom the Lord appears to have put among his children; and encourage them with the consideration, that they have obtained mercy, and are become the people of God. But the ministers of Christ must not connive at the abuses or crimes of that religious community, which claims the authority, and stands in the relation to them, of a mother; for the glory of God, and the interests of his truth and righteousness, should be far nearer to our hearts, than the credit or favour of our fellow-creatures, however related to us or advanced above us. And indeed every Christian ought by his example, profession, and conversation, to protest against the superstitions, errors, or abuses of that church to which he belongs, or from which he hath been brought forth; for eminently pious persons are sometimes raised up within those corrupt churches, which God is about to give up to destruction; on purpose to bear testimony against them, and call men to repentance, that a remnant may be preserved or rescued from the contagion that hath infected the rest.—If men would escape sin and condemnation, they must put all occasions of evil out of sight, repress the rising sinful inclination of the heart, and shun whatever may be a temptation to them, or render them temptations to others.—Impenitent sinners will soon be stripped of all their abused advantages and worldly prosperity, and exposed to the utmost shame, contempt, and misery: and they who have trained up their children in impiety, iniquity, or false religion, cannot reasonably expect that God will confer spiritual blessings upon them. Such men often ascribe their temporal enjoyments to their sins or idols, and thus are emboldened to more iniquity: whereas the Lord “giveth us all things richly to enjoy,” and the devil tempts men to consume them upon their lusts.—When we are infatuated by the violence of any headstrong passion, or harassing temptation, and bent upon the gratification of our depraved inclinations; it is a special mercy to have our way hedged up with horns, or closed by some unsurmountable wall, that we may not be able to overtake our beloved idols and pleasures: and if pain, sickness, or calamity keep us from sin, we should be thankful for it.—Every gracious soul will habitually prefer suffering to sin;

CHAP. III.

The Lord's intended future kindness to Israel, notwithstanding their wickedness; illustrated by the emblem of Hosea's conduct towards his adulterous wife, 1-5.

THEN said the LORD unto me, "Go yet, love a woman beloved of her ^bfriend, yet an adulteress; ^aaccording to the love of the LORD toward the children of Israel, who ^clook to other gods, and ^dlove flagons of ^ewine.

2 So ^fI bought her to me for fifteen ^gpieces of silver, and ^hfor ⁱan homer of barley, and ^jan half homer of barley:

3 And I said unto her, ^kThou shalt abide for me

Am. ii. 8, vi. 6. 1 Cor. x. 7, 21. 1 Pet. iv. 3. * Heb. grapes. f Gen. xxxi. 41, xxxv. 12. Ex. xxiii. 17. 1 Sam. xviii. 25. g Lev. xxvii. 16. Is. v. 10. Ez. xlv. 11. h Deut. xxi. 13.

A. M. 3219.

B. C. 785.

a i. 2, 3.
b Jer. iii. 20.
Marg. Matt. xxvi. 50.
c xi. 8, Deut. vii. 6, 7. Judg. x. 15. 2 Kings xiii. 23. Neh. ix. 18, 19, 31. Ps. cvi. 43-46. Jer. iii. 1-4. 12-14.
d Ps. cxlii. 2. 1 Sam. xlvii. 7, 8. xlv. 22. Mic. vii. 18-20.
e Zech. i. 16. Luke i. 54, 55.
f Ps. cxlii. 2. 1 Sam. xlvii. 7, 8. xlv. 22. Mic. vii. 18-20.
g Ex. i. 2. Ex. xxviii. 6. Judg. ix. 27.
h Ex. xxiii. 17. 1 Sam. xviii. 25. g Lev. xxvii. 16. Is. v. 10. Ez. xlv. 11. h Deut. xxi. 13.

i x. 3. Gen. xlix. 10. John xix. 15. k 2 Chr. xv. 2. Dan. viii. 11-13. ix. 27. xii. 11. Matt. xxiv. 1, 2. Luke xxi. 24. Acts vi. 13, 14. Heb. x. 26. * Heb. a standing, or statue, or pillar. Is. xix. 19.
1 Ex. xxviii. 4. Lev. viii. 7. Judg. viii. 27. xvii. 5. 1 Sam. ii. 18. xiv. 3. xxi. 9. xlii. 18. xliii. 6. 9. xxx. 7. 2 Sam. vi. 14. m Gen. xxxi. 19. Marg. Judg. xvii. 5. xviii. 17-24. 2 Kings xxiii. 24. Marg. Ez. xx. 32. xxi. 21. Marg. Mic. v. 11-14. Zech. xiii. 2. n v. 6. Is. xxviii. 12, 13. Jer. iii. 24. 23. xxxi. 6-10. 1, 4, 5. o 1 Kings xii. 16. Is. lv. 3. 4. Jer. xxi. 9. xxxiii. 17. Ez. xxiv. 23, 21. xxxvii. 22-25. Am. ix. 11. Acts xv. 16-18. p Ps. cxxx. 3, 4. Jer. xxxiii. 9. Ez. xvi. 63. Rom. ii. 4. q Num. xxiv. 14. Deut. iv. 30. Is. ii. 2. Jer. xxx. 24. Ez. xxviii. 8, 16. Dan. ii. 28. x. 14. Mic. iv. 1. Rom. xi. 25-31.

and it is even a mercy to ungodly men to be kept by severe affliction from "treasuring up wrath against the day of wrath." But if unsurmountable obstructions and inextricable difficulties, not only disable them for a time from finding any pleasure in their sins, or from committing them; but are the means at length of bringing them to themselves, to perceive and lament their folly in departing from God, and to return to him, humbly seeking forgiveness and salvation; the mercy is inestimably precious. When professors of the gospel depart from the ways of God, and meet with no such thorn-hedges and strong walls to impede their sinful course, and to bring them back ashamed and humbled, their case looks very dark: but if backsliders are by such discipline led to say, "I will go, and return to the Lord, that I may again have the comfort of communion with him and of my relation to him; for then it was far better with me than now;" we should encourage and exhort them to decision in so doing. If men forget or consider not, that their comforts come from God, and so they use them in a sinful manner; he will often in mercy take them away, to bring the offenders to reflect on their folly and danger. When he turns unjust stewards out of their stewardship, and calls them to give an account of it, none of their friends or idols can deliver them out of his hand; and all shall see, and be constrained to confess, that they deserve their ignominy and misery.—In this our land of affluence and abundance, what numbers prepare their corn, wine, oil, gold, and silver, for Baal, by their excess, luxury, and ostentation! And often the behaviour of those, that are employed in gathering in the precious fruits of the earth, seems to be an attempt to revive the bacchanalian riots of ancient idolaters.—Men, who live in allowed sin, and then pretend to rejoice in God's ordinances, or on religious festivals, (as many ungodly persons do in their carnal way of celebrating Christmas, &c.) are most awfully deceived: all such rejoicing is vain, and tends to weeping, and gnashing of teeth.

V. 14-23. When sinners seem ripe for vengeance; the Lord sometimes shews his sovereign grace, in having mercy on them. To bring them to repentance, he both drives them from their sins by his terrors and judgments, and allures them by discoveries of his love, and hopes of acceptance and happiness. He often deprives them of all hope and comfort in the world and from themselves; and when their humiliation, terrors, and sorrows tend to desperation, he speaks comfortably to their hearts. He brings them into a desolate wilderness, where no joy can be found, except from his mercy; and thence he gives them all the provisions of his grace, and the comforts and privileges of his salvation. He makes the valley of deep dejection and extreme trouble, to be a door of hope to them; and drives them to despair of earthly joy, and help from themselves; that being shut out from every other door, they may knock at mercy's gate until it be opened. Then their terrors and sorrows are terminated; he brings them out of the horrible pit, and puts a new song into their mouths, and they sing, "O Lord, I will praise thee, though thou wast angry with me, yet thine anger is turned away, and thou comfortest me: behold, God is become my salvation, I will trust, and not be afraid."—Though the Lord loses none of his authority by his condescending love to us; yet his awful majesty thus becomes the object of our confidence and delight: and believers are enabled to expect all that tenderness and kindness from their holy God, which a beloved wife can expect from the most affectionate husband, yea, far more. But he saves them from their idols, and sets them against their sins, and disposes them to walk before him in newness of life; as well as gives them the joy of his favour and salvation.—If his new covenant be made with us, he will make all things to work together for our good, and every creature shall help us: for all things are ours, even death itself; and we may lie down with peace and security in his clay-cold bed, having committed our spirit into the Redeemer's hands. Happy then are they, who are thus betrothed to the Lord in righteousness, judgment, lovingkindness, mercies, and faithfulness! though in themselves poor and polluted, weak and foolish; yet in him they have wisdom, strength, and righteousness, and they are enriched, ennobled, arrayed with garments of salvation, and made most blessed for evermore. Even the vilest of transgressors are now invited to seek, and encouraged to hope for, union with the Lord of life and glory, in this honourable and endeared relation; nor can too much be expected from his grace, who shed his precious blood for rebels and enemies. Let us then seek an interest in these blessings, compared with which all others are worthless: let us remember, that we are sown in the earth as seed, that in our several places we may conduce to the conversion of our fellow-sinners; that they may seek and obtain mercy, who had not obtained mercy; and that they may say to the Lord, "Thou art my God," who have been strangers and enemies. Let us keep this object in view, in all our actions and our whole conversation; and let us continually pour out our supplications for ourselves and all around us, to God, who will "give grace and glory, and withhold no good thing from those that walk uprightly."

many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.

4 For the children of Israel shall abide many days ^awithout a king, and without a prince, and ^bwithout a sacrifice, and without ^can image, and without ^dan ephod, ^eand without teraphim:

5 Afterward shall the children of Israel return, and ^fseek the LORD their God, ^gand David their king: and shall fear ^hthe LORD and his goodness ⁱin the latter days.

CHAP. III. V. 1-3. Some interpret this, as a vision, or parable which the prophet spake to the people: but they, who consider it as a fact, have some hesitation in deciding, whether it related to Hosea's former wife, or to another woman on whom he was to fix his affections. It seems, however, most probable, that it is the continuation and conclusion of the prophet's account of the transaction, with which his prophetic office began; and which was a picture of the Lord's dealings with Israel. He had married a woman of bad character, and had treated her with affection and kindness; yet she afterwards became an adulteress, and departed from him. She had been beloved of her friend and husband, but proved unfaithful: yet he continued to love her; and he was directed to go and shew his love by his conduct toward her. Instead of a public prosecution or a private divorce, he went with overtures of reconciliation, and only required that she would remain in a state of separation from him for many days, a competent time to evince the sincerity of her repentance; and that she would no more renew her adulteries, but reserve herself for him: and then he promised to consider himself as her husband, and at length to take her back to him. The money and the barley, with which he bought her to him, accorded to the customs of those times, when they often gave dowries for, instead of receiving them with, their wives. This implied, that the marriage had been virtually dissolved by her adulteries: and perhaps it served, or was intended, for her maintenance during the days of her seclusion, and to keep her from the temptation of becoming a harlot for subsistence. And the small sum of money, (about £1. 7s. 6d.) and the coarseness of the provisions, being barley, not wheat, might denote the disgraced and abject condition to which her sin had reduced her; and might intimate, that she ought to submit to present inconveniences, and wait patiently the time of being restored to favour.—We may conclude from the things signified by this transaction, that she submitted to the terms, was received again by the prophet, and behaved better afterwards. For this was "according to the love of the LORD for the children of Israel."—Some interpret this almost wholly of the kingdom of Israel: but the prophecy seems to require us to understand it of the whole people descended from Abraham, Isaac, and Jacob. They had been espoused to the Lord in the wilderness, notwithstanding their idolatries in Egypt: and yet, after all the displays of his love to them through their successive generations, they were always prone to fix their eyes on base idols: this was adultery, a violation of their marriage-covenant. They "also loved flagons of wine," they were attached to idol-worship, because in it they gave unbridled license to their sensual appetites. But the Lord still had love for the nation, and though he meant to deprive them of their privileges, exclude them from his church for many days, and to debase and reduce them to great distress; yet they would still subsist as a distinct people, and at length be anew betrothed to him, and reinstated in his favour and the full enjoyment of their privileges.—"The words which our translation renders "flagons of wine," may be translated "cakes made of grapes."—Such were the cakes, probably, which the Jews offered to the queen of heaven. (Jer. vii. 18. xlv. 19.) The expression signifies in general, those entertainments which they were partakers of in the idol-temples. (Lowth.)

V. 4, 5. The kingdom of Israel was soon after this entirely ruined, and the people were incorporated, either with the Jews, or the nations among whom they resided; and have had neither king, prince, priest, sacrifice, nor religious establishment, from that day to this. The Jews remained for several years without these advantages, during the Babylonish captivity; yet their civil and religious constitution was again restored. But since the rejection of that nation at the introduction of Christianity, and the destruction of their city and temple by the Romans; they have continued to this time, for much above seventeen hundred years, without king or prince of their own nation; and without priest and sacrifice, or any thing substituted in the place of the temple-worship; and, (what is still more remarkable,) they have also remained without an image, ephod, or teraphim, without any of those idolatrous observances and apparatus, to which they were so generally attached when this prophecy was uttered!—From the time of the destruction of Jerusalem by Vespasian to this day; they have had no civil government of their own: but live every where as so many exiles, only upon sufferance; they have had neither priests nor sacrifice, their temple being destroyed, where only they were to offer sacrifice. And yet the want of a place, where to perform the most solemn part of their public worship, does not tempt them to idolatry, which was the epidemical sin of their forefathers, (Lowth.)—This is surely a most astonishing prophecy, of events directly contrary to all human probability; yet undeniably taking place, not on a particular occasion, or for a short time, but through very many revolving centuries! How could Hosea have foreseen this, had not God inspired him? And does not this demonstrate, (in the only way by which such things can be demonstrated,) the divine inspira-

CHAP. IV.

A.M. 3224.

B.C. 780.

God denounces judgments on Israel, for their impieties and iniquities, 1-5. He exposes the ignorance and wickedness of the priests, and determines to reject them, 6-11. To punish the idolatry and profligacy of the people, he will leave their wives and daughters to commit lewdness, without present punishment, 12-14. He warns Judah, not to imitate Israel's crimes, which are further reprov'd, 15-19.

HEAR the word of the LORD, ye children of Israel: ^bfor the LORD hath a controversy with the inhabitants of the land, because *there is* ^cno truth, nor mercy, ^dnor knowledge of God in the land.

2 By ^eswearing, and lying, and killing, and stealing, and committing adultery, they break out, and ^fblood toucheth blood.

3 Therefore shall ^gthe land mourn, and every one that dwelleth therein shall languish, ^hwith the beasts of the field, and with the fowls of heaven: yea, the fishes of the sea also shall be taken away.

4 Yet ⁱlet no man strive, nor reprove another: for my people ^jare ^kas they that strive with the priest.

5 Therefore shalt thou fall in the day, ^land the prophet also shall fall with thee in the night, and I will ^mdestroy ⁿthy mother.

6 ^oMy people are ^pdestroyed ^qfor lack of knowledge: ^rbecause thou hast rejected knowledge, ^sI will also reject thee, that thou shalt be ^tno priest to me: ^useeing

^vIs. xxiv. 4-12. Jer. ii. 27, 28. Joel i. 10-13. Am. i. 2, v. 16. viii. 9-10. Nah. i. 4. h Jer. ii. 25. xli. 4. Ez. xxxviii. 20. Zeph. i. 3. i 17. Am. v. 13. vi. 10. Matt. vi. 3-6. k Deut. xiv. 12. Jer. xviii. 18. l ix. 7, 8. Is. ix. 13-17. Jer. vi. 12-15. viii. 10-12. xiv. 15, 16. xxiii. 9, &c. Ez. xlii. 9-16. xiv. 8-10. Mic. iii. 5-7. Zech. xi. 8. xlii. 2. + Heb. cut off. m ii. 2. Is. i. 1. Jer. xv. 8. l 12. Ez. xvi. 44, 45. Gal. iv. 26. n 12. Is. i. 3. iii. 12. v. 13. Jer. iv. 23. viii. 12. + Heb. cut off. o 1. vi. 1. 2 Chr. xv. 3. Job xxxvi. 12. Prov. xix. 2. Is. xviii. 11. xlv. 20. Jer. v. 3, 4, 21. Matt. xiv. 14. 2 Cor. iv. 3-6. p 1 Sam. ii. 12. Prov. i. 30-32. Is. xxviii. 7. lvi. 10-12. Jer. ii. 8. viii. 8, 9. Mal. ii. 7, 8. Matt. xlii. 16-26. q Zech. xi. 8, 9, 15-17. Mal. ii. 1-3, 9. Matt. xxi. 41-45. Mark xii. 8, 9. Luke xv. 16-18. r viii. 14. xlii. 6. 2 Kings xvi. 16-20. Ps. cxix. 61. 139. Is. xvii. 10. Matt. xv. 3, 6.

1 Kings xxii. 19. Is. i. 10. xxviii. 14. xxvii. 1. lxi. 5. Jer. ii. 4. vii. 2. ix. 20. xix. 8. xxxv. 4. Am. vii. 16. Rev. ii. 11, 29. b xii. 2. Is. i. 18. iii. 13, 14. v. 3. xxiv. 8. Jer. xxv. 31. Mic. v. 12. c Is. ii. 13-15. Jer. vi. 13. vii. 2-5. Mic. vii. 2-5. d Jer. iv. 22. v. 4. John viii. 55. Rom. i. 28. 1 Cor. xv. 34. e Is. xlv. 5. xlviii. 1. Hix. 2. -8. 12-15. Jer. v. 1, 2. 7-9. 26. 27. vi. 7. vii. 6. -10. ix. 2-5. Ez. xlii. 2-13. 25-30. Mic. ii. 1-3. iii. 2, 3. 9. -12. vi. 10-12. vii. 2-4. Zeph. iii. 1-5. Zech. xv. 3, 4. vii. 9-1. * Heb. bloods. f 2 vi. 9. Lam. iv. 13-15. Matt. xxiii. 35-37. Acts vii. 52. 1 Thes. ii. 15. Rev. xv. 1. h Jer. ii. 4. Jer. ii. 25. xli. 4. Ez. xxxviii. 20. Zeph. i. 3. i 17. Am. v. 13. vi. 10. Matt. vi. 3-6. k Deut. xiv. 12. Jer. xviii. 18. l ix. 7, 8. Is. ix. 13-17. Jer. vi. 12-15. viii. 10-12. xiv. 15, 16. xxiii. 9, &c. Ez. xlii. 9-16. xiv. 8-10. Mic. iii. 5-7. Zech. xi. 8. xlii. 2. + Heb. cut off. m ii. 2. Is. i. 1. Jer. xv. 8. l 12. Ez. xvi. 44, 45. Gal. iv. 26. n 12. Is. i. 3. iii. 12. v. 13. Jer. iv. 23. viii. 12. + Heb. cut off. o 1. vi. 1. 2 Chr. xv. 3. Job xxxvi. 12. Prov. xix. 2. Is. xviii. 11. xlv. 20. Jer. v. 3, 4, 21. Matt. xiv. 14. 2 Cor. iv. 3-6. p 1 Sam. ii. 12. Prov. i. 30-32. Is. xxviii. 7. lvi. 10-12. Jer. ii. 8. viii. 8, 9. Mal. ii. 7, 8. Matt. xlii. 16-26. q Zech. xi. 8, 9, 15-17. Mal. ii. 1-3, 9. Matt. xxi. 41-45. Mark xii. 8, 9. Luke xv. 16-18. r viii. 14. xlii. 6. 2 Kings xvi. 16-20. Ps. cxix. 61. 139. Is. xvii. 10. Matt. xv. 3, 6.

thou hast forgotten the law of thy God, ^sI will also forget thy children.

7 As ^tthey were increased, so they sinned against me: ^utherefore will I change their glory into shame.

8 They ^veat up the sin of my people, and they ^wset their ^xheart on their iniquity.

9 And there shall be, ^ylike people, like priest: and I will ^zpunish them for their ways, and ^areward them their doings.

10 For ^bthey shall eat, and not have enough: ^cthey shall commit whoredom, and shall not increase, because they have ^dleft off to take heed to the LORD.

11 Whoredom and wine and new wine ^etake away the heart.

12 ¶ My people ^fask counsel at their stocks, and their staff declareth unto them. ^gFor the spirit of whoredoms hath caused them to err, and they have ^hgone a whoring from under their God.

13 They ⁱsacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: ^jtherefore your daughters shall commit whoredom, and your spouses shall commit adultery.

^kProv. vi. 32. Jer. ii. 27. x. 8. Ez. xli. 21. Hab. ii. 19. f v. 4. Is. xlv. 18-20. Mic. ii. 1. 2 Thes. ii. 13. Jer. iii. 1-3. Ez. xvi. xxiii. 1. Is. i. 23-28.

NOTES.

tion of this prophecy, and of those by whom it is quoted? (*Marg. Ref.*)—It was also predicted, that afterwards they should return, (from their state of rejection and unbelief,) “and seek the LORD their God and David their king.” This even their own writers explain of the promised Messiah, and doubtless it foretold their future conversion to Christ; for which they are evidently preserved a separate people, neither a part of the true church, nor not yet given up to spiritual adultery; but put aside on a separate scanty maintenance, in a debased condition, for a long time, (like Hosea's wife,) to be at length received to favour again. It is added, “they shall fear the LORD and his goodness: the discovery which these events shall make of the LORD's goodness, and of his unmerited kindness and mercy to them in Christ Jesus, will fill them with reverential awe of him, and a fear of offending so kind a friend, and will fix their hearts in the spiritual worship of him and conscientious obedience to his commandments. This would be in the latter days, under the gospel-dispensation, at that approaching period, when they shall be converted to Christ, and gathered from their present dispersions. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

When we consider the ingratitude and folly even of believers, their frequent hankerings after, and idolatrous attachment to, worldly objects and sensual gratifications; which is proportionably an unfaithfulness to God and a departure from him; we shall admire his persevering love to them, almost as much as his condescension and compassion to sinners, in the glorious salvation provided for them, and the price with which it was purchased. And as far as consists with other duties, we should copy his example in our readiness to forgive and be reconciled to those, who have most ungratefully and grossly injured us.—The dislike of men to true religion arises from their preference of sensual to spiritual pleasures: they therefore love an object and a form of worship, which allow them to indulge, instead of requiring them to mortify, their lusts. But he will cure the objects of his special love of these base propensities; he will rebuke, disgrace, and afflict them for their sins; he will unite his overtures of reconciliation and tokens of love with various humiliating dispensations; he will bring them to repentance, to submit to correction, to separate from sin and worldly idols, and patiently to wait for him; and when they are thus willing to reserve themselves for him alone, he will give himself to them as their God and portion. The objects of his special love are often left, for a time, in a state of humiliating desertion, without any comfortable communion with him, in order to prove their faith and patience: many of them live a great while in an unconverted state; yet are they restrained from such crimes as would utterly ruin them, or prevent them from filling up their appointed stations in the church. In due season they are brought to seek the Lord, to trust in the divine Saviour, and to rejoice in his holy comfort. And though their first fear of God arise from a view of his terrible holy majesty, and his righteous and powerful vengeance; yet the discovery of his goodness, and his love to sinners through Jesus Christ, and the experience of his mercy and grace, sweetly lead their hearts to a filial reverence of so kind and glorious a friend and Father; to an habitual fear of offending and dishonouring him; a dread of his frown and correcting rod, and an adoring awe of him, when they present their worship and services before him. May we, who live in these latter days, thus fear the LORD and his goodness; and may both Jews and Gentiles thus seek and worship the God and Father of our Lord Jesus Christ!

CHAP. IV. V. 1-3. Hosea is here supposed by expositors in general, to address the kingdom of Israel exclusively. And perhaps he spake immediately to those of the ten tribes, as living among them; yet his reproofs and exhortations were so framed, as to suit the case of the Jews also when they came into their hands.—The former chapter seem to have formed one general subject consisting of several messages delivered to the people, when at God's command he married Gomer; when her children were born and named; when she departed from him; and when he proposed to her terms of reconciliation. But he here began to speak to them in direct language, concerning their immoralities and idolatries. The children of Israel, or the whole family of Jacob, are called upon to hear the word of God, who had a controversy with all the inhabitants of the promised land; for though he meant first to proceed against Israel, Judah would not escape, without repentance and entire reformation. The ground of this controversy was, because there was no truth, mercy, or knowledge of God in the land; there was hardly any sincerity, veracity, or fidelity to be found amongst them; they were dissemblers in religion, and they were deceivers and impostors in their commerce with each other. As there was no honesty among them, it could scarcely be expected there should be any mercy, or compassion and kindness, to the poor and afflicted; and in fact they were cruel and selfish extortioners and oppressors of the poor: and they neither knew the character of God, nor his truth or will, so as to be influenced by it, to piety, justice, or charity. But their desperate inward wickedness broke out into multiplied and aggravated perjuries, blasphemies, lies, murders, thefts, and adulteries; the whole body politic was become like one putrid ulcer, or bleeding cancer, or many all running into one. Especially the whole land was full of murders, which were committed in the conspiracies of one usurper against another, in which the adherents of each slaughtered ruler were cut off by the victorious party in great numbers, one company after another. Therefore the most distressing calamities were coming on the land, which would reduce all the inhabitants to the extremest miseries, and end in its total desolation, till neither beasts, fowls, nor fishes were left. These are figurative expressions denoting the entire destruction or dispersion of all the people.

V. 4, 5. “Yet no man contendeth, and no man reproveth.” This is a natural rendering, and gives a very usual sense to the Hebrew future. (*Bp. Newcombe.*)—While wickedness of all kinds was openly committed; there was no one, either magistrate, or priest, or prophet, who protested against it, or steadily opposed it. According to our version, the words imply that the case was desperate; all were too wicked to be employed as reprovers, or too proud and obstinate to endure reproof. Nay, they were ready to turn against and rend their reprovers, even when authorized by God himself; being of the spirit of Korah and his company, when they strove against Aaron the priest of the Lord: or like Joash king of Judah, who stoned Zechariah the priest, the son of his benefactor Jehoiada, when he reproved him for his sins. (2 Chr. xxiv.) Some object to this interpretation, because it could not be a crime to contend with idolatrous priests: but the conduct of Israel towards the prophets of God, and others who reproved them, might resemble that of such as contended with his priests. They would therefore fall in the approaching day of vengeance, or when they thought themselves most secure; and the ruin of their false prophets would be like that of those, who are surprised with calamity in the night, when the terror and distress are more affecting than in the day-time: yea, the Lord would slay the mother, as well as the children; the whole constitution of the church and nation, as well as indi-

14 [†]I will not ^kpunish your daughters when they commit whoredom, not your spouses when they commit adultery: for themselves are separated with whores, [†]and they sacrifice with harlots: ^mtherefore the people *that* doth not understand shall [†]fall.

15 Though thou, Israel, ^oplay the harlot, ^oyet let not Judah offend: and come not ye unto ^pGilgal, neither go ye up ^ato Beth-aven, ^rnor swear, The LORD liveth.

16 For Israel ³slideth back as a backsliding heifer :
now the LORD will feed them ⁴as a lamb in a large
place.

17. ^uEphraim is joined to idols: ^xlet him alone.

18 Their ¹drink is ^ssour: they have ²committed
whoredom continually; ^aher ^hrulers *with* shame do
love. Give ye.

1 Kings xii. 28, 29. r Is. xlviii. 1. Jer. v. 2. Ez. xx. 39. Am. vi. 10. viii.
s xi. 7. 1 Sam. xv. 11. Jer. xii. 8, 11. v. 6. vii. 24. viii. 5. xiv. 7. Zech. vii. 11. *M*
xxvi. 33. Is. vii. 21—25. xxii. 18. u xi. 2. xii. 1. xiii. 2. x 4. Ps
xv. 14. Rev. xxii. 18. y Deut. xxii. 32, 33. Is. i. 21, 22. Jer. ii. 21.
z 2. 10. 2 Kings xvii. 7—17. a Ex. xxiii. 8. Deut. xvi. 19. 1 Sam. viii. 3.
xxx. 15 Am. v. 12. Mic. ii. 11. vii. 3. || Heb. *shields*. Ps. xlvii. 9.

vidual Israelites, or Samaria the capital of Israel.—'It was a capital offence by the law, for any to behave themselves in a presumptuous manner against the injunctions of the priest.' (*Deut.* xvii. 12.) (*Louth.*) 'If thou fallest in the day, the prophets shall not be long after thee; they shall fall in the night; and I will destroy the very church and kingdom, whereto thou appertainest.' (*Bp. Hall.*)

V. 6. The professed worshippers of Jehovah were perishing in the most entire ignorance of true religion: this was in great measure the fault of the priests and teachers, who utterly neglected their duty, and indeed were incapable of performing it. The whole company of priests seem to be here addressed as one person: as he had despised and rejected knowledge, and wilfully forgotten the word of God; therefore, God would reject him, and take no care of his posterity.— We cannot suppose that this was exclusively addressed to the priests of the golden calves, and other priests in Israel, whom God *had never acknowledged*: but it must, in part at least, be spoken of the family of Aaron, whom he had appointed to the priesthood, but would at length reject for their ignorance and wickedness. Some of these might reside in Israel, but most of them were in Judah, which must therefore be here included.

V. 7—11. In proportion as the priests increased in numbers and prosperity, they grew notorious for wickedness: the Lord would, therefore, render the honour, which had been conferred on them, an occasion of their deeper disgrace; by exposing their crimes and inflicting ignominious punishment upon them. They did not attempt to reform the people, but were well pleased to have the sin-offerings multiplied: for they feasted on the flesh, and had many perquisites from them; and they therefore delighted in the iniquity of the people as increasing their incomes.—Thus absolutions, indulgences, and dispensations, have long enriched the Romish clergy; and *spiritual* courts have prosecuted such offenders, as could afford to pay fines and fees, apparently for no other reason; and many such things have been, and are, perpetrated by the professed ministers of religion!—As these priests were the patterns of the people in their crimes, they would be involved with them in punishment, without distinction. At length they would be reduced to pinching famine and unsatisfied hunger; their multiplying of wives and concubines, (contrary to the original law of marriage,) and their other scandalous lewdness, would prevent the increase of their families; and seeing they had *left off* to take heed to the Lord, manifold evils would come upon them.—This shows, that the priests of Aaron's family was chiefly intended; for the priests of the calves, and those of Baal, had not, at any time, taken heed to the Lord.—Indeed, the whoredom and intemperance both of priests and people deprived them of understanding and judgment, and rendered their hearts and consciences unfeeling, and utterly unfit for any thing good.—‘The people’s sins deserved to be punished with such priests; and such priests have helped to make the people thus wicked.’ (*Bp. Hall.*)

V. 12—14. The professed worshippers of JEHOVAH were so infatuated by their indulgences and idolatrous practices, that they preferred consulting their *wooden images*, to enquiring of God by his word, his prophets, or the high-priest; and they even divined by means of their *staves*, in some superstitious manner: being utterly given up to idols, and alienated from God.—Because they take away God's honour, and give it to idols: therefore he will give them up to their lusts, to dishonour their own bodies.' (*Rom.* i. 28.) They therefore preferred the mountains and groves, where the idols were worshipped, to his temple; because they afforded an agreeable shade and secret recesses, for their abominable impurities. To punish these enormities the Lord determined to leave their daughters and wives to disgrace and distress them, by committing whoredom and adultery: nor would he inflict on them any immediate judgment for these crimes; which would eventually embolden them to proceed, and others to imitate them, and so to become the scourgers of their idolatrous fathers and husbands. And indeed this would be the natural consequence of their crimes: for themselves, (the original is masculine,) though fathers and husbands, separated from their families, to associate with abandoned harlots, even with such as were *initiated*, or *consecrated*, to be priestesses of their abominable idols, and prostitutes to their worshippers. Thus they set their wives and daughters an example of the vilest licentiousness, even in religion; and did what they could to corrupt their principles and morals! And a people, that had become thus besotted and infatuated, notwithstanding all their religious advantages, could not long

A. M. 3224.

B. C. 780.

† Or, *Shall I not*,
&c.
k 17. Is. i. 5.
1 Heb. xii. 8.
l 1 Kings xiv.
23, 24. xv. 1.
2 Kings xxiii.
m 1. 6. xiv. 9.
Prov. xxviii. 5.
Is. xiv. 18–20.
lvi. 11. | Dan.
xii. 10. John
viii. 43. Rom.
iii. 11. Eph. iv.
18.
† Or, *be punished*.
n 12. Jer. iii.
10. Ez. xxiii. 4
–8.
o xi. 12. 2 Kings
xvii. 18, 19. Jer.
iii. 10, 11. Luke
xii. 47, 48. Eph.
v. 11.
p ix. 15. xii. 11.
Am. iv. 4. v. 5.
6. &c. x. 5. 8.
1 Zeph. i. 5, 6.
arg. 1 Lev.
lxxxi. 12. Matt.
s Heb. Gen.
xii. 3, 4. Prov.

b Jer. iv. 11, 12.
 11.1. Zech. v. 9
 —11.
 c x. 6. Is. i. 29.
 xiii. 17. Jer. ii.
 27. 36, 37.
 iii. 24. 26. xvi. 13.
 13.
 CHAP. V.
 a iv. 1, 6, 7. vi.
 9. Mal. i. 6.
 b
 v. vii. 3 — 5.
 1 Kings xv. 7.
 16. xxi. 18 — 22.
 2 Chr. xli. 12 —
 15. Jer. xxii. 18.
 xxii. 1, & c. Am.
 vii. 9. Mic. iii.
 1. 9.
 c ix. 11 — 17. x.
 15. xiii. 8.
 d ix. 8. Mic. vii.
 2. Hab. i. 15 —
 17.
 e Judg. iv. 6. Jer.
 xlv. 18.
 f ix. 9. Is. 1.
 19. Jer. vi. 28.
 g Ps. lxxv. 3 — 6.
 xcl. 1 — 5. Is. 1.
 4. Heb. a. *correct*
 h Am. dii. 2. H.
 19. 20. 20. 20.

19 The ^bwind hath bound her up in her wings,
and they shall be ashamed because of their sacri-
fices.

CHAP. V.

The judgments of God denounced against the priests, people, and princes, both of Israel and Judah, for their manifold sins, 1-14. An intimation of mercy on their repentance, 15.

HEAR ye this, ^aO priests; and hearken, ye house of Israel; and give ye ear, ^bO house of the king: ^cfor judgment is toward you, because ^aye have been a snare on Mizpah, and a net spread upon ^eTabor.

2 And ¹the revolvers are ⁶profound to make slaughter, ⁸though *I have been* ¹a rebuker of them all.

3 I ^hknow 'Ephraim, and Israel is not hid from me: for now, O Ephraim, ^kthou committestest whoredom, *and* Israel is defiled.

escape destruction.—The marginal references shew, that many of the same charges were brought by the prophets against Judah, though Israel is here supposed to be principally intended.

V. 15. Here Israel and Judah are separately addressed. The former were wholly given up to idolatry and iniquity; but let not Judah thus offend; they yet had many advantages, and from them the Messiah was to arise. But if the Jews meant to avoid the crimes and ruin of Israel, let them not come near the places where idolatry was practised; Gilgal had been in many instances peculiarly distinguished; but it was become notorious for idolatry. (*Marg. Ref.*) Beth-aven was the same as Bethel; it had been the house of God, but it was at that time the house of vanity, for so Beth-aven signifies. Neither let them dare to swear by the name of JEHOVAH whilst worshipping their idols, for he abhorred such a coalition; or before the calves, as if they had represented him.—God complaineth that Judah is infected, and willetb them to return in time.’

v. 16.—19. Israel was become utterly intractable and, obstinate in rebellion; like a refractory heifer, that hangs back and will not draw in the yoke. The Lord therefore intended to disperse them throughout the Assyrian empire, where they would be as such exposed to injury and violence, as a single deserted lamb in a large wilderness to the wild beasts. Ephraim, or the kingdom of Israel, was incurably devoted to idols; and the people should no more be molested by the unwelcome warnings of prophets, or other means of reformation, but be let alone to ripen for destruction. "He, (Ephraim,) is gone after their wine." 'He is gone after the wine or banquets of idols. (*Bp. Newcombe.*) Or, he is loathsome through drunkenness. The people were continually given up to whoredom, corporal and spiritual; their rulers were shamefully corrupt, and shewed evidently their love of bribes, even demanding them of the people, as the price of deciding in their favour; and therefore they would be hurried into captivity, as by a furious irresistible tempest; and then they would be ashamed of depending on their idolatrous or hypocritical sacrifices.

PRACTICAL OBSERVATIONS.

V. 1—11. The Lord has a controversy with us on account of our sin; and if he contend, in judgment or in battle, he will overcome. It is, therefore, our interest, as well as duty, to submit and humble ourselves before him.—Dreadful is the case of that land, which being favoured with the oracles of God, yet remains devoid of truth, mercy, and piety, and abounds in gross immoralities. We hope this is not absolutely the case with our country; yet we cannot but perceive, that many of these reproofs are too applicable to our national character: our distempered constitution, (as to religion and morality,) breaks out most grievously, by perjuries, profaneness, falsehood, murders, thefts, and shameful adulteries and licentiousness; and the additional prevalence of avowed infidelity and irreligion, renders the nation as one continued leprosy; except as the Lord hath yet reserved to himself a despised remnant of another character. He, however, hath doubtless a controversy with the inhabitants of this favoured land; and what mourning, and desolating judgments, he may see good to bring upon us, we cannot tell. Yet there is encouragement for us to protest and strive against sin, and to reprove transgressors: and though many prove refractory and incorrigible, and revile those that speak to them by the authority of God; thus exposing themselves to swift and sudden destruction, with their flattering teachers and the societies to which they belong; yet others are found more teachable.—But before we venture to reprove others, it behoves us to enquire, whether the reprovèd persons may not retort on us “Physician, heal thyself?” and surely a beam in our own eye will incapacitate us for taking a mote from our brother’s eye: we must not, however, be discouraged by lamented imperfections from so good a work, provided we be not conscious of any allowed wickedness.—But, alas, what multitudes, even in this enlightened land, are perishing for lack of the knowledge of God, of his law, his gospel, and of their own state, interest, and duty!—Ignorance only can be the parent of superstition or enthusiasm; without divine illumination the heart cannot be good, and the ministry of the word is the grand means of that illumination. When the professed teachers of Christianity, therefore, reject knowledge, and forget the word of God, to pursue other studies, pleasures, or interests, the Lord will reject them, and pour contempt on their families also.—The wealth and temporal grandeur of the clergy hath com-

4 They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find him: he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD; for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed and broken in judgment.

Jer. xl. 11. Lam. iii. 44. Ez. viii. 18. Am. v. 21-23. Mic. iii. 4. John vii. 34. Luke v. 16. u vi. 7. Is. xlviii. 8. Jer. xli. 20. v. 11. cxi. 7. 11. Mal. ii. 11-12. y Ez. xii. 28. Zech. xi. 8. z viii. 1. Jer. iii. 15. Joel ii. 15. a ix. 9. x 9. Judg. xii. 15-18. xx. 4-6. 1 Sam. xv. 31. 2 Sam. xxi. 6. Is. x. 23, 30. b 1 Sam. vii. 17. viii. 4. xv. 31. c iv. 15. x. 5, 8. Josh. vii. 2. 1 Kings xii. 29. d Judg. v. 14. e 12. 14. viii. 8. ix. 11-17. xi. 5, 6. xiii. 1-3. 15, 16. Is. xlviii. 1-4. Am. iii. 14, 15. vi. 9, 17. f 1 Kgs. xvi. 10. xlviii. 3, 5. Zech. i. 6. John xvi. 4. g 5. h Deut. xiv. 14. xlviii. 17. i 1 Kgs. xvi. 7-9. 2 Chr. xxviii. 16-22. Prov. xvii. 14. xlii. 28. j Ps. xxviii. 6. lxxviii. 17. k Deut. xxviii. 33. 2 Kings xv. 11, 12.

monly proved an inlet to their increasing iniquity; and their glory in this sense hath proved their shame. At all times this sacred function is a reproach to him, who is a scandal to it; and his honourable office renders him doubly contemptible. Too many of the clergy regard nothing but the emoluments of their office; they are not grieved at the sins of their people, provided they regularly pay their dues; and the increase of their livings pleases them more, than the spiritual good of their flocks. Thus they, as it were, feast on the sins of the people; and leave them unmolested in their evil courses, that they may have less trouble in collecting their dues. For priest and people, being both of the same nature, are liable to commit the same crimes, and incur the same condemnation; except as the same offences are more heinous, and will be more severely punished, in the former than in the latter.—Abused wealth tends to poverty, and avarice to disgrace and ruin: and when the clergy leave off to take heed to the Lord, no wonder they are left by him to disgrace themselves, by the most scandalous excesses.—Sensual lusts stupify the understanding, harden the heart, and sear the conscience; how then can they, who indulge in them, be fitted for the weighty and holy work of the ministry, or indeed for any thing important and useful?

V. 12-19. They who "like not to retain God in their knowledge," are often given up to strong delusions, and left to lead others into the same judicial infatuation. Thus they train up their families, by example, influence, and sophistry, in error and impiety, which always tend to vice and immorality. But how can they, who are unfaithful to God, expect their wives and children to be faithful to him? Or how can they expect others to maintain their chastity, while notoriously guilty of lewdness in their own conduct? In this way men prepare scourges for themselves, and vice and misery are diffused through whole cities and communities. Let us then watch against all approaches to those abuses, which have gradually led to greater impiety; and keep our religious worship wholly free from all mixture of superstition and sensual indulgence.—Whilst sinners obstinately reject the easy yoke of Christ, they are bringing down the heavy load of his vengeance upon themselves; and when they have proceeded to a certain degree of hardness and determination in their crimes; the Lord says, "Let them alone;" then they receive no more warnings, feel no more convictions, are visited with no more corrections, or are left to despise them; their conscience lies dormant, and the Spirit of God strives no more with them. From the brink of this precipice may we be kept at the greatest distance!—God will abhor the sacrifices and services of those who neglect honesty in their dealings; and when magistrates and rulers love to be bribed to pervert justice, it is not only most shameful and abominable, but it is a grievous symptom of approaching national judgments. And when the wrath of God, like an impetuous tempest, shall hurry sinners into everlasting ruin; they will be as much ashamed of their pharisaical or hypocritical services, as of their open impieties and iniquities.

NOTES.

CHAP. V. V. 1, 2. These idolatrous priests, and the courtiers, and servants of the king of Israel, with him at the head of them, were warned to expect the speedy approach of the judgment of God against them: because they had bestowed as much pains, and used as much art, to entangle the people in idolatry to their ruin; as the fowler employed in spreading snares and nets upon the mountains to take the birds. They doubtless used arguments, persuasions, flatteries, menaces, and persecutions, to induce them to conform to the established worship of the golden calves, or of Baal. Some think, that they also set spies to watch that none of the people went up to worship at Jerusalem, in order to ensnare and punish them. These apostates from God's

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t Heb. They will not give Or. Their doings will not suffer them. Ps. xxxvi. 1-4. John iii. 19, 20. 2 Thes. ii. 11, 12. j iv. 12. Jer. i. 38. m iv. 1. 1 Sam. ii. 12. Ps. ix. 10. Jer. ix. 6. 24. xxii. 15, 16. xxiv. 7. John viii. 55. xvi. 3. 1 John ii. 3, 4. n vi. 10. Prov. xxx. 13. Is. iii. 9. ix. 9. 10. xxviii. 1-3. o Is. xlv. 9. lxx. 12. Jer. xiv. 7. Matt. xiii. 31. Luke xii. 22. p iv. 5. xiv. 1. Prov. xi. 5. 21. xiv. 32. xlv. 16. Am. v. 2. q 14. viii. 14. 2 Kings xvii. 19. 20. Ez. xxiii. 31. —35. Am. ii. 4, 5. r Ex. x. 9-24. 26. Prov. xv. 8. xxi. 27. Jer. xvii. 4. Mic. vi. 6, 7. s Prov. i. 28. Is. i. 11-15. lxxvi. 3. t Cant. v. 6. u Neh. xiii. 23, 24. Ps. i. 5. Joel ii. 15. v 1 Sam. xiv. 29. d Judg. v. 14. e Am. iii. 14, 15. vi. 9, 17. f Deut. xiv. 14. xlviii. 17. g 5. h Deut. xiv. 14. xlviii. 17. i 1 Kgs. xvi. 7-9. 2 Chr. xxviii. 16-22. Prov. xvii. 14. xlii. 28. j Ps. xxviii. 6. lxxviii. 17. k Deut. xxviii. 33. 2 Kings xv. 11, 12.

1 1 Kings xii. 26 —33. Mic. vi. 16. m Job xiii. 28. Is. i. 9. ii. 8. n Prov. xii. 4. 2 Chr. i. 20. 26. Mark ix. 44-48. o Jer. xxx. 12, 14. Mic. i. 9. p vii. 11. x. 6. xli. 1. 2 Kings xv. 19, 29. xvi. 7. 2 Chr. xxviii. 16 —18. q Or, to the king of Jereb; or, to the king, that should plead. r 2 Chr. xxviii. 20, 21. Jer. xxx. 14. s xiii. 7, 8. Job x. 16. Ps. vii. 2. Lam. iii. 10. Am. iii. 4-8. s Ps. vii. 2. 1. 22. Mic. v. 2. t Deut. xxviii. 31. Job x. 7. Is. v. 29. Am. ii. 14. u 6. Ez. xxv. 21, 22. 1 Kings vii. 10-13. Ps. cxxxi. 14. Is. xxvi. 21. Ez. viii. 6. x. 4. xi. 23. Mic. i. 3. xiv. 1-3. Lev. xiv. 40-42. Deut. iv. 29. —31. xxx. 15. 3. xiv. 5. 6, 7. x. 10-14. 2 Chr. xxxiii. 12, 13. Job xxvii. 8-10. Ps. i. 15. lxxviii. 34. lxxxi. 16. Prov. i. 27, 28. viii. 17. Is. xxvi. 9. 16. Jer. ii. 27. Zeph. ii. 1-3. Luke xiii. 25. —CHAP. VI. a v. 15. xiv. 1. Is. ii. 3-5. iv. 7. Jer. xli. 22. ii. 15. Lam. iii. 40, 41. Zeph. ii. 1-3. b v. 12-14. xii. 7-9. Deut. xxviii. 33. 1 Sam. ii. 11. Job v. 18. xxxiv. 29. Ps. xxx. 7-11. Is. xxx. 22. Jer. xxx. 12-17. xxxiii. 5, 6. c xiii. 14. 2 Kings xx. 5. Ps. xxx. 4, 5. lxxi. 20. Is. xxvi. 19, 20. Ez. xxxvii. 11-13. 1 Cor. xv. 4.

ment, because he willingly walked after the commandment.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

CHAP. VI.

Exhortations to repent and hope in God, 1-3. A lamentation over those who had sinned after conviction, 4. Reproofs of obstinate sinners, and threatenings against them, 5-11.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third

1 Kings viii. 47, 48. 2 Chr. vi. 35, 37. vii. 14. Neh. i. 8, 9. Job xxxiii. 27. Is. i. 18. Jer. iii. 13. xxix. 12-14. xxxi. 18-20. Ez. vi. 9. xx. 43. xxxvi. 31. Dan. ix. 4-12. y Judg. iv. 3. vi. 6, 7. x. 10-14. 2 Chr. xxxiii. 12, 13. Job xxvii. 8-10. Ps. i. 15. lxxviii. 34. lxxxi. 16. Prov. i. 27, 28. viii. 17. Is. xxvi. 9. 16. Jer. ii. 27. Zeph. ii. 1-3. Luke xiii. 25. —CHAP. VI. a v. 15. xiv. 1. Is. ii. 3-5. iv. 7. Jer. xli. 22. ii. 15. Lam. iii. 40, 41. Zeph. ii. 1-3. b v. 12-14. xii. 7-9. Deut. xxviii. 33. 1 Sam. ii. 11. Job v. 18. xxxiv. 29. Ps. xxx. 7-11. Is. xxx. 22. Jer. xxx. 12-17. xxxiii. 5, 6. c xiii. 14. 2 Kings xx. 5. Ps. xxx. 4, 5. lxxi. 20. Is. xxvi. 19, 20. Ez. xxxvii. 11-13. 1 Cor. xv. 4.

worship were very deep, designing, and crafty, as well as cruel, in promoting the persecution and murder of those who adhered to God, or opposed them: though the Lord, by his prophets and in his providence, frequently and sharply rebuked and chastised them for their crimes.

V. 3, 4. Ephraim, the principal tribe in the kingdom of Israel, is frequently, by a figure of speech, put for the whole. The Lord knew, not only that the Israelites had revolted from him, and polluted themselves with idols; but also, that they were so attached to these abominations, and so alienated from him, that they were not at all disposed to "repent and turn to him, and do works meet for repentance."

V. 5. The idolatrous Israelites proudly refused to submit to God, to return to his worship, or to seek forgiveness: they insolently justified themselves, and as it were set him at defiance, by their impudent rebellion and self-confidence; and this arrogance, which was visible even in their looks, would prove the immediate cause of their ruin; and as Judah also was treading in their steps, they would at length fall with them, under the same condemnation. (Note, iv. 15.)

V. 6. 'This verse is meant of Judah, though they did frequent the temple-worship: yet they came thither without any true sense of religion.—God is said to hide or withdraw himself when he will not answer men's prayers, nor afford them seasonable help in time of need.' (Lowth.) (Marg. Ref.)

V. 7. The people married idolaters, and brought up their children as heathens, estranged from God and his worship: this ripened them for destruction; so that a month, or a short and limited time, would destroy both them, and the idols which they had chosen for their portion.

V. 8-10. The prophet called upon the watchmen of Israel and Judah to blow the trumpet of alarm, for the enemy was just at hand; and when the Assyrians had desolated the cities of Israel, even to Bethaven, the principal seat of idolatry, they would fall upon Benjamin also, which belonged to the kingdom of Judah. Ephraim would be totally desolated by the enemy, in the approaching day of rebuke: for the prophet had declared among the tribes of Israel, that only which would surely come to pass. The princes of Judah, by violating God's law, had broken down the fence of his protection; and made way for his wrath to be poured out upon them, as an inundation of waters.—When Ahaz, king of Judah, with his princes, called on the kings of Assyria, to help him against Syria and Israel; he removed the bound, and opened the way for that inundation, which desolated Israel, and reduced Judah to deep distress. (Marg. Ref.)

V. 11, 12. The Israelites suffered exceedingly from the exactions and oppressions of their rulers, and of victorious invaders. This was permitted in order to punish them, for their willing and persevering obedience to the laws of Jeroboam and his successors, which required them to worship the golden calves at Dan and Bethel, and to conform to other established idolatries, in express contradiction to the law of God. He would therefore insensibly yet assuredly, waste their strength and prosperity, as a moth eats holes in the garment: and as Judah had proved equally submissive to the will of their idolatrous kings; he would consume them, as rottenness and worms do the wood.

V. 13, 14. When Israel and Judah, at different times, found themselves pressed by enemies and dangers; instead of humbling themselves before God and seeking his help, they sought the protection of the Assyrians, and sent to king Jareb, (perhaps another name for Pul, or Tiglath-pilezer;) but instead of healing their wounds, or doing them any service, they helped to make them incurable. (Marg. Ref.) This obstinacy provoked the Lord to become their open enemy, and to destroy them, as a fierce young lion would tear and carry

day he will raise us up, and ^awe shall live in his sight.

3 Then shall ^awe know, ^bif we follow on to know the LORD: ^chis going forth is prepared as the morning: and he shall come unto us ^das the rain, as the latter and former rain unto the earth.

4 ¶ O Ephraim, ^awhat shall I do unto thee? O Judah, ^bwhat shall I do unto thee? ^cfor your ^dgoodness is ^eas a morning cloud, and as the early dew it goeth away.

5 Therefore ^ahave I hewed ^bthem by the prophets; ^cI have slain them by the words of my mouth: ^dand thy judgments ^eare as the light that goeth forth.

Is. v. 6. xxxii. 15. xlv. 5. Ez. xxxv. 25. Joel ii. 23, 24. Mic. v. 7. Zech. x. 1. Jer. li. 19. v. 7, 9, 23. ix. 7. Luke xiii. 7-9. xix. 41, 42. k Judg. ii. 18, 19. Ps. lxxviii. 31-37. c. vii. 12, 13. Jer. xli. 10. xxxiv. 15, 16. Matt. xiii. 21. 2 Pet. ii. 20-22. * Or, mercy, or, kindness. i xlii. 3. m Sam. xiii. 13. xv. 22, 23. 1 Kings xiv. 6-12. xvii. 1. xviii. 17, 18. xx. 42. xxi. 20-24. xlii. 3. 2 Kings i. 16. 2 Chr. xxi. 12-17. Is. lviii. 1. Jer. i. 10. 18. v. 14. xlii. 13, 14. Ez. iii. 9, 10. xliii. 3. Acts vii. 51-51. n 1 Kings xix. 17. Is. xl. 4. Jer. xxiii. 29. Heb. iv. 12. Rev. i. 16. ii. 16. xix. 15, 21. + Or, that thy judgments might be as, &c. Gen. xviii. 25. Job xxxiv. 10, 11. Ps. xxxvii. 6. Zeph. iii. 5. Rom. ii. 5.

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B. C. 780.

d Gen. xvii. 18. Ps. lxi. 7. John xiv. 19. Rom. xiv. 8. e ii. 20. Is. liv. 13. Jer. xxiv. 7. xxxi. 34. John xvii. 3. f Prov. ii. 1-5. 9. Matt. xiii. 11. 12. John vii. 17. viii. 12. 31, 32. Acts xvii. 11, 12. Phil. iii. 13-15. g 2 Sam. xxiii. 4. Ps. xix. 4-10. Prov. iv. 18. Mal. ii. 2. Luke i. 78, 79. 2 Pet. i. 19. Rev. xxi. 16. h x. 12. xiv. 5. Job xxix. 23. Ps. lxxv. 1. i x. 8. Is. v. 3, 4. Ps. lxxviii. 31-37. * Or, mercy, or, kindness. j xlii. 3. m Sam. xiii. 13. xv. 22, 23. 1 Kings xiv. 6-12. xvii. 1. xviii. 17, 18. xx. 42. xxi. 20-24. xlii. 3. 2 Kings i. 16. 2 Chr. xxi. 12-17. Is. lviii. 1. Jer. i. 10. 18. v. 14. xlii. 13, 14. Ez. iii. 9, 10. xliii. 3. Acts vii. 51-51. n 1 Kings xix. 17. Is. xl. 4. Jer. xxiii. 29. Heb. iv. 12. Rev. i. 16. ii. 16. xix. 15, 21. + Or, that thy judgments might be as, &c. Gen. xviii. 25. Job xxxiv. 10, 11. Ps. xxxvii. 6. Zeph. iii. 5. Rom. ii. 5.

o 1 Sam. xv. 22. Ps. l. 8, 9. Prov. xii. 3. Is. i. 11. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

6 For ^aI desired mercy, and not sacrifice; ^band the knowledge of God more than burnt-offerings.

7 But they ^alike men ^bhave transgressed the covenant: there have ^cthey dealt treacherously against me. 8 ^aGilead is a city of them that work iniquity, and ^bis polluted with blood.

9 And ^aas troops of robbers wait for a man, ^bso the company of priests murder in the ^cway by consent; for they commit ^dlewdness.

10 I have ^aseen an horrible thing in the house of Israel: ^bthere is the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, ^ahe hath set an harvest for thee, ^bwhen I returned the captivity of my people.

NOTES.

CHAP. VI. V. 1-3. The prophet took occasion from the intimation of mercy at the close of the former chapter, to exhort the people, without delay to come together, and with one accord to return to the worship of the Lord. As this referred to the events predicted in the former chapter: that is, to the desolations that were coming on the people, by the Assyrians and Chaldeans; the exhortation may be considered as the language of the penitents to each other and to their neighbours, calling on them to unite in humiliation, repentance, and works meet for repentance. They considered their miseries as the effect of God's righteous indignation. He had torn and smitten them, and their enemies were his instruments; and from his mercy, truth, and power alone, they hoped for deliverance; he alone could, and they trusted he would, heal their distempers and bind up their wounds. Instead therefore of fleeing from him as an enemy, they encouraged each other to apply to him as their physician. For some time they would have to wait for his interposition; the nation of Israel was as it were dead, but after two days, that is, on the third day, the Lord would revive them, and they would live in his sight, as his people, upon their return from the Babylonish captivity, after the appointed time of its continuance.—The language is generally supposed to be prophetic of the resurrection of Christ on the third day, with whom as her surety the whole church virtually arose from the dead, to live unto God: with him the hopes of all believers revived; his power, as risen, quickens their souls when dead in sin; and his resurrection was the earnest of the resurrection of their bodies unto everlasting life. In the persevering exercise of faith and by waiting on the Lord, in every means of becoming acquainted with him and his perfections, truth, and will, they would obtain an experimental knowledge of his mercy and faithfulness, and a comforting knowledge of their own pardon and acceptance.—For “his going forth was prepared as the morning:” the time that intervened between the promise of a Saviour to fallen man, unto his coming, and exaltation at the right hand of the Father, resembled that which intervenes between the dawning of the day, and the meridian brightness of the sun; and he would as surely come and effect the redemption of his church, as sun-rising follows the dawn. His coming likewise to save and comfort every penitent, would be gradual and certain, from his first sense of his guilt to the completion of his salvation in heavenly felicity. (Note, Prov. iv. 18, 19.) In neither sense, doth his going forth resemble a meteor, or the evening-sun; but the increasing brightness of the morning from the first dawn, which can scarcely be discerned, or distinguished from other appearances, to the noon-day brightness. The Lord would also descend upon the souls of those who waited on him, as the former and latter rain upon the earth; purifying, softening, fructifying, and refreshing them, by the influences of his Holy Spirit.

V. 4, 5. Neither Ephraim nor Judah would thus wait for and on the Lord; and he spake as one that was at a loss what to do with them. He was not willing wholly to give them up; yet he did not deem it honourable to save them from ruin in their present state of mind, and all means used to reform them had proved ineffectual. Whilst they were smarting under the rod or filled with terror; or when their reforming kings were exerting their pious endeavours, or the prophets were labouring among them; they seemed favourably disposed to repent and return to the Lord: but this their goodness, (unlike the morning light, or the stated rain,) vanished like the empty morning cloud and the early dew, and produced no abiding effect on their conduct; and when the causes of these transient impressions ceased, they relapsed into idolatry and iniquity, and were as vile as ever. In the night of adversity, they seemed religious; but the rising sun of returning prosperity dispersed all these promising appearances. Therefore it was, that the Lord sent them such awful messages by the prophets, as were suited either to *hew them into shape or to hew them in pieces*; nay, “he slew them by the words of his mouth,” which were like pronouncing the sentence of death on a criminal, and giving orders for his execution; and the judgments, that were denounced against them, were gradually and certainly approaching, as the light from the dawning of the day, instead of that favour which was arising upon true penitents: nay, the justice of God would be as clear as the morning light.

V. 6. All the appointed sacrifices were typical of Christ's atonement, external signs of the offerer's faith and repentance, acts of worship towards God, and means of grace to believers. But the people deemed them the *substantial* part of religion; presented them in unbelief, pride, and impotence;

away the helpless cattle; whilst none of their idols or allies could rescue them from his hands.—*Jareb* signifies *he shall plead*. The king of Assyria perhaps undertook to be arbitrator between Judah and Israel, and to mediate a peace.

V. 15. The mercy-seat was properly the Lord's *place* among his people; which he left when he came forth to execute vengeance upon them: but having done this, he meant to return to his place, and there to wait and to leave them under their punishment, till they should repent, or plead guilty, and confess their sins, and seek his favour and protection. And he knew that, however they had despised him, in their affliction they would feel their need of him, and seek him without delay or remissness. (Marg. Ref.)

PRACTICAL OBSERVATIONS,

All ranks of men must stand before God in judgment; and all ought to yield an obedient ear to his word, and to the warnings of his ministers to “flee from the wrath to come:” for as all have sinned, all should repent, and humbly seek his pardoning mercy.—None are exposed to severer punishment, than they, who artfully entice men to sin, and ensnare them in fatal errors: and kings and priests have often been peculiarly guilty of this great transgression.—They, who apostatize from God and his truth, commonly become the bitterest enemies to such as adhere to him: they have often employed most profound dissimulation and diabolical malice, to make slaughter of them, as enemies to the church and state; and rebukes and corrections have seldom deterred them from persecuting projects.—The Lord perfectly knows men, and none of their designs or motives are concealed from him; though they deeply disguise them from others, and even from themselves, and cover their grossest defilements with specious pretensions.—Our doings must be carefully framed to return to the Lord, if we would be at peace with him: for he delighteth not in a vain profession, and empty forms or notions; but he requires that our repentance and faith be manifested in our whole temper and conduct. But they, who know not the Lord, nor “the power of his anger,” the value of his favour, and the efficacy of his converting grace; remain under the influence of that “spirit which worketh in the children of disobedience; and will never frame their doings to return to God.”—Pride makes men obstinate in other sins, and rivets the chains which sensual or worldly lusts have forged: for “the wicked through the pride of their countenance will not seek after God,” or submit to him in sincere repentance; and therefore, having fallen into, they must perish in, iniquity. With such unhumiliated, unbelieving, and rebellious hearts, men may go with their flocks and herds, and the most expensive and ostentatious services, to seek the Lord: but they will not find him; for he withdraws himself from proud pharisees and hypocrites, to commune with broken-hearted publicans and sinners.—By dealing treacherously with the Lord, men only deceive themselves.—The education of children as strangers to God and his truth, exceedingly hastens the doom of guilty nations: when tokens of approaching ruin appear, ministers ought to give the alarm before evil overtake the criminals; and when some are cut off, in the day of the Lord's rebuke, they must warn others to expect the same punishment unless they repent. Such things will be generally among the tribes of Israel; and the watchman must give warning, if he mean to deliver his own soul.—When princes break down the fence of the divine law, by their edicts, decisions, or examples, they open the flood-gates of God's wrath; and when subjects willingly obey ungodly and persecuting statutes, they may expect to be given up to grievous oppressions and exactions; for God will disregard the interest, liberty, and security of those who disregard his honour and renounce his service. His more ordinary judgments insensibly waste men's prosperity and comfort: but when under rebukes they trust to an arm of flesh, and have recourse to sinful expedients; they will not only find that they cannot bring cure or deliverance, but that God will visit them with more terrible displays of his indignation. Yet he will return to his place, his mercy-seat, and wait there to be gracious to all, who acknowledge their offences and seek his face. Many indeed, who despise him in their prosperity, appear to seek him under their afflictions: but he knows how to distinguish the upright from the hypocrite; and they, who are first led by severe tribulations, to seek him earnestly, diligently, and sincerely, will find him a present help and an effectual refuge; as with him is mercy and plenteous redemption, for all those who call upon him in truth.

CHAP. VII.

Heavy charges, of atrocious crimes, against the kings, nobles, and people of Israel 1-10; and awful denunciations of the wrath of God against them, 11-16.

WHEN ^aI would have healed Israel, then ^bthe iniquity of Ephraim was discovered, ^cand the wickedness of Samaria: for ^dthey commit falsehood; and the thief cometh in, and ^ethe troop of robbers spoileth without.

2 And ^fthey consider not in their hearts that ^gI remember all their wickedness: now ^htheir own doings have beset them about; they ⁱare before my face.

3 They ^jmake the king glad with their wickedness, and their princes with their lies.

4 They ^kare all adulterers, ^las an oven heated by

¹ Heb. say not so. ^g ix. 9. Ps. xxv. 7. Jer. xiv. 10. xvii. 1. Am. viii. 7. Luke x. 13. Rev. xx. 12. 13. ^h Num. xxxii. 23. Job xx. 11, &c. Ps. ix. 16. Prov. v. 22. Jer. ii. 19. i. 13. Job xxxiv. 21. Ps. xc. 8. Prov. v. 21. Jer. xvii. 17. xxxii. 19. Heb. iv. 13. k v. 11. 1 Kings xii. 6. 13. Jer. v. 31. xxxviii. 1-4. xxxvii. 19. Am. vii. 10-13. Mic. vi. 16. vii. 3. Rom. i. 32. 1 John iv. 6. 1 iv. 2. 12. Jer. v. 7, 8. ix. 2. Jam. iv. 4. m 6, 7.

A. M. 3224.

B. C. 750.

^a Jer. li. 9. Matt. xxiii. 37. Luke xiii. 34. xiv. 42. ^b iv. 17. vi. 8-10. viii. 9. xi. 12. xii. 14. xiii. 1. 2. 16. 18. xxviii. 1-3. Mic. vi. 16. ^c viii. 5. x. 5. Ez. xvi. 46. 51. xxiii. 4. Am. viii. 14. ^d Heb. evils. ^e i. xi. 12. xii. 1. 7. Is. lix. 12-15. Jer. ix. 2-6. Mic. vii. 3-7. ^f vi. 9. ^g Heb. stripeth. ^h Dent. xxii. 29. Ps. i. 22. Is. i. 3. v. 12. xlv. 19. lvi. 1. ⁱ Jer. ii. 3. 1 Cor. x. 14. 20. 23. ^j Heb. applied. ^k v. 13. ix. 3. Ezra ix. 1. 2. 12. Neh. xiii. 23-25. Ps. cvi. 35. Ez. xxiii. 4-11. Mal. ii. 11. ^l Or, the raiser will cease. ^m Or, waiting. ⁿ Gen. xl. 20. Dan. v. 1-4. Matt. xiv. 6. Mark vi. 21, 22. ^o Prov. xx. 1. Is. v. 11. 12. 22. xxviii. 1. 7. 8. Hab. ii. 16. 16. Eph. v. 18. ^p 1 Pet. iv. 3. 4. ^q Or, heat through wine. ^r 1 Kings xiii. 14. ^s Ps. i. 1. lxix. 12. Prov. xiii. 20. xxiii. 29-33. Dan. v. 4. 23. ^t 4. 7. 1 Sam. xix. 11-15. 2 Sam. xiii. 28, 29. Ps. x. 8. 9. ^u v. 16. Mic. ii. 11. ^v Or, applied. ^w 10. 14. 25, 30. Dan. ix. 13. ^x v. 13. ix. 3. Ezra ix. 1. 2. 12. Neh. xiii. 23-25. Ps. cvi. 35. Ez. xxiii. 4-11. Mal. ii. 11. ^y viii. 4. 1 Kings xv. 28. xvi. 9-11. 18. 29. 2 Kings ix. 24. 33. x. 7. 14. xv. 10. 14. v. 15. Job xxxvi. 13. Is. ix. 13. xliii. 22. lxi. 7. Ez. xxii. 30. ^z v. 7. 13. ix. 3. Ezra ix. 1. 2. 12. Neh. xiii. 23-25. Ps. cvi. 35. Ez. xxiii. 4-11. Mal. ii. 11.

the baker, ^swho ceaseth from ^traising after he hath kneaded the dough, until it be leavened.

5 In ^uthe day of our king the princes have ^vmade him sick with ^wbottles of wine; ^xhe stretched out his hand ^ywith scorners.

6 For ^zthey have ^amade ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have ^bdevoured their judges; all their kings are fallen: ^cthere is none among them that calleth unto me.

8 Ephraim, ^dhe hath mixed himself among the people; Ephraim is ^ea cake not turned.

^f viii. 4. 1 Kings xv. 28. xvi. 9-11. 18. 29. 2 Kings ix. 24. 33. x. 7. 14. xv. 10. 14. v. 15. Job xxxvi. 13. Is. ix. 13. xliii. 22. lxi. 7. Ez. xxii. 30. ^g v. 7. 13. ix. 3. Ezra ix. 1. 2. 12. Neh. xiii. 23-25. Ps. cvi. 35. Ez. xxiii. 4-11. Mal. ii. 11.

word, which dawns upon the humbled sin-distressed soul, is a sure earnest of increasing light and comfort, till "the Sun of righteousness shall arise upon him with healing in his beams;" and till he shall arrive in his presence above, and possess the fulness of knowledge, purity, love, and joy for evermore. Increasing light and hope shall be afforded to the waiting soul, with showers of purifying, fertilizing, and comforting grace; and he, who sent the former, will send the latter rain also, and perfect the good work that he hath begun. But we have not the same reason to depend on our own resolutions, convictions, or hopeful beginnings, as we have to trust in the truth and mercy of our God: alas! these are as mutable, as the others are unchangeable. Under the rod of affliction, under terrors of conscience, or under the awakening word of some Boanerges, many seem deeply impressed and well disposed to religion: but when the restraint, the scourge, the terror is removed, their transient goodness vanishes like an empty cloud, or is exhaled by temptation as the dew by the burning sun; and we mourn our disappointed expectations respecting them. What shall be done with such persons? For "if any man draw back, the Lord will have no pleasure in him." Or what shall he do to us, who are prone to a similar, if not an equal, inconstancy? May he put his fear into our hearts, and set up his kingdom within us, and never, never more, leave us to ourselves, or suffer us to be overcome by temptation!—Obstinate transgressors must not expect soothing messages from a holy God: he will "hew them by the words of his prophets;" and if this do not prevail to bring down to the dust of self-abasement, "he will slay them by the words of his mouth;" and, by executing his threatened vengeance on them, convince them of the truth of his holy word.—All obligations and external services are mere pride and hypocrisy, whilst justice, mercy, truth, and piety are neglected; and that confidence even in the sacrifice of Christ is mere presumption, which encourages any one to continue in sin. If men had the true knowledge of God, they could not be so deluded; and if they were partakers of true faith, they could not but hate sin, and uprightly fear, love, obey, and serve the Lord. But under every dispensation men prove themselves the children of Adam, by breaking the law, and abusing the mercy and goodness of God: the most favoured places become most notorious for sin; the most sacred offices are often filled by the vilest of men; no tongue can express what horrible defilements God sees continually even in his visible church. But whilst multitudes are ripening for destruction, a time is coming, when he will return the captivity of his people, and fill the earth with his glory; and then Jacob shall rejoice, and Israel shall abound in songs of grateful praise.

NOTES.

CHAP. VII. V. 1-3. The labours of Elijah, Elisha, and many other prophets; the ruin of Ahab's idolatrous family by Jehu, who destroyed Baal out of Israel; and all that succession of mercies and warnings, which the Lord continued to them, were means used for their healing: but they eventually served the more to discover the extreme wickedness of all ranks of men; especially in Samaria, where fraud, violence, and robbery were perpetrated in the most atrocious manner. For they never seriously considered that God noted, and remembered against them, all their wickedness; not even, when the effects of their crimes beset them about, and caused them manifold distresses. But as their kings and princes were given up to idolatry and other wickedness; the people were glad to oblige them, by conforming to their false worship, copying their vices, and lavishing flattering encomiums upon them; with which they were highly gratified, and rendered bolder in wickedness.—The succession of kings from Jeroboam, the son of Nebat, to the prophet's time, may be intended.

V. 4. The whole company were adulterers as well as idolaters, and were most eagerly bent upon the indulgence of their unlawful lusts. Their hearts were inflamed with sensual desires like an heated oven. Satan or his agents had kindled this fire: and they cherished and kept it burning; waiting for the opportunity of gratifying it, without regard to duty or decency. The tempter had only to prepare them the occasion of sin, as the baker prepares the dough for the heated oven; and they were ready to seize upon it. (Marg.) "He will cease from waking after," &c. (Marg.)—The baker may take his rest, till the dough be ready. (6, 7.)

V. 5-7. On the king's birth-day, or coronation-day, or some other public occasion, when he made a royal feast, his nobles tempted him to drink to the most shameful excess, "making him sick with bottles of wine;" (or the heat of wine;) and when he was thus intoxicated, "he stretched out his hand with scorners;" treated every thing sacred with the most impious contempt, and

and thought to compensate by them for their entire neglect of justice, mercy, and piety, and for all their scandalous crimes; and when they omitted these institutions, they thought the Lord's controversy with them was chiefly on that account. He therefore informed them, that he "desired mercy and not sacrifice," or rather than sacrifice; and the knowledge of him, which produced holy fear, dependence, submission, obedience, and love, more than burnt-offerings; because they were of superior excellency and immutable obligation. He was displeased with them for their injustice, oppression of the poor, idolatry, and impiety: and no number of sacrifices could avail them, whilst they continued in sin.—This no way interferes with the great doctrine of the sacrifice of Christ being the sole meritorious cause of a sinner's pardon and acceptance with God; or with that of faith alone interesting us in this atonement; or with the necessity of our attendance on instituted ordinances. But it exposes the folly of such, as trust in external observances of any kind, to compensate for their want of love to God and man: it shews, that nothing can profit which does not spring from repentance and faith, and is not attended with a sober, righteous, and godly life; and that externals may safely be omitted or postponed, when the exercise of mercy and kindness to our brethren requires it. (Marg. Ref.)

V. 7. (Marg.) 'They have transgressed the covenant, which I solemnly contracted with them; just as Adam did in Paradise.' (Louth.)—The Israelites had also renounced JEHOVAH for base idols, as a wife treacherously forsakes her husband for strangers.

V. 8, 9. Ramoth-gilead, beyond Jordan, was one of the cities of refuge, and allotted to the priests; but it was totally given up to wickedness and polluted with murder. (Marg. Ref.) The company of priests also, that dwelt there, was a mere banditti; consenting together in robbery, murder, and every enormity; standing by each other in doing, and vindicating their evil deeds. (Marg.)—The Hebrew word *Aven*, translated *iniquity*, frequently signifies *idolatry*; and the blood which Gilead is said to have been polluted with, may mean the blood of their children who they sacrificed to Moloch. Dr. Wells interprets it, of those Gileadites who assisted Pekah in the murder of Pekabiah, (2 Kings xv. 25.) The phrase translated here, "polluted with blood," literally signifies with bloody footsteps, being taken from such as are found with their shoes stained with the blood they have shed. (1 Kings ii. 5.) (Louth.)—The word rendered "by consent," seems to mean towards Shechem. The priests beset the road to Shechem, as robbers and murderers.

V. 10. An horrible thing. 'Such an apostasy from God, as cannot be mentioned without horror.' (Louth.)—The idolatry begun by Jeroboam, of the tribe of Ephraim, had opened the way for all the subsequent abominations, by which the kingdom of Israel was polluted. "He made Israel to sin."

V. 11. The seeds of idolatry, from Israel, had been sown plenteously in Judah; and thus he, (that is, Israel, or Ephraim,) had prepared a harvest for Judah also. The nation was become ripe for divine judgments, which would be inflicted by the Assyrians and Chaldeans; until the time when God would "turn away the captivity of his people." (Ps. xiv. 7. lili. 6. cxvii. 1.) "When I would have turned away the captivity of my people;" "When I would, upon their repentance, have averted my judgments, which will end in their captivity." (Louth.)—"Among those who lead away the captivity of my people." (Bp. Newcombe.) This translation requires only a trivial change of the pointing.

PRACTICAL OBSERVATIONS.

In all our troubles we should place our whole confidence in the Lord's mercy; and should take warning and encouragement to return to him, and exhort others to do the same. He afflicts us in providence, that we may look to him to restore our prosperity: he convicts and humbles our hearts by his Holy Spirit, and often fills the conscience with remorse and dismay, in order to prepare us for the healing balm of his salvation, and the consolations which he bestows on the contrite believer. No affliction or temptation, therefore no guilt or power of sin, no wounded spirit or terrified conscience, should induce us to despair of help and comfort from God. He may suffer us for a time to be seized on with "the sorrows of death or the pains of hell," and to be "like those that go down into the pit;" but as he raised the Redeemer from the grave; so will he revive the hearts and hopes of all that trust in him, and cause them at length to walk before him, and rejoice in his manifested presence and love. Let us then begin and "follow on to know the Lord;" that we may experience the freeness and efficacy of his grace, the faithfulness of his promises, and the felicity of his people. The feeblest glimpse of hope in his

9 Strangers have ¹devoured his strength, and he knoweth it not: yea, grey hairs are ²here and there upon him, yet he knoweth not.

10 And ¹the pride of Israel testifieth to his face: ²and they do not return to the Lord their God, ³nor seek him for all this.

11 ¶ Ephraim also is like ¹a silly dove ²without heart: ³they call to Egypt, they go to Assyria.

12 When they shall go, ¹I will spread my net upon them; ²I will bring them down as the fowls of the heaven; I will chastise them, ³as their congregation hath heard.

13 ¹Woe unto them! for they have ²fled from me: ³xiv. 3. 2 Kings xv. 19. xvii. 4. Is xxx. 1—6. Jer. ii. 18. 36. Ez. xxii. 4—8. Jer. xvi. 16. Ez. xii. 13. xvii. 20. xxxii. 3. g. Ec. ix. 11. h. Lev. xxvi. 14. & Deut. xxviii. 15, &c. xxix. 22—28. xxxi. 16—29. xxxii. 15—13. 2 Kings xvii. 13—18. Jer. xiv. 4. i. ix. 12. Is. xxxi. 1. Lam. v. 16. Ez. xvi. 23. Matt. xxiii. 13, &c. Rev. viii. 13. k. xi. 2. Job xxi. 14, 15. xxii. 17. Ps. cxxxix. 7—9. Jonah i. 3. 10.

A.M. 3224.

B.C. 780.

y viii. 7. 2 Kings xiii. 3—7. 22. xv. 19, 29. Prov. xlii. 35. lxxviii. 22—28. lviii. 1. 11. t Heb. sprinkled. z v. 5. a 7. vi. 1. Prov. xxvii. 22. 15. ix. 13. Jer. vii. 5, 6. xxv. 5—7. xxxv. 15—17. Am. iv. 6—13. Zech. i. 4. b Ps. x. 4. xiv. 2. lili. 2. Rom. iii. 11. c xi. 11. d iv. 11. Prov. vi. 32. xv. 32. Margins. xvii. 16. e v. 13. viii. 8, 9. ix. 3. xii. 1. f Job xix. 6. g Lev. xxvi. 14. & Deut. xiv. 4. i. ix. 12. k xi. 2. Job xxi. 14, 15.

§ Heb. spoil

1 Dent. xv. 15. Neh. i. 10. Ps. cvi. 10. cvii. 2. 3. Is. xli. 14. xliii. 1—3. lxxiii. 8—10. Mic. vi. 1. 1 Pet. i. 18. 19. m 3. xi. 12. Is. lix. 13. Jer. xlii. 12. xliii. 20. xlv. 17, 18. Ez. xviii. 2, 25. Mal. iii. 13—15. n Job xxxv. 9, 10. Ps. lxxviii. 34—37. Is. xliii. 13. Jer. iii. 10. Am. viii. 3. Zech. vii. 5. o Is. lii. 5. lxxv. 1. p iii. 1. Ex. xxxii. 6. Judg. ix. 27. Am. ii. 8. Mic. ii. 11. Rom. xvi. 18. Phil. iii. 19. Jam. iv. 3. q 2 Kings xlii. 5. 23. xiv. 25—27. Ps. cvi. 43—45. l. Or, chastened. Job x. 17. Ps. xciv. 12, 13. Prov. xli. 13. Heb. xii. 5—11. Rev. iii. 19. r Ps. li. 1. lxxi. 3. Jer. xvii. 9. Nah. i. 9, 11. Acts iv. 25. Rom. i. 21. 2 Cor. x. 5. s vi. 4. viii. 14. xi. 7. Ps. lxxviii. 37. Jer. iii. 10. Luke viii. 13, 14. xi. 24—26. t Ps. lxxviii. 57. u 13. Ps. xli. 4. lli. 2. lvii. 4. lxxiii. 9. Is. iii. 8. Jer. xviii. 18. Matt. xxi. 36, 37. Jam. iii. 5—8. 2 Pet. ii. 18. Rev. xlii. 5, 6. x viii. 13. ix. 3. 6. Ez. xxiii. 32. xxxvi. 20.

¹destruction unto them! because they have transgressed against me: ²though I have redeemed them, yet they have ³spoken lies against me.

14 And ¹they have not cried unto me with their heart, ²when they howled upon their beds: they ³assemble themselves for corn and wine, and they rebel against me.

15 Though ¹I have ²bound and strengthened their arms, yet do they ³imagine mischief against me.

16 They ¹return, but not to the most High: they are ²like a deceitful bow; their princes shall fall by the sword for ³the rage of their tongue: ⁴this shall be their derision in the land of Egypt.

perhaps employed his authority to persecute the worshippers of Jehovah. 'Some recent and notorious act of contempt to God, or to his prophets, or to public justice, is here alluded to.' (Bp. Newcombe.) Thus they prepared themselves and each other for every daring wickedness; and perhaps some of them had their hearts inflamed with ambition and revenge, and lay in wait for that opportunity to murder the drunken king and usurp his throne. Their furious passions rendered Satan's temptations unnecessary. Their baker might sleep all the night, and in the morning find his oven as hot as he could wish it, that is, their hearts as ready for any wickedness as could be desired. For, being heated with wine and sinful passions, they murdered their magistrates and kings one after another; yet neither the people nor any one of their kings, amid these distractions and miseries, would seek help from God! (Notes, 2 Kings xv. xvi.)

V. 8—10. Ephraim, (or the kingdom of the ten tribes,) had intimately connected himself with the surrounding nations, by alliances, intermarriages, and communion in idolatry: yet he still pretended to worship JEHOVAH. Thus he became a cake not turned, half burnt and half dough, and none of it fit for use; a motley mixture of idolatry and the worship of God. But he was eager in iniquity, and lukewarm in religion, and partial in every attempt to reform. The strange gods and heathen alliances weakened him continually; and the neighbouring nations by hostile invasions devoured his strength: yet he perceived no danger, and never suspected the cause of his decay, namely that the hand of God was lifted up against him. (Marg. Ref.) In short, he had as evident tokens of approaching ruin, as grey hairs are of old age and of the decay of the constitution: and the prophets evidently saw these symptoms and pointed them out to him, but he took no notice. This arose from his pride, which openly testified against him; seeing neither judgments, warnings, nor mercies could induce him to return and seek the Lord.

V. 11, 12. In another view of the subject, the conduct of Ephraim might be likened to that of a dove; Ephraim was become like a silly dove; not in innocence and gentleness, but in folly and timorousness, having neither understanding, courage, nor resolution. He was frightened at every appearance of danger: but instead of fleeing to the Lord for refuge, as the doves fly to their windows; he was like the silly dove, that flieth here and there for safety till she is taken in the fowler's net. Sometimes he applied to the Assyrians, and sometimes to the Egyptians, without prudence, or prospect of safety; and thus he would be entangled in the net which the Lord had spread for him; and be overtaken with inevitable ruin, as the fowls are ensnared and destroyed by the fowler. For God would certainly punish them, as the congregation of Israel had repeatedly heard from the prophets; and especially, as had been foretold in the books of Moses. (Marg. Ref.) "When they hearken to their assembly," 'When they are swayed by the counsel of their assembly to seek foreign assistance.' (Bp. Newcombe.)

V. 13—16. Deserved ruin must come upon the people, seeing they had not only transgressed against God, but fled from him, who alone could pardon and save them. Though he had often redeemed them from their enemies; yet they had spoken lies against him, as if he were a severe master, and his service hard and unprofitable; or they had mocked him with hypocritical professions of repentance. Even when, on the bed of sickness or death, or labouring under heavy afflictions, they howled out for anguish and terror, and vented their bitter and impatient complaints before God; they did not cry to him with their hearts; they did not humble themselves before him or expect help from him; at least they did not intend to return to his service, but only cried out, (like the unclean spirit,) "Torment me not," in a mixture of horror and enmity. When they met together to pray for a favourable harvest or vintage, they only sought these things to consume on their lusts, and persisted at the very time in rebellion against God, (James, iv. 1—3.) And when the Lord chastised them, and afterwards bound up their wounds and strengthened them, they still devised more rebellion and wickedness against him—Even when they seemed to repent and turn to him; they only left Baal to worship the golden calves, or they rested in some form or external reformation, and never came up to true repentance, faith, spiritual worship, or holy obedience. They deceived every expectation formed of them, like a broken or an useless bow in the day of battle: their princes therefore would one after another perish by the sword, for their daring impieties and revilings of God's prophets; and their miseries would excite the derision of the Egyptians, on whom they had depended for protection against the Assyrians. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1—10. The means used to bring sinners to repentance and salvation, whether by the labours of God's ministers, or providential dispensations, only serve to detect and aggravate their wickedness; except they be accompanied with his special blessing.—The whole salvation of the righteous is therefore of the Lord: but the condemnation of the wicked is of themselves, and justly deserved.—Men commit numerous and heinous crimes, without reflection, recollection, or remorse: because they consider not that the Lord remembers all their wickedness, and will produce the whole of it as evidence against them, and shew all the world the justice of their punishment by discovering the malignity of their crimes.—Alas, how poor an object do men attain, who ingratiate themselves with ungodly kings and nobles, by wickedness and lies; and thus expose themselves to the wrath of God, and even increase the condemnation of their wicked patrons! The depraved hearts of men and the temptations of Satan are as congenial as fire and fuel, and concur in preparing sinners for the practice of every crime; and want of opportunity, ability, or courage prevents more wickedness, than perhaps all other causes combined. So that the open, and even the secret, enormities of men's lives, atrocious as they are, bear a very small proportion to the desperate wickedness of their hearts. But when lust is inwardly conceived and cherished, it will more or less break forth into outward sin: he, who first suggests the idea of forbidden indulgence, will assist in devising the means of gratification; and then sinners will proceed without further temptation, "having made ready their hearts like an oven," whilst they lie in wait for the opportunity. Thus adulteries, murders, and all horrible crimes are perpetrated, without hesitation or remorse, when it can be done with present impunity.—Days of public festivity are commonly attended with much wickedness, and followed with many fatal effects. Intoxication leads men to every kind of impiety and immorality: but what an infamy is it for a king to be made sick with bottles of wine, and to be a companion and an example to scorners and blasphemers! They, who tempt rulers to such a degrading vice, can never be their friends; and not unfrequently the event shews that they were plotting their ruin; and that they were lying in wait, with hearts full of malice or ambition, to murder both body and soul, by an exquisite refinement in cruelty. Whilst men thus execute the vengeance of God on each other, how seldom do those that witness such transactions, call upon God, who alone can preserve them from being involved in similar ruin! Thus nations ripen for destruction; and such, as are called Christians, often differ in nothing from pagans, except in the worthless, attempt to form a coalition between religion and the world, that is, between God and the devil! But we are so blind to ourselves, that neither nations, churches, nor individuals, can see, in their own case, those symptoms of decay and approaching ruin, which are visible to all around them! The same pride, that emboldens men to break the law of God, leads them to self-flattery, and to continue impenitent amidst the rebukes of providence, and the warnings of his word. "They will not return to the Lord, nor seek him for all this."

V. 11—16. When sinners are terrified, and driven from one scheme to another for safety; they are so devoid of understanding, that the mercy and grace of God are frequently the only refuge to which they never think of fleeing! But whatever other expedients they have recourse to, the Lord will take them in his net, and execute upon them those judgments, of which all his congregations have heard. Woe then be to those transgressors, who attempt to flee from God! for in this way destruction is inevitable. But to him, as the Redeemer of Israel, the chief of sinners may approach with acceptance; and they who perish in their sins, speak lies against him, if they charge their ruin either on his secret purposes, or his refusal to have mercy on them. Yet numbers, when in deep distress, they howl forth their terrors in the form of prayers, do not cry to God with their hearts, for the blessings of his complete salvation. Even their prayers for temporal mercies only require provision for their lusts, and are united with rebellion. Whether God afflict and weaken, or bind up and strengthen them, they continue to devise mischief against him. Their very repentance, and conversion from one sect, sentiment, form, or vice, to another, leave them far short of conversion to Christ and holiness: for "they return, but not to the most High," and rest in some plausible scheme of hypocrisy or false religion. When they speak fair, their professions are deceitful; but when they vent outrageous blasphemies and lies, their tongues agree with their hearts; and their destruction will be attended with the derision and contempt of their tempters and companions in

CHAP. VIII.

Reproofs of Israel's idolatry, hypocrisy, rebellion, and folly; and denunciations of deserved punishment, in which Judah also is joined, 1-14.

SET the trumpet to thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off the thing that is good: the enemy shall pursue him.

4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain to innocency?

6 For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall

h 1 Kings xii. 16-20. 2 Kings xv. 13-25. i Matt. xxv. 12. Luke xiii. 25. 27. John x. 14. Gal. iv. 9. k ii. 8. xlii. 2. 1 Kings xii. 28. xvi. 31. l xlii. 9. 1 Kings xlii. 34. Jer. xiv. 7. 8. Ez. xviii. 31. m 6. x. 5. Is. xlv. 20. Acts vii. 41. n Deut. xxxii. 22. 2 Kings xvii. 16-18. 21-23. o Prov. i. 22. Jer. iv. 14. xlii. 27. p Ps. cv. 19, 20. q Ps. cxv. 4-8. cxxxv. 15-18. Is. xlv. 9-20. Jer. x. 3-9, 14, 15. Hab. ii. 18. i. 1. 2. s 2 Kings xiii. 15, 19. 2 Chr. xvii. 29. xix. 26. r x. 2, 5, 6. Jer. xlii. 12, 13. 1, 2. s 2 Kings xiii. 15, 19. 2 Chr. xxi. 1. xxiv. 6. t x. 12, 13. Job iv. 8. Prov. xxii. 8. Ec. v. 16. Gal. vi. 7, 8. u Is. xvii. 11. Jer. xli. 13. † Or, standing corn.

A. M. 3244.

B. C. 760.

a v. 8. Is. xviii. 3. lviii. 1. Jer. iv. 5. vi. 1. li. 27. Ez. vii. 14. xxxiii. 3-6. Joel ii. 1, 15. Am. iii. 6. Zeph. i. 16. Zech. ix. 14. * Heb. the roof of thy mouth. b Deut. xxviii. 49. Jer. iv. 13. xlviii. 40. Hab. i. 8. Matt. xxiv. 28. c ix. 15. 2 Kings xlviii. 17. Am. viii. 3. ix. 1. Zech. xi. 1. d vi. 7. Is. xlv. 3. Jer. xxxi. 32. Ez. xvi. 59. e v. 15. vii. 13, 14. 2 Kings x. 16-25. Ps. lxxviii. 34-37. Is. xlviii. 1, 2. Jer. vi. 4. Mic. iii. 11. Matt. vii. 21-23. xxv. 11, 12. Luke xii. 25-27. Tit. i. 16. 1 John ii. 4. f Ps. xxxvi. 3. lxxxii. 10. Am. i. 11. 1 Tim. v. 12. g Lev. xxvi. 36. Deut. xxviii. 25. Lam. iii. 65, iv. 19. h Neh. ix. 13, 14. Ps. cxix. 18. cxlviii. 19, 20. Prov. xxii. 20. Ez. xx. 11, 12. Rom. iii. 1, 2. vii. 12. 1 Or, In the sacrifices of mine offerings, they sacrifice flesh and eat it. Jer. vii. 21-23. Zech. vii. 6. Am. v. 6. ix. 4. xlii. 11. 1 Sam. xv. 22, 23. Prov. xxi. 27. Is. i. 11-15. lxxvi. 3. Jer. xiv. 10-12. o vii. 16. ix. 3, 6. xi. 5. p xiii. 6. Deut. xxii. 18. Ps. cv. 21. Is. xvii. 10. Jer. xli. 21. xxviii. 27. q Is. xix. 23. Eph. ii. 10. r 1 Kings xii. 31, 32. xvi. 31, 32. s 2 Chr. xxvi. 10. xxvii. 4. Is. xlii. 8-11. t 2 Kings xviii. 13. Is. xlii. 13, 25. Jer. xvii. 27. Am. i. 4, 10, 12, 14. ii. 5.

yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, but they were counted as a strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not: now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples: and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

king of Assyria, who called himself a king of princes. Yet this would be a light affliction, compared with those that would follow. (Marg. Ref.) V. 11, 12. The Israelites, having, in the days of Jeroboam the son of Nebat, forsaken the temple and altar at Jerusalem, erected altars at Bethel and Dan, and at several other places, both to the golden calves and to Baal, &c; as if they had purposely intended to add sin to sin: therefore their altars and sacrifices would be imputed to them, as aggravated crimes, and expose them to just and dreadful punishment. The Lord had caused the great and important truths and requirements of his law, respecting himself and the worship and service which he required, to be written for their instruction, and he had sent his prophets to enforce it upon the people; but they continued to treat it as a strange thing; they knew scarcely any thing of it, they disregarded and despised it, and adhered to their own devices.—Thus the idolaters count the word of God as strange, in respect of their own inventions.—Alas, in how many places, even among Protestants, is a minister, who inculcates the great doctrines of Christianity, as stated at the Reformation, accused of preaching a new religion, and “bringing strange things to the ears” of the people! V. 13. The people professed to sacrifice unto God, while they “made void his commandments, that they might keep their own traditions:” but the feast, which they made on the sacrifice, was their sole advantage; for the Lord, instead of accepting their worship, was determined to punish their obstinate disobedience and idolatry; and to reduce them to as grievous a bondage as their fathers had endured in Egypt.—“Going into Egypt, was a proverbial speech for extreme misery.” (Louth.) (Marg. Ref.) V. 14. When the Israelites were wholly forgetful of God, and regardless of his authority, they erected temples to the golden calves and to other idols; Judah also, instead of confiding in the Lord, multiplied fenced cities, as their security against invaders: thus both Israel and Judah were provoking God to pour out his judgments upon them, which would soon destroy their cities, temples, and palaces, as by one general conflagration.

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PRACTICAL OBSERVATIONS.

Great earnestness and boldness are especially required, when ministers are called to warn degenerate professors of religion of approaching ruin, and exhort them to repent of transgressing God's law and despising his covenant.—In times of great danger, and especially in the day of judgment, many will say, “My God, we know thee,” and “Lord, Lord, open to us;” to whom he will answer, “Depart from me, ye workers of iniquity.” For evil will overtake all, that cast off that which is good, and rest in a mere form of godliness.—No comfort can be expected in any of the relations of life, which we form without consulting God: good rulers, masters, or servants, as well as more intimate relatives, should be sought from him, and valued as his gift. Nor can we expect success in any undertaking, even in our temporal concerns, in which we do not acknowledge him, and seek to know and do his will.—They, who covetously idolize gold and silver, are nearly as criminal, as they were who formerly made images of them to worship; and in various ways men act, as if they were bent upon their own ruin. All our carnal confidences will one day fail us; because we provoke God to jealousy by putting them in his place. But how long will it be, ere we any of us “attain unto innocency,” and renounce all our idols?—No human inventions can form an essential part of our religious worship, any more, than the work of the carpenter or goldsmith can be a god. Let us then not be deceived: what a man sows, that also shall he reap; and they who sow vanity, shall reap destruction and confusion. No good can come from impiety, idolatry, and wickedness, whatever pains or

iniquity. Such is human nature! Such is the progress and end of impiety. Such shall we prove, if left to ourselves! “Create in us a clean heart, O God, and renew a right spirit within us.”

NOTES.

CHAP. VIII. V. 1. The prophet, as Israel's watchman, was commanded to blow the trumpet, and give warning of the coming of the Assyrian king with speed and violence like an eagle, against the people among whom God had dwelt; because they had now provoked him by violating his covenant to depart from them.—“Give notice of the approaching enemy, (v. 8.) who is coming with speed and fierceness, like a bird of prey against the city and temple of Jerusalem. (Marg. Ref.) By “the house of the Lord,” may be meant God's people in general, whom he formerly took care of, as his own family, (ix. 15.) This may probably denote Sennacherib's invasion. (Louth.)—This verse may be considered as a general warning to Judah as well as Israel; though the following verses are immediately addressed to the ten tribes.

V. 2-4. When Israel should be hard pressed by the Assyrians, they would claim a relation to God, and profess to put themselves under his protection, as a people that had known and worshipped him. But their pretensions would be disregarded; for they had cast off him that is good, or that which is good; they had forsaken the Lord, and his temple and worship: they had despised his prophets and trampled on his law, by their idolatries and iniquities, and this for many ages: therefore their enemies would pursue and prevail against them. They had set up kings and princes of their own choosing, in opposition to his chosen race the family of David, when they revolted from Rehoboam, and through all succeeding generations; they never consulted their heavenly King, about the appointment of their earthly kings; and both they and their kings and princes had employed their treasures in making idols, as if on purpose to provoke God to cut them off.

V. 5, 6. The calf of Samaria, (or that placed at Bethel, in the kingdom of which Samaria was the capital,) could not protect its worshippers: but would cast them off, when they were left in the hands of the Assyrians, who seized upon their idol also. “Remove far from thee thy calf, O Samaria.” (Bp. Newcombe.)—And how long would it be, ere they cleared themselves of this idolatry? Did they never intend it? The whole of that worship was Israel's invention, from the time when the golden calf was made in the wilderness, contrary to the express command of God. The workmen made the idol, and it could neither be God, nor any proper representation of him; but a mere dead image of a calf, that would soon be broken to pieces.

V. 7, 8. All the expense and trouble of the people in their worship, and all their crimes, politics, and heathen alliances, by which they attempted to secure themselves, were only sown the wind; and if they had any increase, they could only reap the whirlwind. Such seed could produce nothing valuable: and if a little transient prosperity seemed to result from it, it would soon be torn from them by strangers, who would swallow them up with their property; and they would be left among the nations, as a broken or mean vessel, which a man throws away, or uses for the basest purposes.

V. 9, 10. When the Syrians attacked the Israelites, they applied for help to the kings of Assyria; and they ran about as a headstrong wild ass when separated from his companions. At a vast expense they hired the assistance of idolaters, and conformed to their mode of worship. But though they seemed to have obtained their purpose, and to have engaged powerful allies: yet the Lord would gather them together against them as their enemies; and would begin to punish them by the burden or tribute laid on them by the

CHAP. IX.

Israel is sentenced to a variety of miseries, for their aggravated sins, but especially their idolatry, 1-17.

REJOICE not, O Israel, for joy, ^{as} other people: for thou hast ^{gone} a whoring from thy God, ^{thou} hast loved a reward ^{upon} every corn-floor.

2 The ^{floor} and the wine-press shall not feed them, and the new wine shall fail in her.

3 They ^{shall} not dwell in ^{the} LORD's land: ^{but} Ephraim shall return to Egypt, ^{and} they shall eat unclean ^{things} in Assyria.

4 They ^{shall} not offer ^{wine-offerings} to the LORD, ^{neither} shall they be pleasing unto him: their sacrifices ^{shall} be unto them ^{as} the bread of mourners: all that eat thereof shall be polluted; for ^{their} bread for their soul shall not come into the house of the LORD.

5 ^{What} will ye do ⁱⁿ the solemn day, and in the day of the feast of the LORD?

6 For, lo, ^{they} are gone because of ^{destruction}: Egypt shall gather them up, Memphis shall bury them: ^{the} pleasant ^{places} for their silver, ^{nettles} shall possess them: thorns ^{shall} be in their tabernacles.

7 The ^{days} of visitation are come, the days of ^{recompense} are come; ^{Israel} shall know ^{it}: ^{the} prophet ^{is} a fool, the ^{spiritual} man ^{is} mad, for ^{the} multitude of thine iniquity, and the great hatred.

8 The ^{watchman} of Ephraim ^{was} with my God: ^{but} the prophet ^{is} a snare of a fowler in all his ways, and hatred ⁱⁿ the house of his God.

9 They have ^{deeply} corrupted ^{themselves}, as in the days of ^{Gibeah}: ^{therefore} he will remember their iniquity, he will visit their sins.

10 I ^{found} Israel like ^{grapes} in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: ^{but} they went to Baal-peor, and ^{separated} themselves unto ^{that} shame; ^{and} their abominations were according as they loved.

11 ^{As} for Ephraim, ^{their} glory shall fly away like a bird, ^{from} the birth, and ^{from} the womb, and ^{from} the conception.

12 Though they bring up their children, ^{yet} will I bereave them, ^{that} there shall ^{not} be a man ^{left}: yea, ^{woe} also to them when I depart from them!

13 Ephraim, ^{as} I saw Tyrus, ^{is} planted in a pleasant place: but Ephraim ^{shall} bring forth his children to the murderer.

expense men bestow upon them: and the transient prosperity of fools will not only soon terminate, but it will destroy them. Apostates will be confounded in punishment with other evil-doers; except as they will be more disgraced than they, and become among ungodly men, as a vessel in which the Lord hath no pleasure.—Men are often more brutish than the most stupid of the animals, and more obstinate than the most intractable: they are so enslaved to their vile affections, that they pay very dear for the gratification of them even in this world; but this is only a little sorrow, compared with the punishment prepared for them hereafter.—So long as men despise the truths and precepts of God's written word, and count the mysteries of his nature, the demands of his law, the doctrines of his gospel, and the ordinances of his worship, a strange thing; all the observances and costly oblations of their own devising, will be unto them for sin: for the Lord accepteth nothing which is not done in faith; and he will remember and punish the sins of all men, except those of the true believer. And whether they who forget God, multiply temples, or palaces, or castles; they can by no means secure themselves against the wrath of that "righteous Judge," whose justice they have provoked, and whose salvation they have neglected, despised, or abused.

NOTES.

CHAP. IX. V. 1-3. "Thou shalt not rejoice for joy," &c. Perhaps the Israelites were joyfully celebrating some public success, or gathering in their vintage or harvest, when the prophet published this message to them. They had no right to rejoice, as Judah had, where were still considerable remains of true religion; or even as other nations, which had not forsaken God, in so aggravated a manner, or been guilty of such deep contempt or so base and ungrateful an apostasy, as they had. Their prosperity therefore would be more transient and ruinous, than that of other nations; for like an adulterous woman, they had violated their covenant with God, and preferred the most worthless idols to him. They loved even to receive the fruits of the earth, as from these their paramours; as festivals in honour of their idols, were more suited to their state of heart, than presenting the sacrifices of thanksgivings to God, and honouring him with their substance, (ii. 12.) He therefore would visit them with famine; so that their corn-floor and wine-press would not suffice for their support, instead of supplying their luxurious revels; and the "new wine would lie to her," by disappointing her expectations, that is, those of the nation, considered as a harlot. Nay, the people would not be allowed to inhabit the Lord's favoured and good land, where he deigned to dwell among his worshippers: some of them would migrate into Egypt, either in the time of famine or when pressed by the Assyrians; the rest would be carried into Assyria, and there be constrained to live on food that was ceremonially unclean, or even refuse and vile, being pressed with extreme necessity.

V. 4-6. The Israelites would have no opportunity of pouring out wine-offerings to the Lord, nor any wine to do it with; neither could they present any acceptable service or have any communion with him, (as the word may signify.) Their sacrifices would either be totally interrupted, or would be as the bread of mourners; who being unclean could not eat of the holy things without violating the law. (Marg. Ref.) The shew-bread would no longer be presented in the house of the Lord in their behalf; nor sacrifices offered for them. And what would they do on their solemn feasts, when both the spiritual and carnal joy of them had ceased? For the prophet, as it were, beheld, and saw the people gone out of the land, to avoid impending destruction: and they

A. M. 3244.

B. C. 760.

a x. 5. Is. xvii. 11. xlii. 12. Lam. iv. 21. Ez. xli. 10. Am. vi. 6, 7, 13. viii. 10. Jer. v. 1. b Ez. xvi. 47, 49. xx. 32. Am. iii. 2. c iv. 12. v. 4, 7. d ii. 12. Jer. xli. 17. * Or, fn, &c. e ii. 9. 12. Is. xxiv. 7. — 12. Joel i. 3-7. 9. — 13. Am. iv. 6. — 9. v. 11. Mic. vi. 13-16. Hag. i. 9. ii. 16, 17. f Or, wine-fat. g Lev. xviii. 28. xx. 22 — 24. Deut. iv. 26, 27. xxviii. 63. Josh. xxiii. 15. 1 Kings ix. 7. Mic. i. 70. h Lev. xxv. 23. Jer. ii. 7. xvi. 16. i b viii. 13. xl. 5. Deut. xxviii. 68. Is. xi. 15, 16. j Ez. iv. 13. Dan. ix. 1. Jer. xli. 14. k x. 1. 2 Kings xvii. 6. l iii. 4. Joel i. 13. ii. 14. m viii. 13. Is. i. 11, 12. lvi. 6. lxxi. 3. Jer. vi. 20. Am. iv. 4. 9, 10. v. 22. Mal. i. 9. n Num. xix. 11. Deut. xxvi. 14. Neh. viii. 9-12. Ez. xiv. 17, 22. Mal. ii. 13. Lev. xvii. 11. xxi. 6, 8, 17, 21. Num. iv. 7. xxviii. 2. p Is. x. 3. Jer. v. 31. Joel i. 13. r Deut. xxviii. 63, 61. 1 Sam. xiii. 6. 2 Kings xlii. 7. s viii. 13. xl. 11. Is. xl. ii. xxviii. 12. Zech. x. 10, 11. t x. 8. Ps. cviii. 34. Prov. xxi. 31. Is. v. 6, vii. 23. xxiii. 13. xxiv. 13. u Is. x. 3. Jer. x. 15. xi. 23. xlvii. 21. Ez. vii. 2-7. xii. 22-28. Am. viii. 2. Mic. vii. 4. Zeph. i. 14-18. Luke xxi. 22. Rev. xvi. 19.

x. Is. xxi. 11. Ez. xxv. 17. xxxviii. 23. y 8. Jer. vi. 14. viii. 11. xlii. 16, 17. Lam. ii. 14. Ez. xlii. 10. Mic. ii. 11. Zeph. iii. 4. Zech. xi. 15. * Heb. man of the Spirit. z 2 Kings ix. 11. Jer. xxix. 26. Mark iii. 21. Acts xxvi. 24. 25. 2 Cor. v. 13. a Ez. xiv. 9, 10. 2 Thes. ii. 10-12. b Cant. iii. 3. Is. lxiii. 6. Jer. vi. 17. xxxi. 6. Ez. lii. 17. 18. xxxiii. 7. Mic. vii. 4. Heb. xlii. 17. c 1 Kings xvii. 1. xviii. 1. 36-39. xxii. 28. 2 Kings ii. 14. 21. iii. 15. — 20. iv. 1-7. 33-37. 41. 43. v. 14. 27. vi. 17. 18. vii. 2. 19. xlii. 21. d v. 1. 1 Kings xviii. 10. xlii. 6. 11. 22, 23. Jer. vi. 14. xiv. 13. Lam. ii. 14. iv. 13, 14. * Or, against. John xv. 24. Rom. vii. 7. e Is. xxiv. 5. xxxi. 6. f x. 9. Judg. xix. 22-30. xx. xxi. 1. Ez. x. 6. Jer. ii. 2, 3. xxxi. 2. Num. xxi. 23, 24. 1 Kings xvi. 31. Jer. xi. 13. k Num. xxx. 3. &c. Deut. iv. 3. Ps. cvi. 28. Rom. vi. 21. m Num. xv. 39. Deut. xxiii. 17. Ps. lxxxi. 12. Ez. xx. 8. Am. iv. 5. n Gen. xli. 52. xlviii. 16-20. xlix. 22. Deut. xxviii. 18. 57. Luke xviii. 29. Rev. vi. 16. i. 13. p 14. Deut. xxviii. 18. 57. Luke xviii. 29. xlviii. 32. 41. xxxii. 25. Job xxvii. 14. Jer. xv. 7. xvi. 3, 4. Lam. i. 20. s v. 6. vii. 13. Deut. xxxi. 17. 1 Sam. xiv. 14. xxxviii. 15, 16. 2 Kings xv. 16. Jer. ix. 21. Am. vii. 17.

recompense are come; ^{Israel} shall know ^{it}: ^{the} prophet ^{is} a fool, the ^{spiritual} man ^{is} mad, for ^{the} multitude of thine iniquity, and the great hatred.

8 The ^{watchman} of Ephraim ^{was} with my God: ^{but} the prophet ^{is} a snare of a fowler in all his ways, and hatred ⁱⁿ the house of his God.

9 They have ^{deeply} corrupted ^{themselves}, as in the days of ^{Gibeah}: ^{therefore} he will remember their iniquity, he will visit their sins.

10 I ^{found} Israel like ^{grapes} in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: ^{but} they went to Baal-peor, and ^{separated} themselves unto ^{that} shame; ^{and} their abominations were according as they loved.

11 ^{As} for Ephraim, ^{their} glory shall fly away like a bird, ^{from} the birth, and ^{from} the womb, and ^{from} the conception.

12 Though they bring up their children, ^{yet} will I bereave them, ^{that} there shall ^{not} be a man ^{left}: yea, ^{woe} also to them when I depart from them!

13 Ephraim, ^{as} I saw Tyrus, ^{is} planted in a pleasant place: but Ephraim ^{shall} bring forth his children to the murderer.

would be collected together into Egypt, to die and be buried there: while their pleasant places, which were decorated or filled with silver, (as well as their other more humble tabernacles,) would soon be overgrown with nettles and thorns.

V. 7, 8. The prophets had long foretold these days of visitation and retribution, and Israel would soon know the truth of their predictions; though they now counted the prophet a fool, and the inspired servant of God a madman, because of their extreme depravity, and enmity to the Lord and his cause. Or the event would shew their *false prophets* and *pretenders to inspiration* to have been fools and madmen, to whose delusions God had given up Israel, to punish the multitude of their crimes and their great hatred of him.—The prophet observed, that the *watchmen* of Ephraim, (as Elijah, Elisha, Micah, &c.) had communed with his God, had him with them in their work, and wrought with him in turning many to righteousness: but these nominal watchmen, or prophets, were in all their ways like the snare of a fowler, to entangle men to their ruin; as they increased the people's hatred of God and his worship, and thus brought down vengeance upon themselves and them, by their idolatry or hypocrisy.—The marginal reading, "hatred against the house of his God," gives the clearer sense.—Some give another turn to the verse, 'Ye falsely imagined that these prophets of Ephraim were sent of God, and had familiar acquaintance with him; but ye shall find them to be but as the snare of a fowler.' (Bp. Hall.)

V. 9, 10. (Notes, Judg. xix—xxi.) The people of all the tribes of Israel were become as deeply corrupted as the men of Gibeah, who abused and murdered the Levite's concubine; or those of the tribe of Benjamin, who defended the perpetrators of that detestable crime, and so were almost wholly cut off: and in like manner God would remember and visit the crimes of the generation, to whom the prophet spake. Indeed Israel in his first and best days, just before his entrance into Canaan, was as pleasing to God, as grapes would be to a weary traveller in the parched desert; or as the first ripe figs, when being scarce they are the more valued; yet even when the nation thus followed the Lord in the wilderness; a multitude of them were seduced by the Midianitish women, to frequent the temple of Baal-peor, and to separate themselves from God's ordinances unto that shameful idolatry, and that abominable whoredom, which they loved better than the spiritual and holy worship of JEHOVAH. The Hebrew word *yenazzaru*, were separated, alludes to the order of the Nazarites, who were in a peculiar manner set apart for God's service. Whereas these dedicated themselves to the service of that filthy idol Baal-peor, *Bosheth*, shame, was a nickname for Baal, so *Jerub-bael* is called *Jerub-besheth*. (2 Sam. xi. 21.) (Note, Judg. vi. 31, 32.)

V. 11-14. Ephraim signifies fruitfulness; and the vast number, to which this tribe had increased, was its peculiar glory. (Marg. Ref.) By this distinction, the Ephraimites seem to have been greatly elated, but it was about to fly away, speedily and irrecoverably, as a bird let loose. Their children would die as soon as they were born, or be still-born or abortions; by which the nation would be gradually enfeebled and diminished: and of the small number, that should grow up to maturity, the Lord would so bereave them by various judgments, that there should scarcely be any left of them: for nothing but misery could ensue, when God had been provoked to depart from them in anger, and to deprive them of his gracious presence and protection. Indeed Ephraim had been as prosperous and replenished, and as pleasantly situated, as even the flourishing city of Tyre, which excited the admiration of all beholders: but from this time they would bring forth and educate children,

CHAP. X.

Reproofs of Israel's manifold sins, denunciations of terrible judgments, and exhortations to repentance, 1-15.

I SRAEL ^{is} *an empty vine, he bringeth forth fruit ^{unto} himself; ^{according} to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly ^{images}.

2 *Their heart is ^ddivided; now shall they be found faulty: ^ehe shall ^sbreak down their altars, he shall spoil their images.

3 For now they shall say, 'We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, ^aswearing falsely in making a covenant: ^bthus judgment springeth up as hemlock in the furrows of the field.

grace, who are peculiarly delightful to our holy God; but then a falling off commonly succeeds, and some separate themselves to this shame, and others to that, according to the different abominations which they have loved. Thus they go out from true believers, because they were not of them; and their glory soon vanishes, and appears no more.

V. 11—17. How soon could our God insensibly waste the most populous nations! And what an alloy it is to our comfort in our beloved children, to reflect for what purposes they may be brought up and reserved! This is a vanity; but submission and confidence in God, and a conscientious performance of our duty, form the best remedy of it. Surely it is far more desirable to be written childless, than to bring up families in the service of sin and Satan! And they who provoke God to depart from them, can reasonably expect nothing but woe for themselves and their offspring, here and hereafter. —The Lord will drive wicked and hypocritical professors with abhorrence out of his house, and love them no more: his wrath dries up the root and withers the fruit of all our comforts; and the poor scattered Jews, whom God hath cast off because they did not hearken to him, and whom he hath condemned to be wanderers among the nations, are a daily warning to us to beware, lest we neglect or abuse his gospel: for how then could we escape a similar, or even a more terrible, condemnation?

NOTES.

CHAP. X. V. 1—3. Israel had often been compared to a vine, which is valuable only for its fruit: but the nation was become an empty vine, that brought no fruit to perfection. They not only spent their abundance on themselves; but even their apparent good works sprang from ostentation or other selfish motives, and not from regard to the glory and will of God. As they were enriched by the produce of their good land, they multiplied altars and images; which had a goodly *show* of devotion, but were an abomination to the Lord. They vainly attempted to divide their hearts between him and idols, which were his rivals; and thus they were found guilty of violating the covenant of God, and of forfeiting all the blessings of their relation to him. By the Assyrians, he would certainly destroy their altars and images; and they should be left without any king to head or protect them, and be forced to confess, that because they had not feared the Lord, no king could do any thing effectual to preserve them from ruin.—‘A king cannot protect us, if God be against us.’ (*Lowth.*) (*Marg. Ref.*) (*Notes, 2 Kings, xv.*)

V. 4. The Israelites, in professing to covenant with God, or make vows to him, spake lies and joined perjury to hypocrisy. In swearing allegiance to their princes, they concealed the most treacherous intentions; and all their civil compacts and decisions were conducted with fraud and perjury. Thus even the administration of *justice*, (as it should have been,) sprang up, like pestiferous hemlock in the furrows of the field; and tended to diffuse still wider deceit, injustice, impiety, and misery, throughout the whole land.

V. 5, 6. The inhabitants of Samaria would be seized with terror, when they heard that the golden calves, which had been worshipped at Bethel and Dan, were carried off by the invaders, or given as tribute to the Assyrian king. The people would regret the loss of their idols: but the priests, who had rejoiced in the emolument and credit which they had derived from that idolatry, would have more substantial cause for mourning, when their *gains* and their *glory* were all taken away together. For the gold of the calves would be sent to the king of Assyria, as a present, or a part of the spoil, of the conquered nation; and this would turn to the shame of the doting idolatries; who took counsel to worship dead images that could not protect themselves, in preference to the living, true, and Almighty God.—The word rendered priests is *Chemarim*; these were certain idolatrous priests, who were clothed in black, when they offered sacrifices. (*Marg. Ref.*)

Jareb. (Note, v. 13, 14.) 'There it probably means Tiglath-pilezer, unto whom Menahem betook himself for safety; and here it seems to denote Shalmaneser, who took the Israelites under his protection, by making them tributaries.' (Lowth.)

V. 7, 8. Perhaps Hosea the last king of Israel was here meant. After various revolutions and interregnums, that kingdom seemed in a hopeful way of regaining tranquillity and prosperity under his government: but these promising appearances resembled those airy bubbles, that form the foam on the top of the water; and they soon vanished and came to nothing by the slaughter of the king. Then the high places of Aven, (or *Beethaven*.) would be destroyed; and whilst thorns and thistles overgrew their desolated altars: the

5 The inhabitants of Samaria shall fear because of the calves of ¹Beth-aven: ¹for the people thereof shall mourn over it, and ²the priests thereof that rejoiced on it, ³for the glory thereof, because it is departed from it.

6 It shall be also ¹carried unto Assyria for ²a present to king Jareb: Ephraim shall ³receive shame, and Israel shall be ⁴ashamed of his own counsel.

7 As for ¹Samaria, her ²king is cut off as the foam upon ³the water.

8 The ¹high places also of Aven, ²the sin of Israel, shall be destroyed: ³the thorn and the thistle shall come up on ⁴their altars; and ⁵they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned ¹from the days of Gibeah: there they stood: ²the battle in Gibeah against the children of iniquity ³did not overtake them.

10 It is ¹in my desire that I should chastise them; and the people shall be gathered against them, when ²they shall bind themselves in their two furrows.

¹ Heb. the face of the water. Jude 13. u Deut. ix. 21. 2 Kings xii. 28-30. xiii. 34. xiv. 16. Am. viii. 14. Mic. i. 5. 13. Is xxiii. 13. xxviii. 13. Jer. xvi. 10. Luke xxiii. 30. Rev. vi. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

A. M. 3264.

B. C. 740.

viii. 5, 6. xii. 2. 1 Kings xii. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

f. 16. Jer. 1. 11. g. ii. 5. iii. 1. ix. Deut. xxv. 4. Rom. xvi. 18. h. xi. 4. i. Heb. the beauty of her neck. j. 2 Chr. xxviii. 6. —8. Is. xxviii. 24. k. vii. 7. Ps. cxxv. 5. 6. Prov. xi. 18. Ec. xii. 6. Is. xxxii. 20. Jan. iii. 18. l. Jer. iv. 3. 4. m. Ps. cxi. 4. Is. xxxi. 1. Iv. 6. Jer. xxix. 12. —14. 1. 4. 5. Am. v. 6. 8. 14. 15. Zeph. ii. 1. —3. Luke xii. 24. 25. n. vi. 3. Ps. lxxii. 6. Is. v. 6. xxx. 23. xiv. 3. xlv. 8. Ez. xxiv. 26. Acts ii. 18. 1 Chr. iii. 6. 7. o. viii. 7. Job. iv. 6. Prov. xxii. 5. Gal. vi. 7. 8. p. Prov. i. 31. xii. 19. xviii. 20. 21. xix. 5. Is. xlii. 1. —4. xxxii. 14. Am. iii. 8. 9. 10. 11. xlviii. 41. Nah. iii. 12. Hab. i. 10. u. 2 Kings xvi. 33. 34. xix. 11—13. Gen. xxxii. 11. Is. xlii. 16—18. Jer. xlii. 14. Nah. iii. 10. Rom. vii. 13. v. 3. 7. Is. xvi. 14.

11 And Ephraim is as ¹an heifer that is taught, and loveth to tread out ²the corn: ³but I passed over upon ⁴her fair neck: I will make Ephraim to ride; ⁵Judah shall plow, and Jacob shall break his clods.

12 ¹Sow to yourselves in righteousness, reap in mercy; ²break up your fallow ground: for it is ³time to seek the LORD, till he come and ⁴rain righteousness upon you.

13 Ye have ¹plowed wickedness, ye have reaped iniquity; ye have ²eaten the fruit of lies: because thou ³didst trust in thy way, ⁴in the multitude of thy mighty men.

14 Therefore ¹shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: ²the mother was dashed in pieces upon ³her children.

15 So ¹shall Beth-el do unto you because of ²your great wickedness: ³in a morning shall the king of Israel utterly be cut off.

terrorified worshippers would call upon the hills and mountains, to crush or cover them from impending and more tremendous vengeance. (Marg. Ref.)

V. 9—11. The disposition of Israel had, in succeeding ages, resembled that of the Benjamites in the days of Gibeah, (ix. 9.) The men of Gibeah stood to what they had done, and the Benjamites stood by them in it; and thus Israel had always obstinately persisted in the most atrocious abominations. Though the last battle in Gibeah almost destroyed the tribe of Benjamin; yet it did not overtake and extirpate the children of iniquity: for many still remained from age to age in Israel, to copy that vile example. The Lord had therefore formed a determined purpose, to punish them. The people of Assyria, with their allies, would gather at his call against them; when by their idolatry they had bound themselves for slavery, as the oxen are confined to labour, up and down the two furrows of the field; (the worship of the calves at Dan and Bethel, seems to be intended.) (Marg.) Ephraim indeed was like a heifer, who had been taught, and loved, to tread out the corn; which was not hard labour, and was attended with the liberty of eating it; that is, the Israelites loved the privilege and temporal advantages of being the people of God, but they were not disposed to labour or self-denial in his service. By milder discipline God had attempted to train them to obedience, as the husbandman gently causes the yoke to pass upon the fair neck of the young heifer, to prepare her for the work: but, as that did not effect the purpose, he would reduce them to great hardships, like those endured by beasts of burden; and even Judah and the whole house of Jacob would be brought into bondage by the Assyrians and Chaldeans, as if they were set to plow and to break the clods; seeing they had quarrelled with the easy yoke of God's commands.

V. 12, 13. No way remained to the Israelites and Jews of escaping these judgments, except by sowing to themselves in righteousness. Repentance and conversion from sin, attendance on God's ordinances, and obedience to his commandments, would be like sowing good seed, which would yield an increase for their own advantage; and in this way, though they could not merit any thing from God, they hope and wait for his merciful acceptance, as their harvest. But their hearts resembled fallow ground, hard and unbroken, and covered with noxious weeds: so that, without they were humbled and broken for

CHAP. XII.

Ephraim and Judah reproved, 1, 2. The conduct of the nation exposed, by comparison with that of their pious ancestor Jacob, whom God especially favoured; and a call to repentance, 3-6. Ephraim's crimes and ingratitude provoke God to punish him, 7-14.

EPHRAIM "feedeth on wind, and followeth after the east-wind: "he daily increaseth lies and desolation; "and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also "a controversy "with Judah, and will "punish Jacob according to his ways: "according to his doings will he recompense him.

3 He "took his brother by the heel in the womb, and by his strength he "had power with God:

4 Yea, he had power over "the angel, and prevailed: he wept, and "made supplication unto him: he "found him in Beth-el, and there he "spake with us.

5 Even "the LORD God of hosts; the LORD "is his memorial.

6 Therefore "turn thou to thy God: "keep mercy and judgment, "and wait on thy God continually.

7 ¶ *He is* "a merchant, "the balances of deceit are in his hand: "he loveth to "oppress.

1 Ps. lxxvi. 6. 1 Thes. iv. 17. Heb. vi. 13-18. m Gen. xxviii. 16. xxiii. 30. xxxv. 7. n Ex. iii. 15. Ps. cxxxv. 13. Is. xlii. 8. o iv. i. Prov. i. 23. Is. xxxi. 6. lv. 6, 7. Jer. iii. 14-22. Lam. iii. 39-41. Joel ii. 13. Zech. i. 3. Acts ii. 38. xxvi. 20. p iv. i. Prov. xli. 3. Is. i. 16, 17. lviii. 6-11. Jer. xxii. 15, 16. Am. v. 24. Mic. vi. 8. Zech. vii. 9, 10. viii. 16, 17. Jam. i. 27. ii. 13. q Gen. xlix. 18. Ps. xxxviii. 17. xxxvii. 2. cxxx. 5-7. Is. viii. 17. xxx. 18. xl. 31. Lam. iii. 25, 26. Hab. ii. 3. Zeph. iii. 8. r Lev. xix. 35, 38. Prov. xi. 1. xvi. 11. Am. viii. 5, 6. Mic. vii. 10, 11. 1 Tim. v. 9, 10. s Is. iii. 5. Ez. xxii. 29. Am. ii. 7. iii. 9, 10. iv. 1. v. 11, 12. Mic. ii. 1, 2. iii. 1-3. iii. 5. Jam. v. 3, 4. s Or, deceive. 1 Sam. xii. 3.

A. M. 3279.

B. C. 725.

a viii. 7. Job xv. 2. Jer. xlii. '22. b xi. 12. c v. 13. vii. 11. 2 Kings xv. 19. xvii. 4-6. Is. xxx. 6, 7. lvii. 9. d iv. 1. Jer. xxv. 31. Mic. vi. 2. e 2 Kings xvii. 19. 20. Is. xlii. 7. 8. x. 6. Jer. iii. 9-11. Ez. xxiii. 11. &c. 31, 32. * Heb. visit upon it. 13. viii. 13. ix. 9. Is. x. 12. xxiv. 21. Margins.

f Is. iii. 11. lix. 18. Matt. xvi. 27. Rom. ii. 6. g Gen. xxv. 26. Rom. ix. 11-13.

+ Heb. was a prince, or, he handed himself princely. Gen. xxxii. 24-28. Jam. v. 16-18. h Gen. xxxii. 29. 30. xliiii. 15, 16. Ex. iii. 2-5. Is. lxiii. 9. Mal. iii. 1. Acts vii. 30-35.

i Gen. xxii. 9-12. Heb. v. 7. k Gen. xxviii. 12-19. xxxv. 9-15.

n Ex. iii. 15. Ps. cxxxv. 13. Is. xlii. 8. o iv. i. Prov. i. 23. Is. xxxi. 6. lv. 6, 7. Jer. iii. 14-22. Lam. iii. 39-41. Joel ii. 13. Zech. i. 3. Acts ii. 38. xxvi. 20. p iv. i. Prov. xli. 3. Is. i. 16, 17. lviii. 6-11. Jer. xxii. 15, 16. Am. v. 24. Mic. vi. 8. Zech. vii. 9, 10. viii. 16, 17. Jam. i. 27. ii. 13. q Gen. xlix. 18. Ps. xxxviii. 17. xxxvii. 2. cxxx. 5-7. Is. viii. 17. xxx. 18. xl. 31. Lam. iii. 25, 26. Hab. ii. 3. Zeph. iii. 8. r Lev. xix. 35, 38. Prov. xi. 1. xvi. 11. Am. viii. 5, 6. Mic. vii. 10, 11. 1 Tim. v. 9, 10. s Is. iii. 5. Ez. xxii. 29. Am. ii. 7. iii. 9, 10. iv. 1. v. 11, 12. Mic. ii. 1, 2. iii. 1-3. iii. 5. Jam. v. 3, 4. s Or, deceive. 1 Sam. xii. 3.

t Job xxxi. '24. 25. Ps. xlix. 6. lii. 7. lxi. 10. Zech. xi. 5. Luke xii. 19, 20. xvi. 13. 14. 1 Tim. vi. 5, 17. Rev. iii. 17.

u Deut. viii. 17. Is. x. 13. 14. Heb. i. 16. ii. 5, 6.

v Or, all my labours suffice me not; he shall have punishment of iniquity in whom is sin.

x Prov. xxx. 12. 20. Jer. li. 23, 25. Joel ii. 28. Is. 13. Luke x. 29. xvi. 15.

* Heb. which.

y xiii. 4. Ex. xx. 2. Lev. xix. 36. xxvi. 13. Num. xv. 41. Ps. lxxxii. 10. Mic. vi. 4.

z Gen. xxv. 27. 2 Sam. vii. 2. xi. 13. Jer. xxxv. 7. Heb. xi. 9-13.

a Lev. xxiii. 40-43. Ezra iii. 4. Neh. vi. 15-17. Zech. xiv. 16, 19. John vii. 2.

b 1 Kings xiii. 1, &c. xiv. 7-16. xvii. 1, &c. xviii. 21-40. xix. 10. 2 Kings xxii. 13. Neh. ix. 30. Jer. xxv. 4. Am. vii. 14, 15. c Num. xii. 6. iii. 1. Is. v. 1-7. xx. 2-5. Jer. xlii. 1-4. xix. 1, 10, 11. Ez. iv. v. xv. xx. 49. xxiii. 2, &c. + Heb. hand. e vi. 8. 1 Kings xvii. 1. f Jer. x. 8, 15. Jonah ii. 8. g iv. 15. ix. 15. Am. iv. 4. v. 5. h viii. 11. x. 1. 2 Kings xviii. 27, 28. i Gen. xxvii. 18-28. xxvi. 41. m xlii. 4, 5. Ex. xii. 50, 51. 1 Sam. xii. 8. Ps. lxxvii. 20. Is. lxiii. 11, 12. Am. ii. 11, 12. Mic. vi. 4. Acts iii. 22, 23. vii. 35-37. n 2 Kings xvii. 7-17. Ez. xxiii. 2-10. + Heb. with bitterness. s Heb. bloods. p vii. 16. Deut. xxviii. 37. 1 Sam. ii. 30. Dan. xi. 18.

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the throne in their hearts. So that he might justly give up even a great part of the visible church, as he did Admah and Zeboim; nay, it is of his mercy, that we are not all consumed. But his compassions are free and infinite: he pities the miseries, forgives the sins, moderates the corrections of his offending people, and seems to repent of his severity towards them. How then should we repent of our ingratitude to him!—He will not destroy his church; nor leave his enemies to triumph; for he is the unchangeable God, and not like mutable man: and he can execute vengeance on hypocrites, and correct his offending children, without inflicting his fierce anger by an indiscriminate destruction. But whilst this Holy One, who deigns to dwell in the midst of his church, roars like a lion against the workers of iniquity; true Israelites tremble before him, but do not flee from him. Thus fearing his wrath, confessing their guilt, and trusting in his mercy, they will be restored to the enjoyment of his favour; and will have the tokens of his acceptance, whilst the deceits and lies of hypocrites shall be exposed and punished.—It is peculiarly honourable to him, when we obey his commands, serve him in our respective places, and are faithful amongst his saints, in times of general apostasy: and "them, who thus honour God, he will honour, but such as despise him shall be lightly esteemed."

NOTES.

CHAP. XII. V. 1, 2. Israel acted as foolishly in seeking help from idols and idolaters, as a man would do, that should seek to satisfy his hunger, by greedily pursuing the noxious east-wind, which could only disappoint him. But, indeed, they continually multiplied delusions, which served to increase their desolations; for after having made a treaty with the Assyrians, they violated it, sending quantities of oil into Egypt, to purchase the assistance of that people, in shaking off the Assyrian yoke. Indeed, the Lord had also a controversy with Judah in this matter; though they adhered to the family of David and the priesthood of Aaron, and did not publicly commit idolatry; yet they were prone to form heathen alliances, instead of wholly trusting in God. For this he intended to punish them, in a manner suitable to the offence; which he afterwards did by Sennacherib's invasion; though he did not give them up to the Assyrians, as he did the ten tribes.

V. 3-6. Having mentioned Jacob, (including the whole nation descended from that patriarch,) the prophet shewed how contrary their conduct in trusting to an arm of flesh, was to that of their believing progenitor. As a token, that he would afterwards struggle hard for the birth-right and the blessing of God, he even in the womb took his brother by the heel, as if contending for the privilege of primogeniture; and afterwards, being strong in faith, he had power as a prince with God, when he prevailed with him for deliverance from the armed force of his enraged brother. He was at that time in no condition to resist, and he had no place to flee unto; and he sought no other succour than that of God. But he wrestled with him, and had power over him whom Moses called a man, as he appeared in human form, but who was the Angel of God's presence, the eternal Son of God, yea, God, with whom by his strength he prevailed; and he would not depart until he blessed him. His wrestling was only the sign of that spiritual conflict by which he obtained this honourable victory, even fervent prayer; for he wept, (for the sins that had first enraged his brother's anger, and for the sorrows with which he was then oppressed;) and made supplication to him, even to the Angel, for deliverance from his brother. (Notes, Gen. xxxii.)—This very person called a man by Moses, (who yet records that name of the place, was called Peniel, or the face of God;) and by Hosea, God and the ANGEL, yea, the LORD God of hosts, found Jacob at

Bethel, and there spake to him, and to his remotest posterity with him. And who could this be, to whom these several titles belonged, but he, who appearing then in the form of God, afterwards took on him the form of a servant, and was made in the likeness of a man? (Marg. Ref.)—The Lord spake twice to Jacob in Bethel, but the first time especially seems intended; when God appeared from above the ladder to him as he lay asleep beneath, having fled from the face of Esau; when he gave most gracious promises to him and his posterity; when Jacob called the place Bethel, or the house of God, and made a solemn vow to him. Afterwards he appeared to him at Peniel; and at length again he sent him to Bethel, to pay his vow that he had made in the day of his distress. (Marg. Ref.) But his descendants, regardless of all vows, warnings, and obligations, set up even at Bethel their golden calf, and turned that house of God into a house of vanity by their vile idolatry. Yet it was the Lord of hosts, or armies, which Jacob had met with in these places, who was to be known by that memorial to all generations: and he was as able to deliver them, as he had been to deliver their ancestor; so that they needed not to seek help from an arm of flesh. Let them therefore turn to him, and keep mercy and judgment, or righteousness, and wait on God continually, and they should at length experience his power, mercy, and truth, as Jacob had done.—The Jews did this in some measure under Hezekiah, and were marvellously delivered from Sennacherib; but the Israelites, who entirely neglected it, were soon destroyed by Shalmaneser.

V. 7-9. Ephraim prospered by becoming a merchant. The word signifies a Canaanite: the Israelites conducted trade upon Canaanitish principles, covetously and iniquitously; using false balances, cheating by various artifices, and loving to oppress the poor. Thus they grew rich, and they supposed that Providence favoured and approved of them. They ascribed their wealth to their own industry, and thought it a substantial advantage: and though the prophets might condemn them, they were satisfied, that they could not be detected in any iniquitous methods of growing rich, that could properly be called sin or deserve the wrath of God. What was not absolutely to be justified might at least be excused. But the Lord, who as their God had so favoured them, even from their deliverance from Egypt, would drive them from their stately houses, to dwell in mean and moveable tents, as wanderers among the nations; even such tents as were used on the days of the solemn feast of tabernacles.—Some indeed interpret this of future mercies in reserve for Israel, notwithstanding their sins; and suppose, that the joy of the feast of tabernacles is referred to. (Zech. xiv. 16-19.)

V. 10, 11. The varied means, which the Lord had employed by the ministry of his prophets from age to age, greatly aggravated Israel's crimes. They had used parables, illustrations, and similitudes, to explain and enforce their messages; but all to no purpose. It is probable, that this was written, some time after the inhabitants of Gilead had been carried captive by Tiglath-pilezer. (2 Kings xv. 29.) "Do ye think that there was more iniquity in the Gileadites that are already carried away captive, than in you? Surely the rest of Israel is in the same case; they all lie open to the same judgment.—They sacrifice to their idols, in Gilgal also." (Bp. Hall.) In short, their altars were as numerous as the heaps of dung laid on the plowed field, or of stones gathered out of it.

V. 12-14. The people ought to have remembered the low condition of their progenitor; as well as his plain, honest, industrious character, and his pious confidence in God. When he went into Mesopotamia, (or the country between the rivers Euphrates and Tigris;) he was so destitute, yet so diligent and skilful, that he laid the foundation of his future provision, and even of his family; by serving fourteen years as a shepherd for his two wives, Rachel and

CHAP. XIII.

A. M. 3279.

B. C. 725.

The glory of Ephraim was about to end in dreadful judgments, for his idolatry and ingratitude to God. 1—8. Promises of mercy, and redemption from the grave, 9—14. The desolation of Samaria foretold, 15, 16.

WHEN Ephraim spake trembling, 'he exalted himself in Israel; but when 'he offended in Baal, 'he died.

2 And 'now they 'sin more and more, and 'have made them molten images of their silver, and idols 'according to their own understanding, all of it the work of the craftsmen; they say of them, Let 'the men that sacrifice 'kiss the calves.

3 Therefore they shall be 'as the morning cloud, and as the early dew that passeth away, 'as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet 'I am the LORD thy God from the land of Egypt, and thou shalt know no god but me; 'for there is no saviour beside me.

1 Kings xix. 18. Ps. ii. 12. Rom. xi. 4. Is. xlviii. 11—13. xlv. 21, 22. Acts iv. 12.

† Or, the sacrifices of men.

† vi. 4. k Ps. i. 4. lxxviii. 2.

Ex. xxi. 2. Ps. lxxxii. 9, 10. Is. xlviii. 3. xlv. 6—8.

a 1 Sam. xv. 17. Prov. xviii. 12. Is. lxxi. 2. Luke xiv. 11. b Num. ii. 18—21. x. 22. Josh. xiii. 8. 16. xxvii. 16—23. Josh. iii. 7. 1 Kings xii. 25. c xi. 2. 1 Kings xvi. 29—33. xxviii. 18. 2 Kings xvii. 16—18. d Gen. ii. 17. Rom. v. 12. 2 Cor. v. 14. e Num. xxxiii. 14. 2 Chr. xxxviii. 13. xxxiii. 23. Is. xxx. 1. Rom. ii. 5. 2 Tim. iii. 13. * Heb. add to sin. f ii. 8. viii. 4. x. 1. Ps. cxv. 4—8. Is. xlv. 6. 7. Jer. x. 4. Gibe. ii. 18, 19. g xi. 6. Ps. cxxxv. 17, 18. h 1 Sam. x. 1. lxxviii. 12—17. i xxxviii. 12—17. Is. xlviii. 3. xlv. 6—8.

5 I did 'know thee 'in the wilderness, in the land of 'great drought.

6 According 'to their pasture, so were they filled: they were filled, and their heart was exalted; 'therefore have they forgotten me.

7 Therefore 'I will be unto them as a lion; as a leopard by the way will I observe them.

8 I will meet them 'as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the 'wild beast shall tear them.

9 ¶ O Israel, 'thou hast destroyed thyself; 'but in me 'is thine help.

10 'I will be thy king: 'where is any other that may save thee in all thy cities? and 'thy judges of whom thou saidst, Give me a king and princes?

u 4. Deut. xxxiii. 26. Ps. xxxiii. 20. xlv. 1. cxli. 1, 2. cxlv. 5. Eph. i. 3—5. Tit. iii. 3—7. ¶ Heb. in thy help. x Ps. x. 16. xlv. 4. xlvii. 6, 7. lxxv. 12. lxxxix. 18. cxlix. 2. Is. xxxiii. 22. xlviii. 15. Jer. viii. 19. Zech. xiv. 9. John i. 49. y 4. x. 3. Deut. xxxii. 37—39. Jer. ii. 23. z viii. 4. Judg. ii. 16, 18. 1 Sam. viii. 5, 6, 19, 20. xii. 11, 12. 1 Kings xii. 20.

Leah, and cheerfully enduring hardship all that time; from which low original all their subsequent prosperity arose. And surely they ought not to despise the prophets; when the Lord by his prophet Moses brought the nation out of Egypt, and preserved them from the destructive rage of Pharaoh. But they had most bitterly provoked his anger, by despising his prophets and abusing his goodness: they should therefore perish in their sins, with their blood upon their own heads; and he would turn upon them the contempt and reproach, which they had cast on him and his servants. (*Marg. Ref.*)—Some think, that the passage is connected with the preceding verse, in this manner.—Jacob fled to Gilead from Mesopotamia, where he had been a servant and fed Laban's sheep, for his wives, &c. And God by his prophet Moses led Israel to Gilead, when he delivered them from Egyptian bondage. Yet the inhabitants of Gilead which had been thus distinguished, were carried away captive; and could Ephraim expect to escape? *Mahanaim*, where the angels met Jacob, as returned to Canaan, was in the land of Gilead, (*Gen. xxxii. 2. 2 Sam. xvi. 26, 27.*) and *Peniel*, where he "wrestled with God and prevailed," lay in that neighbourhood, (*Judg. viii. 8, 9. Note, 3—6.*)

PRACTICAL OBSERVATIONS.

V. 1—6. They, who depend on creatures for safety or felicity, whilst "the wrath of God abideth on them," feed on wind, and follow after the east-wind; and the increase of their delusions enhances their miseries. Such, as in some things deserve commendation, are in others to be blamed: and the Lord has many a controversy even with his saints, who are visited with rebukes and corrections according to their doings.—We should be followers of the most eminent believers, in their most simple dependence on God, their fervency in persevering prayer, and their most unreserved obedience. We should select for our imitation, the most distinguished parts of their conduct, in which they are mentioned with most honour, and most evidently prevailed with God, by their strength of faith and humble expectation.—If we have power with the great Angel of the covenant, and lay hold of him and his salvation by vigorous faith: whatever our foes or fears may suggest, or however our sins and sorrows may cause us to join tears with our supplications, we shall certainly have power with God: for "He and the Father are One": "he is the LORD God of hosts, the LORD is his memorial:" he hath all hearts in his hands, and he can easily cause our most malignant enemies to be at peace with us.—Let us then cease from man, and set ourselves to wrestle with him for the blessing, determined never to give over till we prevail. Let us seek him in his ordinances, and hear him speak to us by all his promises and precepts to his ancient servants; and may we be enabled to turn to him, as our portion, to keep and execute judgment and mercy towards all men, and to wait on our God continually.

V. 7—14. In general, they, who neglect piety, are exceedingly defective in their moral conduct; and lawful, honourable, and useful as commerce must be allowed to be, when properly conducted, yet too many called Christians are mere Canaanites in this respect; the balances of deceit are in their hands, and they love to oppress. They think every measure sanctified, by which men grow rich; they prosper in the world, ascribe it to their own prudence, and spend their wealth upon themselves: and if they can keep up their credit with men, or excuse themselves by the maxims and customs of the commercial world, or of others in their own line of trade, their consciences are satisfied. Their deviations are trivial and justifiable; they are not worthy to be called transgressors against God; and such as condemn them are uncharitable enthusiasts, or men that know nothing of the world. But, however, God may wink at such things, in the days and places of total ignorance; he will assuredly mark and punish them in those, who profess his truth and frequent his ordinances; and who have been favoured with the multiplied visions and similitudes of the prophets, by the parables of Christ, the instructions of his apostles, and the stated ministry of the word. Iniquity in such places is peculiarly hateful; and it is often connected with idolatry, superstition, hypocrisy, or open impiety. It is better to endure the hardest labour in the lowest menial situation, under poverty and oppression, than to grow rich by sin: and we shall best form a judgment of our own conduct, by comparing it with that of ancient believers, in their approved actions and in similar circumstances.—None will despise prophesying, but they, who know not what things

God hath in former ages done for his church, by the ministry of his prophets: and he still honours, and works by his faithful ministers, who endeavour by every means to bring his people acquainted with his truth and will. All therefore who despise them, despise him that sent them, and provoke him to anger most bitterly; they will perish with their blood upon their own heads, except they repent of this their wickedness; and the Lord will cause the reproach, cast on him, to return and rest upon them.

NOTES.

CHAP. XIII. V. 1, 2. When Ephraim was little in his own estimation, and spake in a humble diffident manner of himself; and when he feared the Lord, trembled at his word, or lest he should offend him and forfeit his protection, he then grew considerable in Israel.—Joshua, the conqueror of Canaan, descended from Ephraim: and from his time, that tribe gained the ascendancy, in the northern parts of the land, and preserved it, till Jeroboam, an Ephraimite, became king of Israel: and then the kingdom of the ten tribes was frequently called Ephraim. But when Ahab and the succeeding kings, set up the worship of Baal, this prosperity declined; and the kingdom in general, and the tribe in particular, became like a criminal condemned to die, or a man languishing under a mortal disease. Yet nothing could induce the people to renounce idolatry. When Jehu had destroyed Baal, they adhered to the golden calves, and lavished their treasures, and employed their ingenuity, in framing other idols: and when these were taken from them, they made, others in their stead. The kings, and priests, and other zealous worshippers, required those, who brought sacrifices, to "kiss the calves." (*Marg. Ref.*) By a peculiar arrangement, the word for *men* is, in the original, next to that for *calves*. "The sacrificers, a man, the calves shall kiss." That *man* (*Adam*), whom "God made in his own image and likeness," nay, man favoured with the oracles of God, should degrade himself by kissing, as an act of adoration and love, the lifeless image of a mean brute, is a wonderful proof of stupidity and depravity! Thus Cicero describes a statue of Hercules as having its mouth and chin worn something smoother, because they (the worshippers) used not only to adore it, with prayers and thanksgivings, but also to kiss it!—Some render it, "Let the sacrificers of men, kiss the calves." But it does not appear, that human sacrifices were offered in the worship of the calves.

V. 3, 4. To punish these abominable idolatries, the state of Ephraim, like his goodness, (*vi. 4.*) would be as the morning-cloud, the early dew, the chaff before the whirlwind, or the smoke out of the chimney; i. e. violently and speedily made to vanish and disappear. For after all that the Lord had done for Israel, from their deliverance out of Egypt, they ought to have acknowledged and worshipped no other god, but him alone; for none but he was, or could be, a Saviour, or deliverer of his people, from temporal or eternal ruin: (*Note, Is. xlviii. 10, 11.*)—This may also be understood as a prophecy of what the Lord would do for them in future times.

V. 5—8. The Lord had acknowledged, regarded, and provided for, Israel in the wilderness; when otherwise they must have perished by thirst, because it was a land of great drought. Yet when they entered Canaan, and were like cattle placed in a good pasture, they gratified their appetites to excess, and their hearts were lifted up in pride. This caused them to forget God and their obligations to him, and so they apostatized to gross idolatry. Therefore he would meet them in vengeance, with the fierceness of a leopard, that watches by the way to seize upon the travellers; with the fury of a savage bear enraged by the loss of her young; with the force of a lion, or as the most terrible beast that inhabited their forests.—"They never venture to fire on a young bear, when the mother is near: for if the cub drop, she becomes enraged to a degree little short of madness; and if she get sight of the enemy, will only quit her revenge with her life." (*Cook's Voyage.*)

V. 9. "One hath destroyed thee, O Israel," (that is, "Thou art destroyed.")—Thou shouldst have trusted in me for thy help; but having forsaken me, thou art destroyed.—Israel did not trust in God for help, and Sennacherib triumphed over them: Hezekiah and Judah did trust in God for help, and were delivered from him.—This seems the construction and sense of this verse: and the meaning is nearly the same as in our translation.—"O Israel, one hath destroyed thee, but in me is thy help."—Israel need not blame others

11 I "gave thee a king in mine anger, and took him away in my wrath.

12 The "iniquity of Ephraim is bound up; his sin is hid.

13 The "sorrows of a travelling woman shall come upon him: he is "an unwise son; "for he should not stay "long in the place of the breaking forth of children.

14 I will ransom them from the "power of the grave; I will redeem them from death: "O death, I will be thy plagues; O grave, I will be thy destruction: "repentance shall be hid from mine eyes.

15 ¶ Though "he be fruitful among his brethren, "an east wind shall come, the wind of the LORD shall e 2 Kings xix. 3. Is. xxvi. 17, 18 xxxvii. 3. lxxvi. 8, 9. Acts xvi. 29-34. 2 Cor. vi. 2. Heb. iii. 7, 8. * Heb. a time. f vi. 2. Job xix. 25-27. xxxiii. 24. Ps. xvi. 10. xxx. 3. xlix. 15. lxxi. 20. lxxvii. 13. Is. xxv. 8. Ez. xxxvii. 11-14. Rom. xi. 15. * Heb. hand. g Is. xxvi. 19. 1 Cor. xv. 21, 22. 52-57. 2 Cor. v. 4. Phil. iii. 21. 1 Thes. iv. 11-17. Rev. xx. 13, 14. xxi. 4. h Num. xxiii. 19. 1 Sam. xv. 29. Jer. xv. 6. Mal. iii. 6. Rom. xi. 29. Jan. i. 17. xlii. 52. xlviii. 19. xlix. 22. Deut. xxxiii. 17. k iv. 19. Ps. i. 4. Is. xvii. 13. xlii. 16. Jer. iv. 11, 12. Ez. xvii. 10. xix. 12.

for his ruin; for he had destroyed himself: but he could not save himself, his help was in and from God alone.

V. 10, 11. The Lord had all along undertaken to be Israel's King and Protector: and the judges, that he raised up, delivered the people, by his authority and immediate help. But where was there any that could save them in all their cities; or of all their rulers, which they had set up for themselves; In the time of Samuel they would have a king; and God in anger granted their rebellious request, and gave them Saul, who, both during his life and at his death, was the occasion of great calamities to them. And similar had the case been with the kings of Israel, from Jeroboam's revolt to the ruin of the kingdom of the ten tribes by the death of Hoshea their last king. This last event seems especially alluded to: "I will give thee a king in mine anger, and take him away in my wrath."

V. 12, 13. The nation had accumulated wickedness from age to age, which was, as it were, bound up in bags, and laid by in a secure place to be produced against the day of account. (Marg. Ref.) The affairs of the nation were coming to a crisis; as the hour of travail approaches to the pregnant woman, and her sorrows can in no wise be avoided. But the event would be that of a woman, who dies without being delivered; for the people would make no more efforts to rescue themselves from their difficulties, than a dead child could do. They were so foolish, that they continued in a situation which must certainly end in ruin, without attempting any reformation or repentance: so that the souls of individuals and the state of the nation, would perish together. like the mother and child in the case alluded to. They ought indeed to use endeavours most earnestly, without delay, to extricate themselves, before it was too late; but they foolishly neglected or postponed every means!

V. 14. The predictions of the ruin of Israel, as a nation, were connected with an intimation of a merciful and powerful interposition of God to save a remnant of them, as from death and the grave: yet this was but a shadow of the ransom of the true Israel, by the death, burial, and resurrection of Christ, from the wrath of God, the death of sin, the power of Satan, and finally from death and the grave itself at the last day. When Christ died, and was buried, and rose again, he, as it were, disquieted the dominion of death, and was the plague of that king of terrors; and at length he will be the destruction of both death and the grave. This was absolutely determined, and would certainly be accomplished, notwithstanding Israel's sins and miseries. The Lord would not repent of this his purpose and promise: he would even hide repentance from his eyes, as determined not to look at it.—The Septuagint renders the middle clauses: "Where is thy vengeance, O death? Where is thy sting, O grave? or, O hell?" And the apostle seems to have thus understood the passage, though he does not quote it exactly. (1 Cor. xv. 55.) The word translated *I will be*, is rendered in many versions, *Where*, both here and in the tenth verse, "Where is thy king?" and only the transposition of a single letter is requisite fully to authorize this construction.

V. 15, 16. Though Ephraim (whose name signifies *fruitfulness*;) had been so fruitful in respect of the numbers of the people; yet he would certainly be destroyed by the Assyrians, whom the Lord would send against them: as the east wind from the wilderness blights the spreading tree; or as when the springs from beneath dry up, and it withers for lack of moisture. Thus his fountain would be dried up; and his treasures, and choice vessels of precious metal and rich furniture, would be spoiled. For when the land had previously been ravaged, Samaria would be desolated, by the most inhuman murder even of the women and children. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1-8. Humility, with the fear of God, and a dependence on his mercy, truth, and power, forms the grand requisite for honour and advancement, in the service of Israel's God and King. But they who exalt themselves shall be abased; and such as forsake God, to follow idols and iniquities, give a fatal wound to their own prosperity, and are the murderers of their own souls.—The way of transgression is downhill, and they who begin to descend, often sin on more and more, till they come into the pit of destruction.—Many would spare no expense in religion, provided it might be regulated according to their own understanding, to suit their own inclinations, and not according to the word of God. In this case they would adore the work of the craftsman, or the creature of their own imagination, with abundant reverence, devotion, and affection; and with as much stupidity, as the Israelites prostrated themselves before, and kissed, the dead image of a calf! But every fleeting object in nature

A. M. 3279.

B. C. 725.

a 1 Sam. viii. 7-9. x. 19. xii. 13-19. x. 23. xvi. 1. xxi. 1-7. 1 Kings xii. 15. 16. 26-32. xiv. 7-16. 2 Kings xv. 1-1. Prov. xxvii. 2. b Deut. xxxii. 34, 35 Job xiv. 17. xxi. 19. Rom. ii. 5. c Ps. xlviii. 6. Is. xlii. 8. xxi. 3. Jer. iv. 31. xlii. 21. xliii. 23. xxx. 6, 7. xlix. 24. Mic. iv. 9. d 1 Thes. v. 3.

d Prov. xlii. 3. Acts xxiv. 25. 2 Cor. vi. 2. Heb. iii. 7, 8. xlii. 15. lxxi. 20. lxxvii. 13. Is. xxv. 8. Ez. xxxvii. 11-14. Rom. xi. 15. * Heb. hand. g Is. xxvi. 19. 1 Cor. xv. 21, 22. 52-57. 2 Cor. v. 4. Phil. iii. 21. 1 Thes. iv. 11-17. Rev. xx. 13, 14. xxi. 4. h Num. xxiii. 19. 1 Sam. xv. 29. Jer. xv. 6. Mal. iii. 6. Rom. xi. 29. Jan. i. 17. xlii. 52. xlviii. 19. xlix. 22. Deut. xxxiii. 17. k iv. 19. Ps. i. 4. Is. xvii. 13. xlii. 16. Jer. iv. 11, 12. Ez. xvii. 10. xix. 12.

1 ix. 11-16. Job xviii. 16-19. Ps. cix. 1. Is. xiv. 21, 22.

2 Heb. vessels of desire. Dan. xi. 8. Nah. ii. 9.

m 2 Kings xvii. 6. xviii. 9-11. Is. vii. 8, 9. viii. 4. xiv. 3. Am. iii. 9-15. iv. 1-3. vi. 1-8. ix. 1-4. Mic. i. 4-6. vi. 16.

n x. 14, 15. 2 Kings viii. 12. xv. 16. Ps. cxxxviii. 9. Is. xlii. 16. Am. i. 13. Nah. iii. 10.

CHAP. XIV.

a vi. i. xii. 6.

1 Sam. vii. 3, 4. 2 Chr. xxx. 6-9. Is. iv. 6, 7. Jer. iii. 12-14. iv. 1. Joel ii. 12, 13. Zech. i. 2, 3. Acts xxvi. 18-20. b xlii. 9. Jer. iii. 19. Lam. v. 16. Ez. xxxvii. 14-16. c Job xxv. 31, 32. Joel ii. 17. Matt. vi. 9-13. Luke xlii. 13. d 2 Sam. xli. 13. xlv. 10. Job vii. 21. Ps. ii. 2-10. Is. vi. 7. Ez. xxvii. 25, 26. Mic. vii. 19. Zech. iii. 4. John i. 29. Rom. xi. 27. Tit. ii. 14. Heb. x. 4. 1 John i. 7. iii. 5. e Eph. i. 6, 7. ii. 7, 8. 2 Tim. i. 9. * Or, give good. Matt. vii. 11. Luke xi. 13. xv. 21-24. f Ps. lxxix. 30, 31. Heb. xlii. 15. 1 Pet. ii. 5, 9.

come up from the wilderness, and 'his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasure of all "pleasant vessels.

16 "Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: "their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAP. XIV.

Calls to repentance, 1-3. Promises of peculiar blessings to Israel, 4-8. These things worthy of peculiar attention, 9.

O ISRAEL, "return unto the LORD thy God; for 'thou hast fallen by thine iniquity.

2 "Take thy words, and turn to the LORD: say unto him, "Take away all iniquity, "and "receive us graciously: "so will we render the "calves of our lips.

might preach to such men the vanity of their religion, and the transient continuance of their prosperity. Surely, no one, who has read the Bible, should acknowledge any other God, than him from whom cometh our salvation! And they, that have experienced the power of converting grace, and have walked with God in the liberty of the gospel, will be effectually preserved from such delusions; for none can be entitled to our worship, who cannot save us from all enemies and evils: and there is no other Saviour, but the Father, Son, and Holy Ghost, into whose name Christians are baptized. He takes care of his people, in their lowest estate, and preserves them in every barren desert and land of drought through which they pass.—But when sinners under terror of conscience, or in difficult circumstances, obtain ease or prosperity, and then run into excess, are lifted up in pride, or lulled into carnal security, and so forget the Lord, they may expect to be punished with marked severity. This ingratitude, so natural to fallen man, excites his fiercest indignation, and turns his kindness into jealousy, which burns most fiercely against the objects of it. He can torture the inmost soul, and as it were rend the caul of the heart of his rebellious and apostate worshippers: nor can words describe, or similitudes illustrate, the anguish which he can excite in the heart and conscience.

V. 9-16. We have all destroyed ourselves, and should never so speak of God's purposes, or Satan's temptations, or any other subject, as to forget that our own wilful apostasy and rebellion have exposed us to that deserved wrath, which must have terminated in eternal ruin had not mercy intervened. Nor can we have any help but from the Lord; and blessed be his name, in him is effectual help; and for us, if we are willing to accept of it. All things are now ready, the mercies of God are infinite, his redemption all-sufficient, his invitations free and unencumbered, his promises exceedingly great and precious; his wisdom, power, and truth are concerned to accomplish them to every believer: he will be the King, the Protector and Ruler, of all who believe, and he will save them completely and for ever: but all other schemes for obtaining safety and eternal life, are as vain as Israel's hope in their kings and judges; whom they rebelliously set up, when they rejected the Lord and "would not have him to reign over them."—What we inordinately desire, will perhaps be given us in anger; and whether granted, or withheld, or taken from us, will be the occasion of wrath and tribulation to our souls.—The sins of unbelievers, with all their aggravations, are laid up in the omniscience of God, as if hid among his treasures; and who can conceive what a long and heavy account there stands out against each of us! Except therefore sinners repent and believe the gospel, anguish will soon come upon them, as the sorrows of a travelling woman, from which there will be no deliverance. He is then most unwise, who doth not make haste to flee from the wrath to come. For, however men may be alarmed and affected; unless they enter in at the strait gate, and become penitent believers, "new-created in Christ Jesus unto good works;" they will as surely perish, as the child does whose mother's womb becomes its grave. But the great Redeemer is able and willing to extricate those, that call upon him, out of this and every difficulty. He hath paid the ransom of our souls with his blood, and begun his triumphs by his resurrection from the dead; and all, who accept and bring forth the fruits of his salvation, may be assured, that he will also ransom them from the power of the grave, and redeem them from death; until he hath forced the devouring monster to disgorge his prey, and till he have become the destruction of the grave, and "mortality be swallowed up of life." Then will the millions of the redeemed rejoice and praise the Lord, for having destroyed the last enemy, and for having restored them, in body and soul, to a glorious immortality. These are true and faithful sayings: for the Lord hath promised, and "repentance will be hid from his eyes." But without fruitfulness in good works, springing from the Spirit of Christ, all other fruitfulness will be found as empty, as the uncertain riches of the world: the wrath of God will wither its branches; the springs that watered it shall become dry, and it shall be spoiled, and come to nothing.—In short, tribulation and anguish belong to those, who have rebelled against God, and their woes will be far more terrible, than any that are experienced in that cruelty and carnage, which often attend the storming of populous cities. From such miseries and murders, and from sin the fruitful parent of all sorrow, Good Lord, we beseech thee to deliver us!

NOTES.

CHAP. XIV. V. 1-3. This chapter is very different from the general tenour of the preceding prophecy; and perhaps it was delivered after the reduction of Samaria, and the ruin of the kingdom of Israel. Some penitents would be found among the scattered remnant, who would need encourage-

3 ^aAsshur shall not save us; ^bwe will not ride upon horses: ^cneither will we say any more to the work of our hands, *Ye are our gods*; ^dfor in thee the fatherless findeth mercy.

4 I will ^eheal their backsliding, ^fI will love them freely: ^gfor mine anger is turned away from him.

5 I will be ^has the dew unto Israel: ⁱhe shall ^jgrow as the lily, ^kand ^lcast forth his roots as Lebanon.

6 His ^mbranches shall ⁿspread, ^oand his beauty shall be as the olive-tree, and ^phis smell as Lebanon.

9. Prov. xxiii. 10, 11. John xiv. 18. *Marg.* 1 xi. 7. Ex. xv. 26. Is. lvii. 18. Jer. ii. 22. v. 6. viii. 22. xiv. 7. xvii. 14. xxxiii. 6. Matt. ix. 12, 13. n Num. xxv. 4. 11. Ps. lxxviii. 35. Is. xli. 1. 2 Cor. v. 19-21. o Deut. xxxii. 2. 2 Sam. xxiii. 4. Job xxxix. 19. Ps. lxxi. 6. Prov. xix. 12. Is. xlviii. 4. xxvi. 19. xlv. 3. Mic. v. 7. p Cant. ii. 1, 2. 16. iv. 5. Matt. vi. 28, 29. Luke xii. 27. + Or, blossom. q Ps. lxxii. 16. xcii. 12. Is. xxxv. 2. r Ps. lxxx. 9-11. Ez. xvii. 5-8. xxxi. 3-10. Dan. iv. 10-15. Matt. xii. 31, 32. John xv. 1. &c. Rom. xi. 16-24. s Heb. go. s Ps. lii. 8. cxviii. 3. t Gen. xxvii. 27. Cant. iv. 11-15. 2 Cor. ii. 14, 15. Phil. iv. 18.

ment. Others might be brought to repentance by means of their afflictions: and these exhortations, and promises, imply predictions of future events to the nation of Israel and to the church of God. (*Marg. Ref.*)—Israel is here exhorted to return to the Lord; JEHOVAH had always been known as their God; and they might expect all blessings from him by virtue of the covenant made with their fathers. They must renounce their sins and idols, by true repentance, by faith in his mercy and grace through the promised Redeemer, and by diligently attending on his worship and service. Thus they would be recovered from that ruined state, into which they had fallen by their iniquities and idolatries. In order to this, they must take (not legal sacrifices, but) words expressive of the desires of their hearts, and with them address the Lord. In order to guide their prayers, the prophet shewed them what words suited their case. They first must intreat God *to take away all iniquity*; (conscious that they could neither expiate, nor subdue their sins;) and beseech him *to receive them graciously*; to take them of his rich mercy into his family, and to confer on them all the blessings of salvation. Then with their lips they would proclaim his praise, and give him the whole glory of their salvation, rendering him sacrifices of thanksgiving, far more acceptable than the calves of the stall. At the same time, they must renounce their former heathen alliances and idolatries, and every carnal confidence; and profess that they will no more have recourse to the Assyrians, or attempt to multiply horses from Egypt, in order to resist their foes; that they would no more adore-as gods the work of their own hands, or expect help from their idols: but that they would come to the Lord; believing him to be always ready to relieve the destitute, the friendless, the helpless, and unworthy.—The whole forms an important description of the nature and tendency of a sinner's conversion to God through Jesus Christ.

V. 4-8. These verses contain promises in answer to the preceding prayers, whenever Israel should be excited to present them. God would heal Israel's backsliding, or their manifold apostasies and idolatries; he would recall them from their wanderings, pardon their guilt, subdue their evil propensities, speak peace to their consciences, renew their souls, and establish them in holiness; and all this would flow from his free, unmerited mercy and favour. Thus he would shew that his righteous anger was turned from them, and that he was perfectly reconciled. Then he would be to them as the refreshing, fructifying dew, which silently distils on the plants and flowers all over the earth. Israel would become a holy people, growing fast, like the lily, which is noted for its beautiful whiteness. Yet as this is only a fading flower, he would also send abroad his roots like a cedar in Lebanon: his branches would become spreading and beautiful as those of the olive-tree, and the savour of his graces would resemble the smell of the odoriferous plants of Lebanon. Thus he would be a most stately fruitful and delightful tree, uniting the greatest variety of excellences: multitudes from all parts of the earth would come to dwell under his shadow, and be converted to the Lord. Being thus revived from the death of sin and misery, the people would grow up to maturity, as the corn ripens for the harvest; they would bear fruit as the vine, and be as delightful to all around them, as the celebrated wines made from the vineyards on the sides of mount Lebanon, which at this day are most excellent. Then Ephraim, who had been joined to idols, would be effectually divorced from them; he would speak as one ashamed of having ever worshipped them, and renounce them with indignation and abhorrence: and the Lord, in his infinite mercy, would hear his prayers and confessions: he observed him become at length humble and penitent; and was ready to give grace and speak peace to him. He would be to him like a *green fir-tree*, (large, beautiful, and shady;) in him Ephraim should find all things needful for safety and comfort; and from him would proceed all the pleasant effects of his repentance and faith, and all the sanctifying fruits in his life.—The passage seems to predict the conversion of the Jews and incorporated Israelites to Christ, in the apostolic

u Ps. xci. 1. Cant. ii. 3. Is. xxxii. 1, 2. xvi. 2. Ps. lxxxv. 6. cxlviii. 7. Is. lxi. 1. John xi. 25. xii. 24. 1 Cor. xv. 36-38.

v Cant. vi. 11. Zech. viii. 12. || Or, blossom. 5. * Or, memorial. z 2. 3. Job xxxiv. 32. Acts xix. 18-20. 1 Thes. i. 10. 1 Pet. i. 14-16. iv. 3, 4. a Job xxxiii. 27. Jer. xxxi. 18-20. Luke xv. 20.

John i. 47, 48. b Is. xli. 19. lv. 13. lx. 13. c John i. 16. xv. 1-8. Gal. v. 22, 23. Eph. v. 9. Phil. i. 11, 12. 13. iv. 13. Jam. i. 17. d Ps. cvii. 43. Prov. i. 5, 6. iv. 18. Jer. ix. 12. Dan. xii. 10. Matt. xiii. 11, 12. John viii. 47. xviii. 37. e Gen. xviii. 25. Deut. xxxii. 4. Job xxv. 10-12. 18, 19. Ps. xix. 7, 8. cxix. 75, 128. Ez. xviii. 25. xxxiii. 17-20. Zeph. iii. 5. Rom. vii. 12. f Job xvii. 9. Ps. lxxxv. 5, 7. Prov. x. 29. Is. viii. 13-15. Matt. xi. 19. Luke ii. 34. iv. 28, 29. vii. 23. John iii. 19, 20. ix. 39. xv. 24. Rom. ix. 32, 33. 2 Cor. ii. 15, 16. 2 Thes. ii. 9-12. 1 Pet. ii. 8.

7 They ^athat dwell under his shadow shall return; they shall ^brevive as the corn, ^cand ^dgrow as the vine: the ^escent thereof shall be as the wine of Lebanon.

8 Ephraim shall say, ^fWhat have I to do any more with idols? ^gI have heard him, and observed him: ^hI am like a green fir-tree. ⁱFrom me is thy fruit found.

9 Who is ^jwise, and he shall understand these things? prudent, and he shall know them? ^kfor the ways of the Lord are right, ^land the just shall walk in them: ^mbut the transgressors shall fall therein.

times, and the future conversion of that people. (*Marg. Ref.*)—The exquisitely beautiful poetry of these verses, has excited the warm admiration of all competent judges.

V. 9. The due understanding and improvement, of these directions and encouragements, would be a proof of wisdom and prudence: and every wise and prudent man in the things of God, would certainly thus know and improve them. The dealings of the Lord with his people, the doctrines of his word, and the requirements of his law; the ways to which men come to him and walk with him, and the paths in which he walks towards them, are all right, holy, just, wise, merciful, and faithful. This, the righteous (the penitent believer) perceives, and comes to walk with God in them: but obstinate transgressors stumble at every part of his word and providence, and pervert the whole to the increase of their impiety and presumptuous wickedness; and thus they are snared and perish, even by means of those things, which in themselves are most excellent and divine.

PRACTICAL OBSERVATIONS.

Sin is the prolific parent of all the misery in the universe, and we should trace all our sorrows to this source. Blessed be God, in this world we may be recovered, how low soever we be fallen by our iniquity: for we are called on to return to the Lord our God, as in "Christ reconciling the world unto himself;" and when by faith we obey this call, we are raised up from the brink of despair and hell, reinstated in the full favour of God, and taught to rejoice in the hope of eternal glory. The words, which flow from a contrite heart, are far more pleasing to God, than ten thousands of bullocks and rams; as being uniformly connected with a disposition to "look unto the Lamb of God, that taketh away the sin of the world." We should not therefore, under any distresses, even when we have fallen by iniquity, turn away from God, but rather turn to him as our only refuge and salvation. We should first beseech him to teach us what to ask, and how to ask; and when the words of the Holy Spirit correspond with our desires, we should take them with us, and present them before the Lord, that it may be done unto us according to them. We must especially be earnest with him to take away *all* our iniquity; if that be pardoned, we are happy; as nothing but sin can prevent our receiving all good from our gracious God; and surely the whole glory of our salvation, and every possible expression of praise and gratitude, are justly due to our merciful deliverer; and we can never refuse him the cheap but honourable sacrifice of the calves of our lips. But the true penitent will also evince his sincerity by renouncing his former sins and carnal confidences: he does not want such sources of satisfaction or such refuges of lies; since he has learned to trust in the tender love and compassion of that God, "in whom the fatherless findeth mercy," and who "withholds no good thing from them that walk uprightly." They, who thus come before God, will surely find him ready to heal their backslidings, how great and many soever they have been: he will love them freely, and turn away all his indignation from them: he will refresh their souls with the dew of his grace; he will render them holy, amiable, steadfast, fruitful, and useful; and others will repair to them, and grow up into the experience and fruitfulness of the gospel, through their converse, example, and prayers. Thus the cause of God revives in one place or another, from time to time; believers ripen for heaven, or grow more serviceable on earth; God is glorified, the church increased, and sinners saved. Still the Lord waits to be gracious, and he observes with pleasure the broken-hearted penitent; he is ready to refresh every weary soul; and to make those joyful and fruitful, who were most barren and disconsolate; for "from him is all our fruit found." May he give us that wisdom and prudence, which lead to the knowledge, experience, and practice of these things; may we learn to walk in the right ways of God, as his righteous servants; and may none of us, being disobedient and unbelieving, stumble at the word of his grace.

THE BOOK OF

J O E L.

It is uncertain at what time Joel prophesied: some think he predicted those calamities which Amos lamented, (*Am. vii.* :) others that he lived afterwards. He prophesied to Judah exclusively; whether before or after the captivity of Israel. He foretold or described a terrible judgment on the land, by locusts and drought; which has also been considered as typical of the calamities that were about to be brought on the nation by the Chaldean armies and other invaders. These predictions were attended with earnest exhortations to solemn fasting, repentance, and prayer, and with promises of returning peace and prosperity. The conclusion contains prophecies of the glorious times, that were coming under the gospel dispensation, and of the righteous judgments to be executed on all the enemies of God and his church. In this he coincides with the other prophets; who, (with perhaps the single exception of Jonah,) all more clearly predict, or more obscurely intimate, these great events. But the most remarkable prophecy in Joel, is that which the apostle Peter quoted on the day of Pentecost, and which is more than once referred to in the New Testament. (*Comp. ii. 28—32. Acts ii. 16—21. Rom. x. 13—16.*) The effects of the gospel, as the ministration of the Spirit, both among Jews and Gentiles; and the consequences of opposing it, to the Jewish nation in particular, are here foretold in the fullest and plainest manner: and the event to this day fully attests Joel's divine inspiration.—The style of this prophet is allowed by the most competent judges, to be exceedingly beautiful: and few remains of ancient poetry (none, except those reserved in the sacred Scriptures,) contain such an assemblage of elegance, pathos, and sublimity, as are found in his writings. Whatever obscurity appears to us, is wholly in the subject; for the language is uncommonly perspicuous: and consequently the critics have proposed much fewer alterations, than in the more concise, sententious, and obscure prophecies of Hosea; nor has our translation of it been exposed to similar objections.

CHAP. I.

The prophet describes the entire destruction of the fruits of the earth, by drought and noxious insects, 1—7. He calls on the people to lament over their calamities, with prayer and fasting, 8—17. He cries to God for them, and represents the very beasts as joining in his supplications, 18—20.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land: Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and let your children tell their children, and their children another generation.

4 That which the palmer-worm hath left hath the locust eaten: and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth

of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and barked my fig-tree; he hath made it clean bare, and cast it away; the branches thereof are made white.

8 Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen, howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

V. 5—7. The prophet considering the effects of this visitation, called on the drunkards to awake, and bewail their miseries. Their sins, and the danger to which their souls were exposed, had failed to rouse them from insensibility; but this judgment was suited to affect them; as it would deprive them of their idolized indulgence, and force them to be sober in the most distressing circumstances.—For though these insects were small and easily crushed; yet their unnumbered multitudes would render them as formidable as a mighty and populous nation invading the land. Their teeth, suited to destroy the vegetables and bark the trees, would be more formidable than those of a lion; and they would leave nothing growing, but leafless and naked stems.

V. 8. Judah was here called upon to lament on account of her miseries, as a betrothed virgin, who should be deprived of the intended and beloved husband of her youth, before the completion of her marriage; that is, with exceedingly great and unfeigned sorrow. This intimated how very heavy their calamities would be.

V. 9. Some of the priests would piously lament the suspension of sacred ordinances, on so melancholy an occasion: the rest would naturally mourn over the diminution of their revenues.

V. 11. The husbandmen would be ashamed of their unsuccessful labours, in cultivating their fields and vineyards; as neither their skill nor industry, on

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a Jer. i. 2. Ez. i. 3. Hos. i. 1. 2 Pet. i. 21. b Acts ii. 16. c Ps. xlix. 1. Is. xxxiv. 1. Jer. v. 21. Hos. v. 1. Am. iii. 1. iv. 1. v. 1. Mic. i. 2. iii. 1. 9. Matt. xiii. 9. Rev. ii. 7. d Job viii. 8. xii. 12. xv. 10. xxi. 7. e ii. 2. Deut. iv. 32—35. Is. vii. 17. Jer. xxx. 7. Dan. xii. 1. Matt. xxiv. 21. f Ex. x. 1. 2. xiii. 14. Deut. vi. 7. Josh. iv. 6. 7. 21. 22. Ps. xiv. 1. lxxi. 18. lxxviii. 3—8. cxlv. 4. Is. xxxviii. 19. * Heb. The residue of the palmer-worm. g ii. 25. Am. iv. 9. h Ex. x. 12—15. Deut. xxviii. 38. 42. 1 Kings viii. 37. 2 Chr. vi. 28. vii. 13. Ps. lxxviii. 46. i Nah. iii. 15—17. k Is. xxxiii. 4. Jer. ii. 14. 27. l Is. xxiv. 7—11. Am. vi. 3—7. Luke xxi. 34—36. Rom. xiii. 11—14. m ii. 13. Jer. iv. 8. Ez. xxx. 2. Jam. v. 1. n Is. xxxii. 10—12. Luke xvi. 19. 23—25. o ii. 2—11. 25. Prov. xxx. 25—27. p Ps. cvii. 34. Is. viii. 8. xxxii. 13. Hos. ix. 3. q Prov. xxx. 14. Rev. ix. 8.

r 12. Ex. x. 15. Ps. cv. 33. Is. v. 6. xxiv. 7. Jer. viii. 13. Hos. ii. 12. Hab. iii. 17. + Heb. laid my fig-tree for a barking. s 13—15. ii. 12—14. Is. xxii. 12. xxiv. 7—12. xxxii. 11. Jer. ix. 17—19. Jam. iv. 8. 9. v. 1. t Prov. ii. 17. Jer. iii. 4. Mal. ii. 15. u 13. 16. ii. 14. Hos. ix. 4. x ii. 17. Lam. i. 4. 16. y Ex. xxxviii. 1. 2 Chr. xiii. 10. Is. lxi. 6. = 17—20. Lev. xxvi. 20. Is. xxiv. 3. 4. Jer. xii. 4. 11. xiv. 2—6. Hos. iv. 3. a 5. Is. xxi. 11. Jer. xlviii. 33. Hos. ix. 2. Hag. i. 11. b Jer. xiv. 3. 4. Rom. v. 5. c Is. xvii. 11. Jer. ix. 12. d 10. e Num. xiii. 23. Ps. cxlii. 12. Cant. ii. 3. iv. 13. vii. 7—9. f 16. Ps. iv. 7. Is. ix. 3. xvi. 10. xxiv. 11. Jer. xlviii. 33. Hos. ix. 1, 2.

NOTES.

CHAP. I. V. 2, 3. The prophet opened his subject by calling upon the aged men, and all the inhabitants of the land, to attend to the events which were about to take place. None of them could remember such dire calamities, nor had any such befallen Judah since it was a nation. They ought therefore to speak of them to their children, that the account might be transmitted by one generation to another, to warn them not to provoke God to punish them with similar judgments. (*Marg. Ref.*)

V. 4. The exact difference, between these several species of insects, cannot easily be explained. Probably, they made their appearance in succession, at different seasons of the year. Sometimes one, and sometimes another of them, had been used to cause a partial devastation of the fruits of the earth; but on this occasion they followed each other, till they had utterly destroyed the whole. Indeed some think that this was the case for several years together, and that it was an emblem of the repeated invasions and devastations of the Chaldeans. We have no history of the completion of this prophecy: if indeed the passage be not historical rather than prophetic.—A future event which might be averted by repentance is spoken of, as having already taken place, to enliven the description, by setting the images before the eye of the reader. (*Bp. Newcombe.*)

13 ¶ "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 "Sanctify ye a fast, call a solemn assembly, gather the elders, and all the inhabitants of the land, into the house of the LORD your God, and cry unto the LORD,

15 "Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

which they would be apt to depend, could prevent the most terrible famine: all their expectations would be frustrated, and they confounded for having entertained them.

V. 12. *Because*, "Surely all joy," &c. The joy of harvest, and all joy in outward things, must cease, during such a famine. (*Hab. iii. 17, 18.*)

V. 13. "He shews that the only means to avoid God's wrath, and to have all things restored, is true repentance."—The priests, especially those who kept the watches at the temple, are here called on, to set the people an example of humiliation before God.—Instead of going to rest, or spending the watches in psalmody; let them lie all night on the ground in sackcloth, and employ themselves in confessing their sins and deprecating the wrath of God. (*2 Sam. xii. 16, 22.*)—To suppose, that they were only to sleep in sackcloth, instead of their ordinary covering, quite enervates the exhortation.

V. 14, 15. The priests no doubt had great influence in appointing fasts, though the authority of the kings was generally interposed. They were not only called upon to lament before God themselves, with every expression of humiliation and repentance; but to appoint and keep holy a solemn season of public fasting and prayer: the elders (or the princes and rulers of the people) were directed to convene at the house of the Lord, to join in humbly deprecating his displeasure, and seeking forgiveness of their sins: and all the people were required to lament, that they ever saw such a day, which seemed to be a time of judgment and vengeance; and of destruction, rather than of correction, from the Almighty. (*Marg. Ref.*)

V. 16. Neither priests nor people could now frequent the temple with peace-offerings, or sacrifices of praise, or joyfully celebrate their festivals, as formerly they used to do: they could only come before God, to mourn and complain, because of their sins and miseries.

V. 17, 18. A terrible drought, as well as locusts, &c., was predicted or described: and dry hot weather often in those countries precedes the coming of the locusts. The failure of the crops rendered granaries and barns useless: and the unoffending cattle groaned under the calamities inflicted for the sins of men. (*Notes, Rom. viii. 18—23.*)

V. 19—20. All the produce of the land was consumed as by fire: so that even the beasts seemed to join the prophet in beseeching God to deliver them from their distresses; and thus they shamed those Jews, who refused to call upon him.

PRACTICAL OBSERVATIONS.

V. 1—7. The word of God, among its other manifold uses, is intended to explain the dispensations of providence; that the author, the cause, the support, and the remedy, of every affliction may be made known. What the Lord hath taught us in this school, we should carefully impart to our children; that they may receive the benefit without the anguish, of our salutary chastisements.—The most insignificant insects, at God's command, become more tremendous to proud man, than even herds of savage beasts, or armies of hostile invaders: how then should we fear the power of his wrath, who can so easily arm the whole creation against us, or lift up his own heavy hand to crush us at once!—The more inordinately men indulge their appetites, the heavier calamities must press upon them: whereas habitual self-denial and temperance prevent the most distressing effects even of impoverishing losses. It is well, if any temporal sufferings serve to awaken the drunkard, the epicure, and the sensualist, to lament for their sins, and to flee from the wrath to come. But what must be the feelings of those who continue insensible, till they fall into that place, where not a drop of water can be procured to alleviate their misery; and where their howling and weeping will be without extenuation, intermission, or hope for evermore? The bitter howlings, the confusion and anguish, the hardships and miseries, which are the effects of extreme famine, should teach us to be thankful for a land of plenty, to be contented with a moderate portion, and to be temperate, kind, and pious in our use of it.

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g 8, 9, ii. 17. Jer. iv. 8, ix. 10. Ez. vii. 18.
h 1 Cor. ix. 13. Heb. vii. 13, 14.
i 2 Sam. xii. 16.

1 Kings xxi. 27. Jon. iii. 5—8. k Is. lxi. 6. 1 Cor. iv. 1. 2 Cor. iii. 6. vi. 4. xi. 23.
l 9. Lev. ii. 8—10. Num. xxi. 6.
m ii. 15, 16. 2 Chr. x. 4.

8 Or, day of restraint. Lev. xxiii. 36.
n Deut. xxix. 10, 11. 2 Chr. xx. 13. Neh. ix. 2, 3.
o Jonah iii. 8.
p ii. 3. Jer. xxx. 13. Am. v. 16—18.

q ii. 1. Ps. xxxvii. 13. Is. xlii. 6—9. Ez. vii. 2—12. xii. 2—20. Zeph. i. 14—18. Luke xix. 41—44. Jam. v. 9. Rev. vi. 17.

5—9, 13. Am. iv. 6, 7. s Deut. xvi. 6, 7. 11. 12. xvi. 10. 15. Ps. cv. 3. Is. i. 8, 9.

u Ps. i. 15. xci. 15. Heb. grains. * Or, habitations.

y Job xxxviii. 41. Ps. cxi. 21. cxlv. 15. cxlvii. 9.
z 1 Kings xvii. 7. xlvii. 5.

CHAP. II.
a 15. Num. x. 3. 8. Jer. iv. 5. Hos. viii. 1.
* Or, cornet.

1 Chr. xv. 28. Hos. v. 8.
b Num. x. 5—7. 9. Ez. xxxiii. 3. Am. iii. 6.
c ii. 17. Ps. lxxxvii. 1. Dan. ix. 16, 20. Zeph. iii. 11. Zech. viii. 3.

d Ezra ix. 3, 4. Ps. cxix. 120. Is. lxvi. 2, 5. Jer. v. 22. x. 7. vii. 2. Ob. 15. Phil. ii. 12. e i. 15. ii. 12. Ez. vii. 5—7. 10. 12. xii. 23. Am. vii. 2. Ob. 15. Mal. iv. 1. 1 Thes. v. 2. James v. 9.

f 10. 31. iii. 14. 15. Ez. xx. 21. Ps. xxvii. 2. Is. v. 30. viii. 22. Jer. xlii. 15. Am. v. 18—20. Zeph. i. 14, 15. Heb. xii. 18. Jude 13. g Am. iv. 13. h 5. 11. 25. i 6. i. 2, 3. Ex. x. 6, 14. Dan. xii. 1. Mark xiii. 19. + Heb. generation and generation. Deut. xxxii. 7. Ps. x. 6. *Margins.* k Ps. i. 3. Am. vii. 4. 1 Gen. ii. 8. xiii. 10. Is. 11. 3. Ez. xxxi. 8, 9. m i. 4—7. Ex. x. 5, 15. Jer. v. 17. Zech. vii. 14. n Rev. ix. 7.

V. 8—20. We are so dependent upon God in every thing, that no human wisdom or power can provide plenty, when he pleases to send scarcity: without his rain, the seed-corn must perish, the trees of the field must wither, and all our temporal joys must sicken and die: and such judgments are emblems of the great day of retribution, which will soon come as a destruction from the Almighty. Even the brute creation groans under the effects of man's sins; and they seem, in their way, to cry and complain to the Lord, that without their fault they are reduced to perish by hunger and thirst, through the wickedness of their oppressor and tyrant, man!—How stupid then are sinners, who are insensible under such judgments, or only lament with a rebellious and unhumiliated sorrow!—We should never rest in any expressions of mere grief; but should also humble ourselves before God on account of those sins which have provoked his chastening rod. All our other sorrows should lead us to that "godly sorrow, which worketh repentance unto salvation not to be repented of." We ought chiefly to grieve under outward afflictions, when they deprive us of the comfort and benefit of divine ordinances, or when joy and gladness are cut off from the house of the Lord. No self-denial, humiliation, or continued self-abasement before God, should appear too great, as there is yet hope of forgiveness of our sins, and deliverance from everlasting misery. The ministers of God especially should set the example, and use their influence, to promote a spirit of repentance and piety amongst the people. Public solemn seasons of fasting and humiliation, attended with the assembling together of the honourable of the land, as well as of the multitude, to confess their sins, to bow down before God, and to pour out their prayers unto him, are proper means of averting national calamities. And though many will observe them formally, or wholly neglect them; yet the Lord will hear the united prayers of the remnant of his servants, and often for their sakes rescue a guilty nation from impending destruction.—They who would excite others to such duties, must take the lead in them, as being greatly affected, and desirous of affecting them. Thus individuals will find the comfort of acceptance with God, whatever may become of nations that proceed to greater ungodliness; and they will enjoy their gracious recompense, when the wicked and all their possessions shall be burnt up with the fire of the Lord's indignation.

NOTES.

CHAP. II. V. 1—3. (*Note, Num. x. 1—10.*) The priests were directed to blow the trumpets at the temple; and to alarm the people who assembled there, with the prospect of the near approach of these judgments; that the report might thence be diffused throughout the whole land, and all the inhabitants might tremble at God's word, and be induced to repent and deprecate his displeasure. The Lord was about to execute judgment on a guilty nation, as on a solemn day of vengeance.—The visitation by the locusts seems to have been primarily intended: but the calamities preceding, attending, and following the destruction of the city by the Chaldeans, might also be referred to. This approaching day of the LORD would be a day of darkness, &c., and as the morning spread upon the mountains; its light would resemble the faint glimmering of the dawn, which appears on the eastern mountains, and just deducts from the midnight darkness, that obscures the earth in gloomy and cloudy weather. This may refer to the immense multitudes of the locusts, which have often been known to obscure the sun at noon-day, and to render the regions through which they pass, for the time, more dark and dismal, than during the night: or it may describe the state of the people's minds, which were filled with a horror little short of despair. This darkness and horror would result from the invasion of a mighty nation, attended with such effects, as the Jews had never before witnessed, and such as would not occur again for many ages. The progress of this army would resemble that of a conflagration: the lands, on which they had not entered, appeared verdant and fruitful, even as the garden of Eden; but they would make such entire destruction wherever they went, as to leave every place behind them like a barren wilderness.

5 Like ^athe noise of chariots on the tops of mountains shall they leap, ^blike the noise of a flame of fire that devoureth the stubble, as ^aa strong people set in battle-array.

6 Before their face the people shall be much pained: ^aall faces shall gather ^ablackness.

7 They shall ^arun like mighty men: they shall ^aclimb the wall like men of war; and ^athey shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and ^awhen they fall upon the ^asword they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall ^aenter in at the windows like a thief.

10 The ^aearth shall quake before them: the heavens shall tremble: ^athe sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall ^autter his voice before ^ahis army: for his camp is very great: for ^ahe is strong that executeth his word: for ^athe day of the LORD is great and very terrible; and ^awho can abide it?

12 ¶ Therefore also now, saith the LORD, ^aTurn ye ^aeven to me with all your heart, and ^awith fasting; and with weeping, and with mourning;

Nah. i. 6. Mal. iii. 2. Rev. vi. 17. f Deut. iv. 29, 30. 1 Sam. vii. 3. 1 Kings vii. 47—49. 2 Chr. vi. 38, 39. viii. 13, 14. Is. lv. 6, 7. Jer. iv. 1. xxix. 12, 13. Hos vi. 1. xii. 6. xiv. 1. Zech. i. 3, 4. Acts xxii. 20. g Judg. x. 25. 1 Sam. vii. 6. 2 Chr. xx. 3, 4. Neh. ix. 1, 2. Is. xlii. 12. Jonah iii. 5—8. Zech. vii. 3, 5. xii. 10—14. Jam. iv. 8, 9.

Ever the like. ^aThe locusts which plagued Egypt are described after the same manner. (Ex. x. 14.)—In both places we are to take it, as a proverbial expression, to set forth the extraordinary greatness of the judgment, and not to understand it too strictly, according to the grammatical sense of the words. (Louth.) (Marg. Ref.)

V. 4, 5. It hath been often observed, that locusts greatly resemble horses in the shape of their heads: the impetuosity of the progress made by these ravagers would be like that of horsemen; their noise, heard at the distance of several miles, would be as tremendous as that of chariots of war rattling over the mountains, or like that of a vehement fire consuming combustibles with great crackling and fury; and their progress at the same time so regular, that they would resemble a well-disciplined army upon the march, or attacking the enemy.—Many have with admiration observed this to be the case with the immense flights of locusts, which often ravage those eastern regions. (7—9.)

V. 6. Not paleness, which may be occasioned by sickness, or fainting, or slighter terror; but blackness, like that of the countenances of those who are expiring in convulsions, or whose blood is suspended from circulation by some inward or outward violence. The extremity of horror and anguish is intended.

V. 7—9. 'The particles of similitude here, and in the fourth and fifth verses, shew that real locusts are described, and not the Assyrian army.' (Bp. Newcombe.)—'This we lately saw, in our part of the country: for when swarms of locusts came, and filled the lower region of the air, they flew in such order, by the Divine appointment; and kept their places as exactly, as when several party-coloured stones are skillfully placed in a pavement, so as not to be an hair's breadth out of their several ranks.—Every place lies open to them, for they infect, not only the fields and the fruits of the earth; but creep into cities, houses, and the most secret recesses' (Jerome in Louth.)

V. 10, 11. These figures denote the universal consternation and commotion, which these judgments would occasion. (Marg. Ref.) Even the kings, princes, and priests would be filled with horror, and betray the utmost signs of trepidation; the whole land and all orders of men would be agitated, as by the most tremendous earthquakes, and all that commotion of the elements which attends those destructive convulsions. The authority and influence of the rulers and great men would be suspended, and the constitution unbinged; as if the sun and moon should be darkened, and the stars should withdraw their shining; in which case the natural world would be reduced to the utmost confusion, and chaos would return again. In like manner, on this occasion the whole of the Jewish nation and its government would be reduced to confusion and darkness. For the Lord was about to muster his great army, to lead them to the assault, give them the victory, and powerfully execute his word. His day would be very terrible, and who could abide it? To which question, the answer doubtless would be: none but those who previously sought refuge in his mercy by penitent faith and prayer.—The language here used may well be supposed descriptive of the destruction of Jerusalem, and the desolations of the land by the Chaldeans; and will have a literal accomplishment at the end of the world.

V. 12—14. From these predictions the Lord, by his prophet, took occasion to exhort the people to the only method, in which they could hope to avert his judgments, or be recovered from the fatal effects of them. Let them turn to him with fasting, and weeping for their sins: let them not be satisfied with the customary tokens of humiliation, such as rending their garments, &c; for

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o Nah. ii. 3, 4. iii. 2, 3. Rev. ix. 9. p Is. v. 24, xxx. 30. Matt. iii. 12. q 2. r Ps. cxix. 33. Is. xiii. 8. Jer. vii. 21. xxx. 6. Nah. ii. 10. t Heb. pot. s 2 Sam. i. 23. ii. 18, 19. Ps. xix. 5. Is. v. 26—29. t 9. 2 Sam. v. 8. Jer. v. 10. u Prov. xxx. 27. s Or, dart. x Ex. x. 6. Jer. ix. 21. John x. 1.

Ps. xxviii. 7. cxiv. 7. Nah. i. 5. Matt. xxviii. 51. Rev. vi. 12. xx. 11.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

a iii. 16. 2 Sam. xxii. 14, 15. Ps. xlv. 6. Is. vii. 18. xlii. 4. xliii. 1. Jer. xxx. 30. Am. i. 2. b 25.

c Jer. i. 34. Rev. x. 7. d Jer. xxx. 7. e Nah. v. 3. Zeph. i. 15. f Num. xxiv. 23.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

a iii. 16. 2 Sam. xxii. 14, 15. Ps. xlv. 6. Is. vii. 18. xlii. 4. xliii. 1. Jer. xxx. 30. Am. i. 2. b 25.

c Jer. i. 34. Rev. x. 7. d Jer. xxx. 7. e Nah. v. 3. Zeph. i. 15. f Num. xxiv. 23.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

a iii. 16. 2 Sam. xxii. 14, 15. Ps. xlv. 6. Is. vii. 18. xlii. 4. xliii. 1. Jer. xxx. 30. Am. i. 2. b 25.

c Jer. i. 34. Rev. x. 7. d Jer. xxx. 7. e Nah. v. 3. Zeph. i. 15. f Num. xxiv. 23.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

a iii. 16. 2 Sam. xxii. 14, 15. Ps. xlv. 6. Is. vii. 18. xlii. 4. xliii. 1. Jer. xxx. 30. Am. i. 2. b 25.

c Jer. i. 34. Rev. x. 7. d Jer. xxx. 7. e Nah. v. 3. Zeph. i. 15. f Num. xxiv. 23.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

a iii. 16. 2 Sam. xxii. 14, 15. Ps. xlv. 6. Is. vii. 18. xlii. 4. xliii. 1. Jer. xxx. 30. Am. i. 2. b 25.

c Jer. i. 34. Rev. x. 7. d Jer. xxx. 7. e Nah. v. 3. Zeph. i. 15. f Num. xxiv. 23.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

a iii. 16. 2 Sam. xxii. 14, 15. Ps. xlv. 6. Is. vii. 18. xlii. 4. xliii. 1. Jer. xxx. 30. Am. i. 2. b 25.

c Jer. i. 34. Rev. x. 7. d Jer. xxx. 7. e Nah. v. 3. Zeph. i. 15. f Num. xxiv. 23.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

a iii. 16. 2 Sam. xxii. 14, 15. Ps. xlv. 6. Is. vii. 18. xlii. 4. xliii. 1. Jer. xxx. 30. Am. i. 2. b 25.

c Jer. i. 34. Rev. x. 7. d Jer. xxx. 7. e Nah. v. 3. Zeph. i. 15. f Num. xxiv. 23.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

a iii. 16. 2 Sam. xxii. 14, 15. Ps. xlv. 6. Is. vii. 18. xlii. 4. xliii. 1. Jer. xxx. 30. Am. i. 2. b 25.

c Jer. i. 34. Rev. x. 7. d Jer. xxx. 7. e Nah. v. 3. Zeph. i. 15. f Num. xxiv. 23.

2, 31. iii. 15. Is. xiii. 10. xxxiv. 4. Jer. iv. 23. Ez. xxxii. 7. Am. v. 8. Matt. xxv. 29. Mark xiii. 24. 25. Luke xxi. 25. 26 Acts ii. 20. Rev. viii. 12.

h 2 Kings xxii. 19. Ps. cxviii. 18, 17. Is. lviii. 15. lxxvi. 2. Ez. ix. 4. Matt. v. 3, 4. i Gen. xxxvii. 20. 34. 1 Kings xxi. 27. 2 Kings v. 7. vi. 30. xxii. 11. Job i. 20. Is. lviii. 5. Matt. lviii. 15. 16—18. j 1 Tim. iv. 8. k Ex. xxxiv. 6. 7. Num. xiv. 18. 19. Ps. lxxxvi. 5. 15. cxlv. 7—9. Mic. vii. 18. Rom. ii. 4. v. 20, 21. Eph. ii. 25.

l Neh. ix. 17. Ps. ciii. 8. Nah. i. 3. Jam. i. 19, 20. m Ps. cvi. 45. Jer. xlvii. 7, 8. Am. iv. 2—6. Jon. ii. 2. n Ex. xxxii. 30. 1 Sam. vi. 5. 2 Sam. xii. 22. 2 Kings xix. 4. Am. v. 15. Jon. i. 6. iii. 9. Zeph. ii. 3. 2 Tim. ii. 25.

o Is. lxxv. 8. Hag. ii. 19. 2 Cor. ix. 6—11. Marg. p i. 9, 13, 16. q i. 14. 1 Kings xxi. 9. 12. 2 Kings x. 20. Marg. Jer. xxxvi. 9. s Ex. xix. 10, 15. Josh. t i. 14. Deut. xxix. 10, 11. 2 Chr. xxix. 5, 23, 24. xxx. 17, 19. xxxv. 6. Job i. 5. u Zech. xii. 11—14. Matt. ix. 15. 1 Cor. vii. 5. x i. 9, 13. v i Kings vi. 3. 2 Chr. vii. 12. Ez. viii. 16. Matt. xxiii. 35. z Hos. xiv. 2. x Ex. xxxii. 12, 13. xxxiv. 9. Deut. ix. 16—29. Is. xxxvii. 20. lxxv. 9—12. Dan. ix. 18, 19. Am. v. 15. Mal. i. 9. b Ps. xlv. 10—14. lxxix. 10. 18—23. lxxix. 41. 51. Ez. xxxvi. 4—7. c Neh. ix. 36, 37. Is. lxiii. 17—19. d Num. xiv. 14—16. Deut. xxvii. 37. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xlv. 14. e Hos. xiv. 2. Ps. xlii. 10. lxxix. 10. cxv. 2. Ez. xx. 9. Mic. vii. 10. Matt. xxvii. 43. f Deut. x. 14. viii. 2. g Deut. xxxii. 36, 43. Judg. x. 16. Ps. ciii. 13, 17. Is. ix. 10. lxxii. 9, 15. Jer. xxxi. 20. Lam. iii. 22. Hos. xi. 8, 9. Luke xv. 20. Jam. v. 11.

l Neh. ix. 17. Ps. ciii. 8. Nah. i. 3. Jam. i. 19, 20. m Ps. cvi. 45. Jer. xlvii. 7, 8. Am. iv. 2—6. Jon. ii. 2. n Ex. xxxii. 30. 1 Sam. vi. 5. 2 Sam. xii. 22. 2 Kings xix. 4. Am. v. 15. Jon. i. 6. iii. 9. Zeph. ii. 3. 2 Tim. ii. 25.

o Is. lxxv. 8. Hag. ii. 19. 2 Cor. ix. 6—11. Marg. p i. 9, 13, 16. q i. 14. 1 Kings xxi. 9. 12. 2 Kings x. 20. Marg. Jer. xxxvi. 9. s Ex. xix. 10, 15. Josh. t i. 14. Deut. xxix. 10, 11. 2 Chr. xxix. 5, 23, 24. xxx. 17, 19. xxxv. 6. Job i. 5. u Zech. xii. 11—14. Matt. ix. 15. 1 Cor. vii. 5. x i. 9, 13. v i Kings vi. 3. 2 Chr. vii. 12. Ez. viii. 16. Matt. xxiii. 35. z Hos. xiv. 2. x Ex. xxxii. 12, 13. xxxiv. 9. Deut. ix. 16—29. Is. xxxvii. 20. lxxv. 9—12. Dan. ix. 18, 19. Am. v. 15. Mal. i. 9. b Ps. xlv. 10—14. lxxix. 10. 18—23. lxxix. 41. 51. Ez. xxxvi. 4—7. c Neh. ix. 36, 37. Is. lxiii. 17—19. d Num. xiv. 14—16. Deut. xxvii. 37. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xlv. 14. e Hos. xiv. 2. Ps. xlii. 10. lxxix. 10. cxv. 2. Ez. xx. 9. Mic. vii. 10. Matt. xxvii. 43. f Deut. x. 14. viii. 2. g Deut. xxxii. 36, 43. Judg. x. 16. Ps. ciii. 13, 17. Is. ix. 10. lxxii. 9, 15. Jer. xxxi. 20. Lam. iii. 22. Hos. xi. 8, 9. Luke xv. 20. Jam. v. 11.

l Neh. ix. 17. Ps. ciii. 8. Nah. i. 3. Jam. i. 19, 20. m Ps. cvi. 45. Jer. xlvii. 7, 8. Am. iv. 2—6. Jon. ii. 2. n Ex. xxxii. 30. 1 Sam. vi. 5. 2 Sam. xii. 22. 2 Kings xix. 4. Am. v. 15. Jon. i. 6. iii. 9. Zeph. ii. 3. 2 Tim. ii. 25.

o Is. lxxv. 8. Hag. ii. 19. 2 Cor. ix. 6—11. Marg. p i. 9, 13, 16. q i. 14. 1 Kings xxi. 9. 12. 2 Kings x. 20. Marg. Jer. xxxvi. 9. s Ex. xix. 10, 15. Josh. t i. 14. Deut. xxix. 10, 11. 2 Chr. xxix. 5, 23, 24. xxx. 17, 19. xxxv. 6. Job i. 5. u Zech. xii. 11—14. Matt. ix. 15. 1 Cor. vii. 5. x i. 9, 13. v i Kings vi. 3. 2 Chr. vii. 12. Ez. viii. 16. Matt. xxiii. 35. z Hos. xiv. 2. x Ex. xxxii. 12, 13. xxxiv. 9. Deut. ix. 16—29. Is. xxxvii. 20. lxxv. 9—12. Dan. ix. 18, 19. Am. v. 15. Mal. i. 9. b Ps. xlv. 10—14. lxxix. 10. 18—23. lxxix. 41. 51. Ez. xxxvi. 4—7. c Neh. ix. 36, 37. Is. lxiii. 17—19. d Num. xiv. 14—16. Deut. xxvii. 37. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xlv. 14. e Hos. xiv. 2. Ps. xlii. 10. lxxix. 10. cxv. 2. Ez. xx. 9. Mic. vii. 10. Matt. xxvii. 43. f Deut. x. 14. viii. 2. g Deut. xxxii. 36, 43. Judg. x. 16. Ps. ciii. 13, 17. Is. ix. 10. lxxii. 9, 15. Jer. xxxi. 20. Lam. iii. 22. Hos. xi. 8, 9. Luke xv. 20. Jam. v. 11.

l Neh. ix. 17. Ps. ciii. 8. Nah. i. 3. Jam. i. 19, 20. m Ps. cvi. 45. Jer. xlvii. 7, 8. Am. iv. 2—6. Jon. ii. 2. n Ex. xxxii. 30. 1 Sam. vi. 5. 2 Sam. xii. 22. 2 Kings xix. 4. Am. v. 15. Jon. i. 6. iii. 9. Zeph. ii. 3. 2 Tim. ii. 25.

o Is. lxxv. 8. Hag. ii. 19. 2 Cor. ix. 6—11. Marg. p i. 9, 13, 16. q i. 14. 1 Kings xxi. 9. 12. 2 Kings x. 20. Marg. Jer. xxxvi. 9. s Ex. xix. 10, 15. Josh. t i. 14. Deut. xxix. 10, 11. 2 Chr. xxix. 5, 23, 24. xxx. 17, 19. xxxv. 6. Job i. 5. u Zech. xii. 11—14. Matt. ix. 15. 1 Cor. vii. 5. x i. 9, 13. v i Kings vi. 3. 2 Chr. vii. 12. Ez. viii. 16. Matt. xxiii. 35. z Hos. xiv. 2. x Ex. xxxii. 12, 13. xxxiv. 9. Deut. ix. 16—29. Is. xxxvii. 20. lxxv. 9—12. Dan. ix. 18, 19. Am. v. 15. Mal. i. 9. b Ps. xlv. 10—14. lxxix. 10. 18—23. lxxix. 41. 51. Ez. xxxvi. 4—7. c Neh. ix. 36, 37. Is. lxiii. 17—19. d Num. xiv. 14—16. Deut. xxvii. 37. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xlv. 14. e Hos. xiv. 2. Ps. xlii. 10. lxxix. 10. cxv. 2. Ez. xx. 9. Mic. vii. 10. Matt. xxvii. 43. f Deut. x. 14. viii. 2. g Deut. xxxii. 36, 43. Judg. x. 16. Ps. ciii. 13, 17. Is. ix. 10. lxxii. 9, 15. Jer. xxxi. 20. Lam. iii. 22. Hos. xi. 8, 9. Luke xv. 20. Jam. v. 11.

l Neh. ix. 17. Ps. ciii. 8. Nah. i. 3. Jam. i. 19, 20. m Ps. cvi. 45. Jer. xlvii. 7, 8. Am. iv. 2—6. Jon. ii. 2. n Ex. xxxii. 30. 1 Sam. vi. 5. 2 Sam. xii. 22. 2 Kings xix. 4. Am. v. 15. Jon. i. 6. iii. 9. Zeph. ii. 3. 2 Tim. ii. 25.

o Is. lxxv. 8. Hag. ii. 19. 2 Cor. ix. 6—11. Marg. p i. 9, 13, 16. q i. 14. 1 Kings xxi. 9. 12. 2 Kings x. 20. Marg. Jer. xxxvi. 9. s Ex. xix. 10, 15. Josh. t i. 14. Deut. xxix. 10, 11. 2 Chr. xxix. 5, 23, 24. xxx. 17, 19. xxxv. 6. Job i. 5. u Zech. xii. 11—14. Matt. ix. 15. 1 Cor. vii. 5. x i. 9, 13. v i Kings vi. 3. 2 Chr. vii. 12. Ez. viii. 16. Matt. xxiii. 35. z Hos. xiv. 2. x Ex. xxxii. 12, 13. xxxiv. 9. Deut. ix. 16—29. Is. xxxvii. 20. lxxv. 9—12. Dan. ix. 18, 19. Am. v. 15. Mal. i. 9. b Ps. xlv. 10—14. lxxix. 10. 18—23. lxxix. 41. 51. Ez. xxxvi. 4—7. c Neh. ix. 36, 37. Is. lxiii. 17—19. d Num. xiv. 14—16. Deut. xxvii. 37. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xlv. 14. e Hos. xiv. 2. Ps. xlii. 10. lxxix. 10. cxv. 2. Ez. xx. 9. Mic. vii. 10. Matt. xxvii. 43. f Deut. x. 14. viii. 2. g Deut. xxxii. 36, 43. Judg. x. 16. Ps. ciii. 13, 17. Is. ix. 10. lxxii. 9, 15. Jer. xxxi. 20. Lam. iii. 22. Hos. xi. 8, 9. Luke xv. 20. Jam. v. 11.

l Neh. ix. 17. Ps. ciii. 8. Nah. i. 3. Jam. i. 19, 20. m Ps. cvi. 45. Jer. xlvii. 7, 8. Am. iv. 2—6. Jon. ii. 2. n Ex. xxxii. 30. 1 Sam. vi. 5. 2 Sam. xii. 22. 2 Kings xix. 4. Am. v. 15. Jon. i. 6. iii. 9. Zeph. ii. 3. 2 Tim. ii. 25.

o Is. lxxv. 8. Hag. ii. 19. 2 Cor. ix. 6—11. Marg. p i. 9, 13, 16. q i. 14. 1 Kings xxi. 9. 12. 2 Kings x. 20. Marg. Jer. xxxvi. 9. s Ex. xix. 10, 15. Josh. t i. 14. Deut. xxix. 10, 11. 2 Chr. xxix. 5, 23, 24. xxx. 17, 19. xxxv. 6. Job i. 5. u Zech. xii. 11—14. Matt. ix. 15. 1 Cor. vii. 5. x i. 9, 13. v i Kings vi. 3. 2 Chr. vii. 12. Ez. viii. 16. Matt. xxiii. 35. z Hos. xiv. 2. x Ex. xxxii. 12, 13. xxxiv. 9. Deut. ix. 16—29. Is. xxxvii. 20. lxxv. 9—12. Dan. ix. 18, 19. Am. v. 15. Mal. i. 9. b Ps. xlv. 10—14. lxxix. 10. 18—23. lxxix. 41. 51. Ez. xxxvi. 4—7. c Neh. ix. 36, 37. Is. lxiii. 17—19. d Num. xiv. 14—16. Deut. xxvii. 37. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xlv. 14. e Hos. xiv. 2. Ps. xlii. 10. lxxix. 10. cxv. 2. Ez. xx. 9. Mic. vii. 10. Matt. xxvii. 43. f Deut. x. 14. viii. 2. g Deut. xxxii. 36, 43. Judg. x. 16. Ps. ciii. 13, 17. Is. ix. 10. lxxii. 9, 15. Jer. xxxi. 20. Lam. iii. 22. Hos. xi. 8, 9. Luke xv. 20. Jam. v. 11.

l Neh. ix. 17. Ps. ciii. 8. Nah. i. 3. Jam. i. 19, 20. m Ps. cvi. 45. Jer. xlvii. 7, 8. Am. iv. 2—6. Jon. ii. 2. n Ex. xxxii. 30. 1 Sam. vi. 5. 2 Sam. xii. 22. 2 Kings xix. 4. Am. v. 15. Jon. i. 6. iii. 9. Zeph. ii. 3. 2 Tim. ii. 25.

o Is. lxxv. 8. Hag. ii. 19. 2 Cor. ix. 6—11. Marg. p i. 9, 13, 16. q i. 14. 1 Kings xxi. 9. 12. 2 Kings x. 20. Marg. Jer. xxxvi. 9. s Ex. xix. 10, 15. Josh. t i. 14. Deut. xxix. 10, 11. 2 Chr. xxix. 5, 23, 24. xxx. 17, 19. xxxv. 6. Job i. 5. u Zech. xii. 11—14. Matt. ix. 15. 1 Cor. vii. 5. x i. 9, 13. v i Kings vi. 3. 2 Chr. vii. 12. Ez. viii. 16. Matt. xxiii. 35. z Hos. xiv. 2. x Ex. xxxii. 12, 13. xxxiv. 9. Deut. ix. 16—29. Is. xxxvii. 20. lxxv. 9—12. Dan. ix. 18, 19. Am. v. 15. Mal. i. 9. b Ps. xlv. 10—14. lxxix. 10. 18—23. lxxix. 41. 51. Ez. xxxvi. 4—7. c Neh. ix. 36, 37. Is. lxiii. 17—19. d Num. xiv. 14—16. Deut. xxvii. 37. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xlv. 14. e Hos. xiv. 2. Ps. xlii. 10. lxxix. 10. cxv. 2. Ez. xx. 9. Mic. vii. 10. Matt. xxvii. 43. f Deut. x. 14. viii. 2. g Deut. xxxii. 36, 43. Judg. x. 16. Ps. ciii. 13, 17. Is. ix. 10. lxxii. 9, 15. Jer. xxxi. 20. Lam. iii. 22. Hos. xi. 8, 9. Luke xv. 20. Jam. v. 11.

l Neh. ix. 17. Ps. ciii. 8. Nah. i. 3. Jam. i. 19, 20. m Ps. cvi. 45. Jer. xlvii. 7, 8. Am. iv. 2—6. Jon. ii. 2. n Ex. xxxii. 30. 1 Sam. vi. 5. 2 Sam. xii. 22. 2 Kings xix. 4. Am. v. 15. Jon. i. 6. iii. 9. Zeph. ii. 3. 2 Tim. ii. 25.

o Is. lxxv. 8. Hag. ii. 19. 2 Cor. ix. 6—11. Marg. p i. 9, 13, 16. q i. 14. 1 Kings xxi. 9. 12. 2 Kings x. 20. Marg. Jer. xxxvi. 9. s Ex. xix. 10, 15. Josh. t i. 14. Deut. xxix. 10, 11. 2 Chr. xxix. 5, 23, 24. xxx. 17, 19. xxxv. 6. Job i. 5. u Zech. xii. 11—14. Matt. ix. 15. 1 Cor. vii. 5. x i. 9, 13. v i Kings vi. 3. 2 Chr. vii. 12. Ez. viii. 16. Matt. xxiii. 35. z Hos. xiv. 2. x Ex. xxxii. 12, 13. xxxiv. 9. Deut. ix. 16—29. Is. xxxvii. 20. lxxv. 9—12. Dan. ix. 18, 19. Am. v. 15. Mal. i. 9. b Ps. xlv. 10—14. lxxix. 10. 18—23. lxxix. 41. 51. Ez. xxxvi. 4—7. c Neh. ix. 36, 37. Is. lxiii. 17—19. d Num. xiv. 14—16. Deut. xxvii. 37. 1 Kings ix. 7. 2 Chr. vii. 20. Ps. xlv. 14. e Hos. xiv. 2. Ps. xlii. 10. lxxix. 10. cxv. 2. Ez. xx. 9. Mic. vii. 10. Matt. xxvii. 43. f Deut. x. 14. viii. 2. g Deut. xxxii. 36, 43. Judg. x. 16. Ps. ciii. 13, 17. Is. ix. 10. lxxii. 9, 15. Jer. xxxi. 20. Lam. iii. 22. Hos. xi. 8, 9. Luke xv. 20. Jam. v. 11.

19 Yea, the LORD will answer and say unto his people, Behold, ^aI will send you corn, and wine, and oil, ^band ye shall be satisfied therewith: ^cand I will no more make you a reproach among the heathen.

20 But I will ^dremove far off from you ^ethe northern army, and will drive him into a land barren and desolate, with his face toward ^fthe east sea, and his hinder part toward ^gthe utmost sea, and his ^hstink shall come up, and his ill savour shall come up, ⁱbecause he hath ^jdone great things.

21 ¶ ^kFear not, O land; ^lbe glad and rejoice: ^mfor the LORD will do great things.

22 Be not ⁿafraid, ye beasts of the field: ^ofor the pastures of the wilderness do spring, ^pfor the tree beareth her fruit, the fig-tree and the vine do ^qyield their strength.

23 Be glad then, ^rye children of Zion, and ^srejoice in the LORD your God; for he hath given you ^tthe former rain ^umoderately, and ^vhe will cause to come down for you the rain, the former rain, and the latter rain ^win the first month.

24 And ^xthe floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years ^ythat the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And ^zye shall eat in plenty, and be satisfied,

^a Lev. xxvi. 4. ^b Ps. lxxvii. 6. ^c Job. xli. 10. ^d Ez. xxxiv. 26, 27. ^e Hos. xiv. 5. ^f Am. ix. 14, 15. ^g Hag. ii. 16-20. ^h Zech. viii. 12. ⁱ Mal. iii. 10-12. ^j Gen. i. 12. ^k 2 Sam. ii. 2. ^l Zech. ix. 13. ^m Gal. iv. 26, 27. ⁿ Ps. xxviii. 7. ^o Ps. lxxvii. 7. ^p Ps. lxxvii. 12. ^q Prov. xvi. 15. ^r Jer. iii. 3. ^s Hos. vi. 3. ^t Am. ix. 13. ^u Mal. iii. 10. ^v Am. ix. 13. ^w Mal. iii. 10. ^x Am. ix. 13. ^y Mal. iii. 10. ^z Am. ix. 13.

1 Tim. vi. 17.

locusts in Languedoc were about an inch in length, of a grey colour. The earth in some places was covered four inches thick with them, in the morning before the heat of the sun was considerable: but as soon as it began to grow hot, they took wing, and fell upon the corn, eating up both leaf and ear; and that with such expedition, by reason of their number, that in three hours they would devour a whole field. After which they again took wing, and their swarms were so thick, that they covered the sun like a cloud, and were whole hours in passing.—After having eaten up the corn they fell upon the vines, the pulse, the willows, and even the hemp notwithstanding its great bitterness. After this these insects died, and stunk very much.' (*Philosophical Trans.*)

V. 21-24. The land had been represented, by a bold figure, as mourning over its desolations, and the beasts as groaning, and even crying to the Lord, because of their sufferings, (i. 10. 18-20:) and here the promises of returning plenty and prosperity, are introduced by a poetical address to the land and to the cattle. (*Marg. Ref.*)—As the locusts had done great things in destroying the fruits of the earth; the Lord would do great things in rendering the fields and pastures abundantly fruitful. The cattle would speedily be supplied with plenty; for the pastures, in those parts of the country, which were least populous and cultivated, began already to spring; and the fruit-trees were again covered with the several valuable productions: so that instead of sorrow and fear, the land and its inhabitants, and the beasts of the field, would exult for joy and gladness.—'As the cattle had their share in the dearth: so now they shall receive comfort in the return of plenty.' (*Louth.*) "The children of Zion," however, ought not only to rejoice in the temporal abundance bestowed on them, but in the Lord their God; considering him as the giver of all their comforts, and using them to his glory.—The first month answered to the latter part of March and the former part of April; and the latter rain, at this season served to fill the ear, and prepare the corn for the sickle.—The barley-harvest seems to have begun generally in the first month; but the wheat-harvest was later. (*Marg. Ref.*)

V. 25. The great abundance of the plentiful years should replenish the granaries and storehouses, which had been emptied in the years of famine.

My great army. 'We have here a key to the grand and beautiful description, which runs through these two chapters.—Every reader of taste must be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant.' (*Bp. Newcombe.*)

V. 26, 27. There can be no doubt concerning the primary meaning of this prophecy: but some expressions in these verses, so accord to those used in respect of the deliverance of the Jews from captivity, their subsequent prosperity and security, and the prevalence of true religion among them, (*Marg. Ref.*) that it is not unreasonable to suppose, that the former part of the prophecy, couched under the primary meaning, a prediction of the desolations made by the Chaldeans; and the latter part, under the primary meaning, a prediction of the blessings in reserve for the nation, after their return from captivity, till the coming of Christ, and also after their conversion to him. (*Notes, Ez. xxxiv. xxxvi. xxxvii. 21-29.*)—'My people shall not be

A.M. 3314.

B.C. 690.

g 24. i. 10. Is. lxii. 8, 9. lxxv. 21-24. Hos. ii. 15. Am. ix. 13. 14. Hag. ii. 16-19. Mal. iii. 10-12. Matt. vi. 33. h 26. i Ez. xxxiv. 29. xxxvi. 15, xxxix. 29. k 2-11. i. 4-6. l Ex. x. 19. m Ez. xlvii. 7. 8. Zech. xiv. 8. n Deut. xii. 34. o Ez. xxxix. 12-16. p 2 Kings viii. 13. q Heb. magnified to do. r Gen. xv. 1. Is. xli. 10. liv. 4. Jer. xxx. 9. 10. Zeph. iii. 16, 17. Zech. viii. 15.

r Ps. lxxv. 12, 13. xvi. 11. 12. xlviii. 5. Is. xxxv. 1, 2. xlv. 23. Hos. ii. 21, 22.

s 20. Deut. iv. 32. 1 Sam. xii. 16. 24. Ps. lxxi. 19. cxxvi. 2. Jer. xxxiii. 3.

t i. 18-20. Ps. xxxvi. 6. civ. 11. 14. 27. 29. cxlv. 15. 16. cxlvii. 8. 9. Is. xxx. 23, 24. Josiah. vi. 1.

u i. 19. Ps. lxxv. 12. Is. li. 3.

x Lev. xxvi. 4. 5. Ps. lxxvii. 6. Job. xli. 10. Ez. xxxiv. 26, 27. Hos. xiv. 5. Am. ix. 14, 15. Hag. ii. 16-20. Zech. viii. 12. Mal. iii. 10-12. Gen. i. 12. 2 Sam. ii. 2. Zech. ix. 13. Gal. iv. 26, 27. Ps. xxviii. 7. Ps. lxxvii. 7. Ps. lxxvii. 12. Prov. xvi. 15. Jer. iii. 3. Hos. vi. 3. Am. ix. 13. Mal. iii. 10. Am. ix. 13. Mal. iii. 10. Am. ix. 13.

y Gen. i. 12. 1 Cor. iii. 7. z Luke xxi. 1. xcv. 1-3. Acts ii. 2-4, 33. 39. x. 44-47. xi. 15-18. xv. 7, 8. p Acts xxi. 9. Gal. iii. 28.

q Gen. xxxv. 5. 10. Num. xii. 8. Jer. xxiii. 28. r 1 Cor. xii. 13. Col. iii. 11.

s Luke xxi. 11. 25, 26. Acts ii. 19, 20. Rev. vi. 12-17.

t Gen. xix. 28. Judg. ix. 38. 40. Cant. iii. 6. Rev. xviii. 9, 18. Matt. xxiv. 29. xxvii. 45. Mark xiii. 24, 25. Rev. vi. 12, 13. x Zeph. i. 14-16. Mal. iv. 1. 5. Ps. i. 15. Jer. xxxiii. 3. Zech. xiii. 9. Acts ii. 21. Rom. x. 12-14. 1 Cor. i. 2. 2. Is. xlvii. 13. lxx. 21. Ob. 17. 21. John iv. 22. Rom. xi. 26. Heb. xii. 26. a Is. x. 22. xi. 16. Mic. iv. 6, 7. v. 3, 7. 8. John x. 16. Acts ii. 39. xv. 17. Rom. viii. 28-30. ix. 24, 27. xi. 5. 2 Thes. ii. 13, 14. 1 Cor. i. 11. a ii. 23. Dan. xii. 1. Zeph. iii. 19, 20. b Deut. xxx. 5. 2 Chr. vi. 37, 38. Ps. xiv. 7. lxxv. 1. Is. xi. 11. &c. Jer. xvi. 15. xlviii. 3-8. xxxix. 14. xxx. 3. 18. Ez. xvi. 53. xxxvii. 21, 22. xxxviii. 14-18. xxxix. 25, 28, 29. Am. ix. 14.

and praise the name of the LORD your God, ^athat hath dealt wondrously with you; ^band my people shall never be ashamed.

27 And ye shall know that ^cI am in the midst of Israel, and ^dthat I am the LORD your God, and none else: ^eand my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, ^fthat I will pour out my Spirit ^gupon all flesh; and your sons and ^hyour daughters shall prophesy, your old men shall ⁱdream dreams, your young men shall see visions:

29 And also ^jupon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And ^kI will shew wonders in the heavens and in the earth, blood, and fire, and ^lpillars of smoke.

31 The sun ^mshall be turned into darkness, and the moon into blood, before ⁿthe great and the terrible day of the LORD come.

32 And it shall come to pass, ^othat whosoever shall call on the name of the LORD shall be delivered: ^pfor in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, ^qand in the remnant whom the LORD shall call.

CHAP. III.

Prophecies of divine judgments to be executed upon the enemies of God's people, 1-15: and of the subsequent peace, prosperity, security, and purity, of Israel, 16-21.

FOR, behold, ^ain those days, and in that time, ^bwhen I shall bring again the captivity of Judah and Jerusalem,

^a 10. lii. 15. Is. xlii. 9, 10. x Zeph. i. 14-16. Mal. iv. 1. 5. Ps. i. 15. Jer. xxxiii. 3. Zech. xiii. 9. Acts ii. 21. Rom. x. 12-14. 1 Cor. i. 2. 2. Is. xlvii. 13. lxx. 21. Ob. 17. 21. John iv. 22. Rom. xi. 26. Heb. xii. 26. a Is. x. 22. xi. 16. Mic. iv. 6, 7. v. 3, 7. 8. John x. 16. Acts ii. 39. xv. 17. Rom. viii. 28-30. ix. 24, 27. xi. 5. 2 Thes. ii. 13, 14. 1 Cor. i. 11. a ii. 23. Dan. xii. 1. Zeph. iii. 19, 20. b Deut. xxx. 5. 2 Chr. vi. 37, 38. Ps. xiv. 7. lxxv. 1. Is. xi. 11. &c. Jer. xvi. 15. xlviii. 3-8. xxxix. 14. xxx. 3. 18. Ez. xvi. 53. xxxvii. 21, 22. xxxviii. 14-18. xxxix. 25, 28, 29. Am. ix. 14.

disappointed of the trust they place in me; nor be reproached by the heathen as if I had forsaken them.' (*Louth.*)

V. 28-32. The apostle Peter quoted almost the whole of this passage, in addressing the Jews on the day of Pentecost, as a prediction of those events which then began to take place. It stands in the history (*Acts ii. 16-21.*) nearly according to the Septuagint; yet with some immaterial variations. The apostle also cites it, as predicting the conversion of the Gentiles, (*Rom. x. 11-21.*) After the events, before more expressly foretold, or "in the latter days," the times of the Messiah, the Lord promised to "pour out his Spirit upon all flesh."—'Though the Jews only are enumerated, there is ^alatent reference, to the effusion of the Spirit on the Gentiles also, in the times of gospel-dispensation.' (*Bp. Newcombe.*) This promise began to be accomplished on the day of Pentecost, when the Holy Spirit was poured out on the apostles, and on the assembled multitude, of whom great numbers were converted: and it was continued in the converting grace and supernatural gifts, conferred on the Jews and Gentiles through many nations. Then the sons and daughters of the Jews became prophets, and exercised many miraculous powers; both old and young men were favoured with prophetic dreams and visions; and even servants and handmaids, though in a state of slavery, were made partakers of the sanctifying grace and the extraordinary gifts, of the Holy Spirit. But it is predicted, that about that time God would begin to shew signs of his awful displeasure against the Jewish nation; and that extraordinary appearances in the heavens and upon the earth, would be pre-^bsigns of the approaching destruction of Jerusalem and the Jewish church and state; which would be attended with immense bloodshed, terrible conflagrations, and pillars of smoke, such as ascend from the flames of burning cities. Then would the sun, moon, and stars be darkened, or be turned into blood: this foretold either the tremendous appearances in the heavens which preceded these calamities; or the total unbinding of the Jewish constitution, the subversion of all rule and authority in church and state, and those horrid intestine convulsions and massacres, which made way for the final destruction of the city and temple; by the just judgment of God, who on that great and terrible day of vengeance, poured his wrath on the devoted Jews by the hands of the Romans. But in the midst of all these calamities, there would be deliverance and salvation for all, who should "call upon the name of the Lord."

—'This St. Paul explains of those, who give themselves up unto Christ, and profess themselves his disciples.' (*Louth.*)—'Neither is there any way, or means to escape the terribleness of this judgment, but by believing in the Lord Christ, and calling upon his name. For in the church of God only shall salvation be had, and deliverance from the wrath to come, which salvation shall lie open, both to the believers of the Gentiles, and to the remnant of those Jews, whom the Lord shall call.' (*Bp. Hall.*)—It is evident, that, what is here spoken of "calling on the name of JEHOVAH," is repeatedly in the New Testament applied to "calling on the name of Christ." And it is remarkable, that those who embraced Christianity, and "honoured the Son even as they honoured the Father;" separated from the unbelieving Jews,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people: and have given a boy for a harlot, and sold a girl for wine, that they might drink;

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head.

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things;

6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.

9 ¶ Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Jer. xxiii. 8. xxx. 10, 11, 16. xxxi. 8. xxxii. 37. Ez. xxxiv. 12, 13, xxxv. 24, xxxviii. 8. q. 4. Judg. i. 7. 1 Sam. xx. 33. Esth. vii. 10. Matt. vii. 2. 2 Thes. i. 6, 7. Jam. ii. 2. Ez. xxi. 21, 22. y Is. viii. 9, 10. Jer. xli. 3, 4. Ez. xxxviii. 7.

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c Zeph. iii. 8. Zech. xiv. 2, 3. Rev. xvi. 14, 16. xix. 19-21. xx. 8. d 12. 2 Chr. xx. 26. Ez. xxxix. 11. Zech. xiv. 4. e Is. lxxvi. 16. Ez. xxxviii. 22. Am. i. 11. Ob. 10. 16. Zech. xii. 3. 4. Rev. xi. 18. xvi. 6. xviii. 20, 21. f Jer. xli. 14. xlix. 1. Ez. xxxv. 3. xxxvi. 10. Zeph. ii. 8-10. g 2 Chr. xxxviii. 8, 9. Am. ii. 6. Ob. 11. Nah. iii. 10. Rev. xviii. 13. h Judg. xi. 12. 2 Chr. xxi. 16. xxviii. 17, 18. Acts ix. 4. i Am. i. 6-10. 12. 14. Zech. ix. 2-8. k Ez. xxv. 12-17. l Deut. xxxii. 35. Is. xxxiv. 13. lxx. 18. Jer. li. 6. Luk. xiii. 7. 2 Thes. i. 6. m 2 Kings xlii. 18. xvi. 8. xlviii. 15, 16. xxiv. 13. xxv. 13-17. Jer. i. 28. ii. 11. Dan. v. 2. n 1 Sam. v. 2-6. * Heb. desirable. Dan. xi. 38. o 3. 8. Deut. xxxviii. 32, 68. Ez. xxxv. 13. + Heb. sons of the Grecians. p Is. xi. 12. xliii. 5, 6. xlix. 12. Jer. xli. 8. Zech. x. 6-10. Rev. xlii. 10. t Job. i. 15. Ez. xxiii. 42. u Jer. vi. 20. x Ps. xvi. 10. Is. xxxiv. 1. Jer. xxxi. 10, 1, 2. † Heb. sanctify. Ez. xxi. 21, 22. y Is. viii. 9, 10. Jer. xli. 3, 4. Ez. xxxviii. 7.

10 Beat your plow-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, that the k ii. 1. Ps. xxvii. 13. 2 Pet. iii. 7. i ii. 10, 31. Is. xlii. 10. Matt. xxv. 26. Rev. vi. 12, 13. m ii. 11. Is. xlii. 13. Jer. xxv. 30. Hos. xi. 10. Am. i. 2. iii. 8. n ii. 10. Ez. xxxviii. 19, 20. Hag. ii. 6. Heb. xli. 26, 27. Rev. xi. 13, 19. xvi. 18. † Heb. place of repair, or, harbour. Ps. xlviii. 2. lxxi. 2, 3. xli. 1, 2. Prov. xviii. 10. Is. xxxiii. 16, 21. 11. 5, 6, 16. o 1 Sam. xv. 29. Ps. xlix. 35. xlix. 11. Zech. x. 6, 12. xii. 5-8. p 21. ii. 27. Ps. ix. 11. lxxvi. 2. Is. xli. 6. Ez. xlviii. 35. Mic. iv. 7. Zeph. iii. 14-16. q Dan. xi. 45. Ob. 16. Zech. viii. 3. r Is. iv. 3. Jer. xxxi. 23. Ez. xliii. 12. Ob. 17. Zech. xiv. 20. † Heb. holiness. s Is. xxxv. 3. lxxi. 1. Nah. i. 15. Zech. xiv. 21. Rev. xxi. 27. t Job xxix. 6. Is. lv. 12, 13. Am. ix. 13, 14.

before the siege of Jerusalem, and were preserved from the miseries here predicted: while the unbelieving Jews, though they professed to "call on the name of the LORD," were overwhelmed by them: for "he that honoureth not the Son, honoureth not the Father." He "that hath not the Son, hath not the Father;" and the Supreme Being, which is worshipped by those, who refuse adoration to EMMANUEL, is not the true God, "the God of Abraham," "the God and Father of our Lord Jesus Christ;" but an idol, the creature of vain man's reasonings and imaginations.

In the remnant, &c. This seems more immediately to point out the Jews, who embraced Christianity, in the primitive times: yet it may also include all, whether Jews or gentiles, to the end of time, who shall be called to the fellowship of our Lord Jesus Christ. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1-11. If the alarm of approaching temporal judgments should be given to offending nations and churches, that men may tremble, and seek to avert the impending storm; surely the ministers of the gospel should be very earnest in warning sinners to seek deliverance from the wrath to come!—The day of judgment with its decisive consequences will soon arrive: but what a day of darkness and gloominess will that be, to the impenitent workers of wickedness! And how far will its terror exceed all, that ever was experienced or imagined on earth! Yet those horrors will be but as the morning, or the entrance on, the subsequent endless state of misery and despair. Our business therefore here is to secure an interest in Jesus Christ, and his eternal salvation. —The meanest executioners of the wrath of God can soon consume all our outward comforts, and turn an earthly paradise into a dreary wilderness. We can neither resist, flee away, or shelter ourselves, when "the LORD mustereth his host for the battle." What then will be the case, when "the heavens and the earth shall pass away with a great noise, the elements shall melt with fervent heat, and the sun and moon and stars shall for ever withdraw their shining?" Then "the Lord Jesus will be revealed in flaming fire with his mighty angels," to execute his threatened wrath; and who can abide that great and terrible day? All temporal calamities therefore should warn us to prepare for this final judgment.

V. 12-27. So great is the mercy and grace of our God, that, instead of sternly saying to his rebellious subjects, "Depart from me;" he invites, yea, commands them to turn unto him. But this must be done with our whole heart, in unreserved and unfeigned repentance, faith, and obedience, with self-abhorrence, hatred of sin, godly sorrow and humiliation, and mortification even to lawful satisfactions, whilst engaged about so important a concern. But fasting, weeping, and mourning, and every outward indication of self-abasement, though highly proper, may yet be delusive and hypocritical: so that a broken and contrite heart is more pleasing to God, than rending garments, wearing sackcloth, and rolling in ashes; and the renunciation of sins that once were dear to us, is a better proof of repentance, than floods of tears, and most bitter wailings and lamentations. If we truly humble ourselves before God, we may also take encouragement from the assurance of his mercy and grace; "for he is slow to anger, of great kindness, and ready to forgive." He

will certainly save every believer from the final consequences of his transgressions; but it is not equally certain, that he will prevent or remove the painful temporal consequences of them, or immediately speak peace to his conscience. Yet, who knoweth, but he may thus return and repent of the evil that was about to come upon us, and give us comfort when we forebode nothing but bitterness?—Whatever the Lord gives or withholds or takes away; we should still count it a blessing to have an opportunity of attending on his ordinances; and that portion of our substance, which is employed in his immediate service, will be the source of the greatest comfort. Those, who are in authority should use their influence in calling people to observe seasons of public fasting, humiliation, and prayer for national blessings, in times of peril or calamity: ministers ought to instruct the people how they may observe such seasons in a holy manner: men of superior rank should sanction them by their attendance on sacred ordinances: no age, sex, or character should be exempted; all private concerns should be postponed to the public duty: and when the ministers of God lead the service with fervency and affection, and join weeping with their supplications; the people will be the more earnest in calling on the Lord to spare his heritage, that his enemies may not rejoice, as if he were not able or willing to protect his worshippers. Happy is that people, who thus humbly and uprightly seek the Lord! he will be jealous for them, and have compassion on them: he will plead their cause, avert his judgments, drive away their enemies, answer their prayers, and supply their wants; and the greatness of those things, which have been done against them, shall only enhance their gratitude for the still greater things that the Lord will do for them. Indeed the sons of Zion can never have so great a cause to fear, but they must still have a greater "to rejoice and be glad in the LORD their God:" he "gives grace and glory, and no good thing will he withhold from those that walk uprightly." He gives us all our comforts, and enables us to use them with thankful hearts: and "though he cause grief, yet he will have compassion according to the multitude of his mercies." The wisdom, truth, and love of his dispensations towards us deserve our highest admiration: he makes us know by happy experience, that he dwelleth in the midst of us; and he will never leave his people to be ashamed of their confidence in him.

V. 28-32. We have at present, no scriptural ground to expect, that he will pour upon us or our children the extraordinary gifts of his Spirit, or that they shall see prophetic dreams and visions: yet we may hope and pray for the pouring out of his Spirit on us and on ours, as the Author of all holiness, wisdom, and consolation. No age or description of persons is excluded from this expectation; and the gifts of our ascended Redeemer are sufficient to render the poorest slave, wise, rich, and happy. These sacred influences prepare the soul to meet the Lord: but the neglect, or contempt of them shuts up the sinner under aggravated condemnation. The gospel calls men in general to partake of these blessings, and of that salvation, which is revealed and placed in the church: and whosoever shall call upon the name of the Lord Jesus, as the Son of God and the Saviour of sinners, shall be delivered from the wrath to come. This is the happy case of that remnant of every age and people, whom the Lord calleth by his regenerating Spirit; all things shall work together for their good: they may look forwards with comfort to the

mountains shall drop down new wine, and the hills shall flow with milk, ^uand all the rivers of Judah shall ^sflow with waters, ^xand a fountain shall come forth of the house of the LORD, and shall water ^vthe valley of Shittim.

19 ^zEgypt shall be a desolation, and ^aEdom shall

y Num. xxv. 1. Mic. vi. 5. z Is. xi. 15. xix. 1, &c. Zech. x. 10, 11. xiv. 18, 19.
&c. lxiii. 1—7. Jer. xlix. 17. Lam. iv. 21. Ez. xxv. xxxv. Am. i. 11, 12. Ob. 1, &c.

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u Is. xxx. 25.
xxxv. 6. xli. 17,
18.
S Heb. *go*.
x Ps. xli. 4. Ez.
xlvii. 1 — 12.
Zech. xiv. 8.
Rev. xxii. 1, 2.
17.
a Is. xxxiv. 1,
Eccl. i. 3, 4.

b Ps. cxxxvii. 7.
Jer. li. 35. Ob.
10, &c. 2 Thes.
i. 6.
c Ez. xxxvii. 25.
Am. ix. 15.
|| Heb. *abide*.
d Is. iv. 4. Ez.
xxxvi. 25. 29.
Matt. xxvii. 25.
* Or, *even the*
LORD that dw

be a desolate wilderness, ^bfor the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But ^cJudah shall ^ddwell for ever, and Jerusalem
from generation to generation.

21 For ^dI will cleanse their blood *that* I have not
cleansed: *for the LORD dwelleth in Zion.

elleth, &c. 17. Rev. xxi. 3.

day, when nature shall expire in convulsions, assured that then their eternal redemption shall be perfected. Let us therefore seek for and rejoice in this salvation; and let us still pray for the pouring out of the Spirit upon all flesh, in still greater abundance than in the primitive times, that the earth may be filled with truth and righteousness; encouraged by that fulfilment of these prophecies and promises, which hath beyond doubt already taken place.

NOTES.

CHAP. III. V. 1, 2. 'The following prophecy relates to the latter times of the world, when upon their conversion, God shall deliver the Jews from their oppressors, and restore them to their own land.— Since all nations are summoned to answer the impeachment here mentioned; we may suppose the word *Israel* to comprehend the faithful in all ages : and then we may observe that the judgments denounced against the church's enemies, are chiefly for their hatred and cruelty against his servants.' (*Lowth.*) The restoration of the Jews, and the final decisive victory of true religion over all opposers, are the events more especially foretold. (*Notes, Is. xxxiv. Ez. xxxviii. xxxix. Rev. xix.*) It does not appear that these predictions at all referred to any of the judgments, executed on the enemies of the Jews, after the Babylonish captivity ; but it is evident that they are not yet fully accomplished ; and that they coincide with various other prophecies. (*Marg. Ref.*) The preceding chapter led us, in the series of prophecy, to the establishment of Christianity, the destruction of Jerusalem, and the dispersion of the unbelieving Jews. This was called "the captivity of Judah and Jerusalem," from which God will bring them back by their conversion to Christ ; and this event will be attended, or followed, by the more complete calling of the gentiles into the church. At that period the Lord will gather, in his providence, all the nations which continue at enmity with his people, that by warring against them, they may bring destruction on themselves.—The valley of Jehoshaphat may either mean the valley, in which the Lord destroyed the numerous enemies of that prince ; (*2 Chr. xx :* or, alluding to the word *Jehoshaphat*, which signifies *the Lord hath judged*, it may refer to the judgment, which God will denounce and execute on his enemies. Then and there he will plead the cause of his people, and avenge them upon those, who had scattered them amongst the nations, and seized upon their land.

V. 3-8. These verses represent the indignities and cruelties, which have been exercised on the Jews and on the church, in different ages; and which will at length be all brought into the account; and whilst one special time of retribution is predicted, terror is spoken to all those in every age, who are guilty of such crimes. The enemies of the Jews took them captives and enslaved them: yet they valued them so little, that they made them the stake in games of chance; nay, they used to sell a boy or girl into perpetual bondage, for the hire of a harlot, or for wine to make them drunk! But what right had any of the oppressors of the Jews, or of the church, (of which Tyre, Zidon, and the Philistines are mentioned, because of their vicinity to Canaan,) thus to intrude upon the Lord's property? If they meant to retaliate on the Jews for the judgments, which God had executed by them on their progenitors; he was determined speedily to return their recompense upon their own heads. They plundered his people to enrich themselves, or the temples of their idols; and they sold them to be conveyed into far distant nations: but the Lord intended to restore them from their dispersed state, and avenge them on their oppressors, to give his worshippers the ascendancy, and to enable them to reduce their foes to a state of similar debasement and misery. There are no events recorded in history, that entirely correspond with these predictions: perhaps the ruin of the pagan Roman empire, which had destroyed Jerusalem and dispersed the Jews, might be adverted to: but the grand accomplishment seems to be yet in futurity, and the event alone can fully clear them up.

V. 9-17. This is a challenge publicly proclaimed to the enemies of the Jews and of the church, to excite themselves and each other to a combined assault. Let not only such as had been trained up to arms, draw near; but let the husbandmen change their instruments of tillage into swords and spears; let the feeble and timid assume courage and affect strength; and let the heathen collect all their forces to battle against the worshippers of JEHOVAH.—*The mighty ones*, whom the Lord was intreated to cause to come down, may either mean those potentates, that he would bring down as appointed to slaughter: or those that he would employ as the executioners of his vengeance. Such explain it of angels, as ministers of his vengeance. His enemies would come down to battle, expecting victory and triumph; but He would bring them down as criminals to be judged, condemned, and executed. As their wickedness had been great, and they were ripe for judgment; the Lord would order his angels, or his people, to put in the sickle, to reap the harvest and to gather and tread the vintage, which would be very copious. Immense multitudes would be collected into the valley of *decision* or *judgment*, or threshing; where their cause would be decided and their doom pronounced, and executed in the approaching day of the Lord, which would be attended with most alarming prodigies. The Lord would roar against them out of Zion, as they were to be punished for their hatred to his cause, and their injuries to his people. Then the whole visible creation would be thrown into the most violent commotions, as if the final dissolution of all things were come; but in the midst of all these terrors, the Lord would enable his people to hope

and rejoice in his mercy, truth, and powerful protection, and thus strengthen them against their fears and temptations. They should know and experience his gracious presence in his church; and he would render her holy as well as secure; and preserve her from the injuries and intrusions of heathens, infidels, and such as were strangers to the power of godliness. (Note, 1, 2).—Nothing took place, in the interval between the captivity and the coming of Christ, either in respect of the nations that fought against the Jews, or the purity and peace of Jerusalem, at all answerable to this energetic language. Strangers, one after another, took Jerusalem, and even polluted the temple; and after the coming of Christ, the Romans destroyed both, and they have ever since been “trodden under foot of the gentiles.” But the scriptures, referred to in the margin, shew that almost all the prophets foretell the same final victory of the church over all the nations that oppose it; about the time when the Jews shall be converted, and restored to their own land, and just before the millennium, when “the kingdoms of *this world* shall become the kingdoms of our Lord and of his Christ.” The sublime description cannot but lead the reader to think of the end of the world, the day of judgment, and the heavenly Jerusalem: but events preceding the millennium are evidently predicted.

V. 18—21. At the time here foretold, a most abundant communication of divine influences will attend the administration of God's ordinances; there will be a rapid increase of converts who will grow in grace, fruitfulness, and consolation in an extraordinary manner; and the gospel will spread very speedily into the remotest corners of the earth. These events are predicted under significant emblems: it will be, as if the mountains should of themselves distil wine and milk in abundance; and every part of the land should be well watered, and exceedingly productive. That spiritual blessings are principally to be understood, appears from the prediction, "that a fountain should come forth of the house of the Lord, and water the valley of Shittim." (*Notes*, Ezek. xlvii.) 'So the holy waters in Ezekiel are described, as running as far as the Dead sea, the east part of which bordered on the country of Moab, within whose border was the valley of Shittim.' (*Num.* xxv. 1.) (*Louth*.)—In this verse, (18) either the times of the Messiah are described: or we have a description of Jerusalem, after its final restoration, when a golden age shall commence among its inhabitants, and when the knowledge of God and his Christ, shall a second time be widely diffused from it.—*Egypt*, (19.) 'There shall be a signal difference between Egypt and Idumea, whose people shall be lost in the mass of other nations, and whose sovereignty shall not be restored; and Judah and Jerusalem, whose inhabitants shall be reinstated after their captivity; and on their future return, shall dwell for ever in their land, JEHOVAH displaying his glory among them.' (*Bp. Newcombe*.) 'The word *blood*, (21.) may signify pollution in general. But the words chiefly import that God will pardon the Jews the great crime of shedding the blood of Christ, upon their sincere repentance; the guilt of which they had imputed on themselves and their posterity; (*Matt.* xxvii. 25;) and had felt the effects of God's displeasure on that account, for many ages.' (*Louth*) The spread of the gospel, and the progress of the work, will be attended by the ruin of such nations and persons, as shall persist in opposing them; on whom vengeance will be taken for all the violence and persecutions, that they have committed. From this period the church will continue in a state of peace and prosperity to the end of time: the Lord will then purify her from all the errors, abuses, and pollutions, which have hitherto defiled and deformed her. For he dwelleth in Zion, among his people, and will at length render his cause triumphant.

PRACTICAL OBSERVATIONS.

V. 1.—8. The appointed period of the troubles, to which the church and the believer are exposed, is frequently a day of vengeance on their enemies and persecutors: and all who have scattered, plundered, or injured the servants of God, will certainly be called to a severe account.—Whilst men spend upon one vice what they gain by another, they rapidly treasure up wrath against the day of wrath, and shew the atrociousness of their impiety and profligacy.—Enmity to God and persecution of his people have generally been connected with the most degrading sensuality. But how wonderful is it, that men can sport with the miseries of their own species! can give a momentary worthless gratification, a decided preference to the most important interests of their neighbours, and can subject them to the extremity of hardship and anguish, without reluctance, from such vile motives! The Lord will review all these infamous transactions in due time: he will utterly disregard all the compensations, that oppressors would make for their crimes, by ostentatious liberality or hypocritical shews of piety; and their opposition to his will can avail nothing; but swiftly and suddenly will he return their recompense upon their own heads. He will make them refund their treasures, which they have gotten by sacrilege, persecution, oppression, and cruelty; or by selling his rational creatures, or his worshippers, for slaves as cattle, tearing them from their beloved relatives, and removing them far from their borders. They cannot be sure, but that they may fall into the hands of those, whom they have thus cruelly injured; and perhaps their wrongs may be retaliated on them or their children; and their ill-gotten estates may descend with this encumbrance to their heirs.

V. 9—20. Most dreadful yet deserved punishment will certainly be inflicted on all impenitent oppressors, and sinners of every description, when the Lord shall call the nations to his tribunal. As men ripen for his judgments, they are cut down like the harvest by the executioners of his vengeance; and the whole multitude will shortly be assembled to hear the righteous sentence denounced against them. He, who now reigns on a throne of grace, as a merciful Saviour, will then avenge himself on the despisers of his grace, and the opposers of his cause; and his wrath from mount Zion will be more tremendous, than that from mount Sinai. But amidst all the trials of life, in the hour of death, and in the day of judgment, the Lord will be the hope and

confidence of his people, and the support and strength of the children of Israel.—Various degrees of peace, prosperity, and purity have been, and will be, found in the church on earth; and we should look forward in hope and with earnest prayers, for those glorious days, which are foretold: but in heaven alone will perfect holiness and felicity be enjoyed. No strangers will enter the church triumphant, to defile those happy regions; no sin, temptation, or infirmity will then disturb our peace: for the Lord will fully cleanse every one of the blessed company previous to their admission; that he may manifest his presence and love with them for evermore. May we then be numbered with his saints in glory everlasting.

THE BOOK OF

A M O S.

‘ Though this prophet was of Tekoa, a city in the tribe of Judah; (2 Chr. x. 5, 6;)—yet he dwelt in Israel, and prophesied chiefly against that kingdom. He was a shepherd, and herdsman, and a gatherer of sycamore-fruit, (vii. 14:) but rural employments were general and honourable among his countrymen. However, in the words, “I was no prophet, neither was I the son of a prophet,” he seems to distinguish himself from those who were educated in the schools founded by Samuel. He borrows many images from the scenes in which he had been engaged; and gives them force and dignity, by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet hath more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth and a more generous indignation. An eminent judge and master of style, (Bp. Lowth,) pronounces him nearly equal to the very first prophets in elevation of sentiment and loftiness of spirit; and scarcely inferior to any in splendour of diction and beauty of composition.’ (Bp. Newcombe.)—Amos was contemporary with Hosea: but it is supposed by the most competent judges, that he began to prophesy before him, and continued in his office a much shorter time. He has been confounded with Amos, the father of Isaiah: but the names in the original are very different. He delivered prophecies against several of the neighbouring nations, and against Judah; but he exercised his ministry chiefly in Israel. In coincidence with the other prophets, he foretold the captivity and dispersion of the whole house of Israel; their preservation in this dispersed state, as a distinct people; the coming and kingdom of Christ; the conversion of the gentiles, the final triumphs of the church, and the future restoration of Israel: and that part of these predictions, which has been most wonderfully accomplished, is a sure pledge for the fulfilment of all the rest. Two of his prophecies are expressly quoted in the New Testament; (Com. v. 26, 27. with Acts vii. 42, 43, and ix. 11, 12. with Acts xv. 15—17;) in both of which his prophetic character is strongly attested.

CHAP. I.

Some account of the prophet, and of the time when he prophesied, 1, 2. The judgments of God on Syria, 3—5. Philistia, 6—8. Tyre, 9, 10. Edom, 11, 12; and Ammon, 13—15.

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel, two years before the earthquake.

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

2 Kings xiv. 23—29. g Zech. xiv. 5. h iii. 7, 8. Prov. xx. 2. Is. xlii. 13. Jer. xxv. 30. Hos. xiii. 8. Joel ii. 11, iii. 16. i iv. 7, 8. Is. xxxiii. 9. Jer. xli. 4. xiv. 2. Joel i. 9—13, 16—18. k 1 Sam. xxv. 2. Is. xxxv. 2. Jer. i. 19. Nah. i. 4.

NOTES.

CHAP. I. V. 1. There is no certainty in any of the conjectures, that have been formed concerning this prophet; and we know nothing more of him, than what is intimated in his prophecy, (vii. 14, 15.) The former years of Uzziah coincided with the times of Jeroboam, the grandson of Jehu. (Note, Hosea, i.) We find elsewhere, that a terrible earthquake happened during the reign of Uzziah, and it is recorded by Josephus, and is a general tradition among the Jews, that it took place, when Uzziah invaded the priestly office, and was smitten with a leprosy. Yet, as Jotham, who managed the affairs of the kingdom when Uzziah was smitten with leprosy, was not born when Jeroboam died; this opinion is worthy of little credit. The earthquake, however, seems to have been very tremendous; and it is mentioned as such by Zechariah several ages afterwards.—When the prophet collected his predictions, he added this respecting the time when the first was delivered.

V. 2. (Marg. Ref.) Joel uses nearly the same expressions, as those with which Amos begins his prophecy. In Jerusalem and on mount Zion the Lord dwelt among his people, on a mercy-seat: but he would thence denounce and execute judgments, more terrible than the roaring of a lion, on his enemies, and especially on idolatrous and hypocritical Jews and Israelites. For by a drought he was about to desolate the countries, not so much as sparing the habitations of the shepherds, or leaving any verdure on the most fertile mountains and regions.

A.M. 3217.

B.C. 787.

a Jer. i. j. vii. 27.
b vii. 14. Ex. iii. 1. 1 Kings xix. 19. Ps. lxxviii. 70—72. Matt. iv. 18, 19. 1 Cor. i. 27.
c 2 Sam. xiv. 2. 2 Chr. xi. 6. xx. 20. Jer. vi. 1.
d Is. i. 1. Mic. i. 1.
e 2 Kings xiv. 21. xv. 1, 2. Azariah, 2 Chr. xxvi. Hos. i. 1. Matt. i. 8, 9. Ozias.
f vii. 9, 11.
g Jer. xxv. 30. Hos. xiii. 8. Joel ii. 11, iii. 16. i iv. 7, 8. Is. xxxiii. 9. Jer. xli. 4. xiv. 2. Joel i. 9—13, 16—18. k 1 Sam. xxv. 2. Is. xxxv. 2. Jer. i. 19. Nah. i. 4.

l 6, 9, 11, 13. ii. 1. 4. 6. Job v. 19. xix. 3. Prov. vi. 16. Ec. xi. 2. m Is. vii. 8. viii. 4. xvii. 1. Jer. xlix. 23—27. Zech. ix. 1.
* Or, yea, for four.
† Or, convert it, or, let it be quiet, and so, 6, 9, &c.
n 1 Kings xix. 17. 2 Kings vii. 12. x. 32, 33, xlii. 3. 7. Is. xli. 15. o 7, 10, 12, 14. ii. 2, 5. Judg. ix. 19, 20. 27. Jer. xvii. 27. xlix. 27. Ez. xxx. 8. xxxix. 6. Hos. viii. 14. p 1 Kings xix. 15. 2 Kings vii. 7—15. q 1 Kings xx. 1, &c. 2 Kings vi. 24. xlii. 3. 25. 2 Chr. xvi. 2. r Is. xliii. 14. Jer. i. 36. Margins. h. 30. Lam. ii. 9. Nah. iii. 13. z Or, Bikath-aven. s Or, Beth-edem. s ix. 7. 2 Kings xvi. 9.

3 ¶ Thus saith the LORD; 'For three transgressions of Damascus, *and for four, I will not turn away the punishment thereof: 'because they have threshed Gilead with threshing instruments of iron.

4 But 'I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

V. 3—5. The prophet first began with denouncing judgments against the several oppressors of his people. Damascus was the capital of Syria. Three and four, or seven, transgressions do not mean an exact number of offences, (Marg. Ref;) but intimate that in many things the persons spoken of had provoked the wrath of God, and were ripe for vengeance: and one offence is mentioned as more aggravated than the others, which was the immediate cause of their calamities. This, in the case of the Syrians, was their oppression of the inhabitants of Gilead beyond Jordan, whom they treated with as great cruelty, as if they had threshed them with threshing instruments of iron: or perhaps they actually tortured, in this inhuman manner, such of them as fell into their hands. (Marg. Ref.) ' This alludes to the threshing wain, described by Isaiah, (xli. 15.) It moved on serrated wheels, and at once forced out the grain, and cut the straw.' (Bp. Newcombe.)—' Hence the word is used for the weak being crushed by the mighty.' (Lowth.)—Therefore, the wrath of God as a consuming fire would enter the house, or among the descendants, of Hazael king of Syria, and consume those palaces that Benhadad his predecessor had erected at Damascus, or those which his son Benhadad should inhabit. The Lord would also break down the bar of that city, open her gates to the besiegers, cut off the inhabitants of the open country, wrest the sceptre from the hands of the reigning family, and carry the people captive into Kir, in the land of Media.—This sentence seems to have been executed by the Assyrians. (Marg. Ref.)

6 ¶ Thus saith the LORD; For three transgressions of ^aGaza, and for four, I will not turn away the punishment thereof: because they ^bcarried away captive the whole captivity, to deliver them up ^cto Edom;

7 But ^dI will send ^ea fire on the wall of Gaza, which shall devour the palaces thereof:

8 And ^fI will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will ^gturn mine hand against Ekron: ^hand the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the LORD; For three transgressions of ⁱTyrus, and for four, I will not turn away the punishment thereof: ^jbecause they delivered up the whole captivity to Edom, and remembered not the ^kbrotherly covenant:

10 But ^lI will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD: For three transgressions of ^mEdom, and for four, I will not turn away the punishment thereof: ⁿbecause he did pursue his brother with the sword, and ^odid cast off all pity, and his anger did tear perpetually, and he ^pkept his wrath for ever.

12 But I will send a fire upon ^qTeman, which shall devour the palaces of ^rBozrah.

13 ¶ Thus saith the LORD; For three transgressions of ^sthe children of Ammon, ^tand for four, ^uthe punishment thereof: ^vbecause they have despised the law of the LORD, and have not kept his commandments, ^wand their lies caused them to err, ^xafter the which their fathers have walked:

V. 6—8. Gaza, Ashdod, Ashkelon, and Ekron were the principal cities of Philistia: probably Gath was at this time in the possession of the kings of Judah.—The Philistines had added to their other crimes a recent instance of cruel revenge against the people of God. On some occasion, they had taken captive a multitude of Jews or Israelites, and had sold the whole company as slaves to the Edomites, who would be sure to treat them with the utmost rigour. The Lord would therefore no longer delay to punish them according to their deserts; but would destroy their cities, dethrone their princes, and extirpate the remnant of the nation.—This was executed afterwards by the Assyrians, Jews, and Chaldeans.

V. 9, 10. The Tyrians had forgotten the brotherly covenant, that had subsisted between David and Solomon kings of Judah, and Hiram king of Tyre; and other treaties of amity, which had been entered into for their reciprocal advantage: and they had been guilty of great cruelty to the nation, after the example of the Philistines. This provoked God to send those judgments upon them, which were afterwards inflicted by Nebuchadnezzar and Alexander the Great, (Notes, Is. xxiii. Jer. xlvii. Ez. xxvi. xxviii.)

V. 11, 12. Edom, or Esau, was Jacob's brother; yet the Edomites were more cruel to the descendants of Jacob, than any of the strangers by whom they were surrounded! After the example of their progenitor, they pursued the Israelites with the sword: they readily purchased them for slaves from those that made them captives: they were void of compassion towards them, and full of furious revenge, which they vented in the most outrageous cruelties: but this would kindle the fire of God's wrath against their strongest cities, and reduce them to desolation. This was executed by the Assyrians and Chaldeans, and others, and finally by the Jews. (Notes, Is. xxxiv. lxiii. 1—6. Jer. xlix. 7—22. Ez. xxv. xxxv. Ob. 1—16.)

V. 13—15. The Ammonites, to the east of Gilead, were as cruel to the inhabitants of that district, as the Assyrians to the north had been. Their enmity and avarice had induced them to be guilty of the most horrid barbarities, in order to extirpate the people, and to enlarge their border. This was about to bring down the vengeance of God on Rabbah, their capital city, which would be taken by storm, and destroyed suddenly as by a whirlwind; and this would be succeeded by the captivity of the king and his princes. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

The Lord hath often chosen the instruments of his work, in the sacred ministry and in important services, from inferior stations in society: and they need not be ashamed of their mean extraction or former low occupations, and should not be reproached on account of them; provided they faithfully discharge the duties to which they are called.—The neglect of warnings from God frequently precedes the execution of his severe judgments: and whilst, from his throne of grace, he delighteth to exercise mercy to the humble believer, he will thence denounce and execute the severest vengeance on his enemies. He bears long with transgressors; but he will no longer turn away

A. M. 3217.

B. C. 787.

t 3. 9. ^a Hos. xii. 16.
u 1 Sam. vi. 17.
a 1 Sam. vi. 17.
b 1 Sam. vi. 17.
c 1 Sam. vi. 17.
d 1 Sam. vi. 17.
e 1 Sam. vi. 17.
f 1 Sam. vi. 17.
g 1 Sam. vi. 17.
h 1 Sam. vi. 17.
i 1 Sam. vi. 17.
j 1 Sam. vi. 17.
k 1 Sam. vi. 17.
l 1 Sam. vi. 17.
m 1 Sam. vi. 17.
n 1 Sam. vi. 17.
o 1 Sam. vi. 17.
p 1 Sam. vi. 17.
q 1 Sam. vi. 17.
r 1 Sam. vi. 17.
s 1 Sam. vi. 17.
t 1 Sam. vi. 17.

Or, carried them away with an entire captivity. 2 Chr. xxi. 16, 17. xxviii. 18. Joel iii. 6.

x 9. 11. Ez. xxxv. 5. Ob. 11.
y Deut. xxxii. 35. 41—43. Ps. lxxxv. 7. 8. xciv. 1—5. Rom. xii. 19.

4. 2 Kings xvi. 8. 2 Chr. xxi. 6. Jer. xxv. 18—20. xlvii. 1. Zech. ix. 5—7.

a Is. xx. 1. Jer. xlv. 5. Ez. xxv. 16.

b Ps. lxxxi. 14. Is. i. 25. Zech. xiii. 7.

c Is. xiv. 29—31. Jer. xlvii. 4. 5. Ez. xxv. 16. Zeph. ii. 4—7.

d Is. xlvii. 4. Jer. xlvii. 4. Ez. xxv. 16. Joel iii. 4—8. Zech. ix. 2—4. e 6. 11.

* Heb. covenant of brethren. 2 Sam. v. 11. 1 Kings v. 1—11. ix. 11—14. 2 Chr. ii. 3—16. f 4. 7. &c. Ez. xxv. 12. Zech. ix. 4.

g Is. xli. 11, 12. xxxiv. lxiii. 1—7. Jer. xlix. 7—22. Ez. xxv. 13, 14. xxxv. Ob. 1. &c. Mal. i. 4. h Gen. xxvii. 40, 41. Num. xx. 14—21. Deut. ii. 8. xlviii. 17. Ps. lxxxiii. 3—8. cxxxvii. 7. Lam. iv. 21, 22. Ez. xxv. 12. xxxv. 5, 6, 11. Joel iii. 19. Ob. 10—14. i Ps. lxxxv. 5. Ez. vii. 9. Is. lvii. 16. Mic. vii. 18. Eph. iv. 26. 27. v. 1. k Gen. xxxvi. 11. Jer. xlix. 7. 20. Ob. 9. l Gen. xxxvi. 33. Is. xxxiv. 6. Jer. xlii. 13. 22. m Deut. ii. 19. Jer. xlix. 1—6. Ez. xxv. 3—7. Zeph. ii. 8. n Deut. xxiii. 3. 4. Judg. x. 7—9. xi. 15—28. 1 Sam. xi. 1. 2. 2 Sam. x. 1—8. 2 Kings xxiv. 2. 2 Chr. xx. 1. 10. Neh. ii. 19. iv. 7, &c. Ps. lxxxiii. 7.

I will not turn away the punishment thereof, ^abecause they have ^bripped up the women with child of Gilead, that they might ^cenlarge their border:

14 But I will kindle a fire in the wall of ^dRabbah, and it shall devour the palaces thereof, ^ewith shouting in the day of battle, ^fwith a tempest in the day of the whirlwind:

15 And ^gtheir king shall go into captivity, he and his princes together, saith the LORD.

CHAP. II.

The judgment of God against Moab, for his barbarity, 1—3; on Judah, for his contempt of God's law, 4, 5; and on Israel, for idolatry, iniquity, and ingratitude, 6—16.

CHAP. II.

THUS saith the LORD; ^aFor three transgressions ^bof Moab, and for four, I will not turn away the punishment thereof: ^cbecause he burned the bones of the king of Edom into lime.

2 But I will send a fire upon Moab, and it shall devour the palaces of ^dKiriath; and Moab shall die ^ewith tumult, with shouting, and with the sound of the trumpet:

3 And I will ^fcut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; ^gFor three transgressions of ^hJudah, and for four, I will not turn away the punishment thereof: ⁱbecause they have despised the law of the LORD, and have not kept his commandments, ^jand their lies caused them to err, ^kafter the which their fathers have walked:

the punishment of those, who have filled up the measure of their guilt.—Cruelty to the helpless and persecution of his people, ripen nations and individuals for destruction with great rapidity. His wrath consumes flourishing families and magnificent palaces, like a tremendous fire: it breaks down the gates of fortified cities, depopulates fertile regions, dethrones princes, and reduces potent nations to captivity and slavery. Thus oppressors are visited in rotation, according to the degree of their cruelty, treachery, violation of relative duties, or contempt of sacred treaties; or to that of their enmity and oppression.—“They shall have judgment without mercy, who have shewed no mercy;” and such as cast off all pity for their brethren, and they whose wrath and revenge have raged perpetually against them, have no right to expect any mercy from God. Yet what cruelty will not men commit to increase their estates! And what villainy will not ambitious princes countenance, in order to enlarge their territories! But the day of retribution will come on such inhuman monsters, as an overwhelming tempest and an irresistible whirlwind; and what will they then do? or whither will they flee from the vengeance of God, and from the devouring fire of his incensed justice?

NOTES.

CHAP. II. V. 1. *Because, &c.* The Lord noticed this expression of impotent revenge of the Moabites, against the dead body of an idolatrous prince, and assigned it as a reason of the severe judgments that he was about to inflict on that people.

V. 2, 3. (Notes, Is. xv. xvi. Jer. xlviii. Marg. Ref.)—The judge seems to mark out the principal magistrate, or ruler: for there is no mention of a king, in the prophecies against Moab; though the nation was governed by a king, in the days of Jehoshaphat, king of Judah. (2 Kings, iii. 4. 26.)

V. 4. The Jews were not indicted for any particular outrage, against the dictates of humanity or natural conscience; but for their contempt of the law and authority of God, who had committed to them his sacred oracles. Despising his worship, ordinances, and commandments, they hearkened to their false teachers, and worshipped idols, which were vanity and lies. ‘Seeing the Gentiles were thus punished, Judah, which was so far instructed in the Lord’s will, might not think to escape.’ (Marg. Ref.)

V. 6—8. After the prophet had given a general warning to the surrounding nations and to Judah; he more particularly, in the name of God, addressed the Israelites, to whom he was especially sent. They also had filled up or were about to fill up, the measure of their sins, and the Lord would not avert from them the merited punishment. Several atrocious crimes were charged on them, some of which were sanctioned by the authority and example of the rulers. The smallest bribe, even the value of a pair of shoes, would induce the magistrates to give up a poor man to the will of his merciless oppressor to be cast into prison, reduced to slavery, or put to death; though his cause and character were most evidently righteous; nay, perhaps for that very reason! The least property of a poor man, though scarcely more valuable than the dust of the earth that fell on his head, excited their covetousness, and they panted after it

5 But ¹ I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; ² For three transgressions of Israel, and for four, I will not turn away the punishment thereof, ³ because they sold the righteous for silver, and the poor for a pair of shoes;

7 That ⁴ pant after the dust of the earth on the head of the poor, ⁵ and turn aside the way of the meek: ⁶ and a man and his father will go in unto the same ⁷ maid, ⁸ to profane my holy name:

8 And they lay themselves down upon clothes ⁹ laid to pledge ¹⁰ by every altar, and ¹¹ they drink the wine of ¹² the condemned in the house of their god.

9 ¶ Yet destroyed ¹ I the Amorite before them, ² whose height was like the height of the cedars, and he was strong as the oaks; yet ³ I destroyed his fruit from above, and his roots from beneath.

10 Also ¹ I brought you up from the land of Egypt, ² and led you forty years through the wilderness, ³ to possess the land of the Amorite.

11 And ¹ I raised up of your sons for prophets, and of your young men for ² Nazarites. ³ Is it not even thus, O ye children of Israel? saith the LORD.

x vi. 6. Judg. ix. 27. Hos. iv. 8. t Or, such as have died, or maled.
Ex. iii. 8 xxxiv. 11. Num. xxi. 24. Deut. ii. 24-33. Jsh. iii. 10. xv. 8-12. Judg. x. 21-23.
Neh. ix. 22-24. Ps. cxxxv. 10-12. cxxxvi. 17-22. z Num. xiii. 28, 29, 33. Deut. i. 28.
ii. 10, 11. iii. 11. ix. 1-3. a Josh. xi. 21, 22. 2 Sam. xxii. 16-22. Job xviii. 16. Is. v. 24.
Mal. iv. 1. b Ex. xii. 51. Neh. ix. 8-12. Ps. cv. 42, 43. cxxxvii. 10, 11. Jer. xxxii. 20, 21.
Ex. xx. 10. Mic. vi. 4. c Num. xiv. 34. Deut. ii. 7. vii. 2-4. Neh. ix. 21. Ps. xcv. 10.
Acts vii. 42. xiii. 18. d Num. xiv. 31-35. Deut. i. 20, 21, 39. e 1 Sam. xii. 20, xix. 20.
1 Kings xvii. 1. xviii. 4. xix. 16. x. 13, 35, 41. xxii. 8. 2 Kings ii. 2-6. vi. 1. xvii. 13. 2 Chr.
xxvii. 15. 2 Pet. i. 20, 21. f Num. vi. 2, &c. Judg. xiii. 4-7. Lam. iv. 7. Luke i. 13-17.
g Is. v. 3, 4. Jer. ii. 5, 31. Mic. vi. 3, 4.

till they got it from him: or, as some render the clause, "They tread down the heads of the poor into the dust of the earth." Thus they perverted the cause of such as were too weak, timid, or gentle to resist their oppressions. At the same time they were equally regardless of the Divine law, and even of common decency, in their sensual indulgences: for both the father and his son would cohabit with the same woman, to the scandal of religion; when the gentiles themselves would not allow a man to marry his father's wife. (*Marg. Ref.*)—Instead of restoring according to the law, the garments of the poor, when taken as pledges; they made use of them, especially when they prostrated themselves before their idols; when they feasted, or slept, or committed abomination before their altars: and the wine, which they poured out as libations, or drank in their idolatrous feasts, was received as a bribe for the condemnation of innocent persons, or as a fine unjustly levied from them! The word rendered "their god," may be translated "their gods." Either the golden calves, or other idols, are evidently meant.

V. 9-12. The peculiar favours, that the Lord had shewn to Israel, aggravated the guilt of their iniquities and idolatries. He had destroyed before their fathers the gigantic Amorites, and the other formidable inhabitants of the land, on purpose to put them in possession of it. Not only were some individuals among these nations, of vast stature and strength; but the whole collective body of them resembled a deep-rooted and strong oak; which the Lord, for Israel's benefit, destroyed, root, branch, and fruit together. This was only the continuation of his former favours to that nation, in delivering them from the Egyptians, and preserving them in the wilderness. He had also greatly honoured them, and provided for their spiritual good, in raising up prophets from among their sons, to instruct them in his service; and he had continued this favour to the kingdom of the ten tribes, even after their revolt from the family of David, and separation from the temple and worship at Jerusalem. He had likewise raised up among their young men, Nazarites, to be examples of self-denials and devotedness to God. But instead of profiting by these undeniable and extraordinary benefits; they tempted the Nazarites to break their vows; and by authority, threatenings, and persecution endeavoured to silence the prophets. (*Marg. Ref.*)—"They would not endure that their idolatry and other darling sins should be reprov'd." (*Louth.*)

V. 13. Israel was become, as it were, an intolerable burden to the Lord: they so dishonoured and provoked him, that he was weary of them, and was pressed down by their obstinate provocations, like a cart when heavy laden with sheaves of corn.—"Therefore I will press your place, as a loaded corn-wain presseth the sheaves." (*Bp. Newcombe.*) (*Is. xxvii. 27.*) Provoked by their crimes, he would entirely destroy their cities and habitations. (*Marg.*) The illustration, according to either rendering, is taken from the scenes in which the prophet had been conversant.

V. 14-16. "For the flight," &c. Neither agility, vigour, numbers, contrivance, nor valour, would deliver the people from the judgments which were coming upon them; few would escape, and those few would be destitute fugitives in other countries, or naked captives in the hands of their enemies.—The desolations occasioned by the earthquake before mentioned (*i. l.*) may perhaps be here referred to; but the destruction of Samaria, and the captivity of Israel, by the Assyrians, must principally be intended.

PRACTICAL OBSERVATIONS,

In what varied and horrid forms do the malignant passions of the human heart break forth, on different occasions! But the Lord keeps an exact account of the conduct of ungodly men even towards each other; and he will punish every

A. M. 3217.

B. C. 787.

m Jer. xvii. 27.
xxi. 10. xxxviii.
8-10. xxxix. 8.
lii. 13. Hos. viii.
14.
n vi. 3-7. 2 Kings
xvii. 7-18. xviii.
12. Ez. xxiii. 5
-9.
Hos. iv. 1, 2.
11-14. vii. 7-
10. vii. 4-6.
xiii. 2, 3. Mic.
vi. 10-16.
o v. 11, 12. viii.
4-6. Is. v. 22,
23. xxxix. 21.
Joel. iii. 3, 6.
Mic. iii. 2, 3.

p iv. 1. 1 Kings
xxi. 4. ¹ Prov.
xxviii. 21. Mic.
ii. 2, 9. vii. 2, 3.
Zeph. iii. 3.
q v. 12. Is. x. 2.
r Lev. xviii. 8.
15. Ez. xxii. 11.
1 Cor. v. 1.
* Or, young too-
man.
s Lev. xx. 3.
2 Sam. xli. 14.
Ez. xxvii. 20.
Rom. ii. 24.
t Ex. lxxii. 26, 27.
Deut. xviii. 12.
17. Ez. xviii.
7, 12.
u vi. 4. Is. lviii.
7. Ez. xxiii. 41.
1 Cor. viii. 10.
x. 7, 21.

y Gen. xv. 16.
Jer. xxi. 21-23.
z Num. xiii. 28, 29, 33. Deut. i. 28.
Job xviii. 16. Is. v. 24.
Jer. xxxii. 20, 21.
Ps. xcv. 10.
1 Sam. xii. 20, xix. 20.
2 Kings ii. 2-6. vi. 1. xvii. 13. 2 Chr.
xxvii. 15. 2 Pet. i. 20, 21.
Luke i. 13-17.

h vii. 12, 13. Is.
xxx. 10, 11. Jer.
xi. 21. xxvi. 11.
Matt. xxi. 34-
38. Acts iv. 18.
v. 28. vii. 51.
1 Thes. ii. 15.
16.
i Ps. lxxviii. 40.
Is. i. 14. vii. 13.
xliii. 24. Ez. vi.
9. xvi. 43. Mal.
ii. 1-3.
* Or, I will press
your place, as a
cart full of
sheaves presseth
the sheaves.
xix. 1-3. Job
xi. 20. ¹ Marg.
Ec. xi. 11. Is.
xxx. 16. Jer.
ix. 23.
1 Ps. xxxiii. 16,
17.
s Heb. his soul,
or life.
|| Heb. strong of
his heart. Jer.
xlviii. 41.
r Judg. iv. 17.
2 Kings vii. 8.
s. c. Mark xiv.
52.

CHAP. III.
a 2 Chr. xx. 15.
Is. xli. 3. xlviii.
12. Hos. iv. 1.
v. 1. Mic. iii. 1.
Rev. ii. 29.
b Jer. viii. 3. xxxi.
1. xxxiii. 24-
26. Ez. xxxvii.
16, &c.
c Deut. vii. 6, x.
Deut. vii. 6, x.
Is. xvi. 18.
xxiii. 9. Ps.
cxviii. 19, 20.
Is. lxiii. 19.
e Gen. x. 32. Jer. i. 15. x. 25. Nah. iii. 4. Zech. xiv. 17, 18.
f Ez. ix. 6. * xx. 38-38. Dan. ix. 12. Matt. xii. 20-24. Luke xii. 47, 48. Rom. ii. 9. 1 Pet. iv. 17.
* Heb. visit upon. Jer. ix. 25. xi. 22. xlii. 21. ¹ Margins. Hos. ii. 13. Hos. x. 13. ix. 9.
g Gen. v. 22. vi. 9. xvii. 1. 2 Cor. vi. 14-16.
h 8. i. 2. Ps. civ. 21.
† Heb. give forth his voice.

12 But ye gave the Nazarites wine to drink, ² and commanded the prophets, saying, Prophecy not.

13 ¹ Behold, ² I am pressed under you, as a cart is pressed ³ that is full of sheaves.

14 Therefore ⁴ the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:

15 Neither shall he stand that handleth the bow; and he that is swift of foot shall not deliver himself: neither shall he that rideth the horse deliver himself.

16 And he that is ¹ "courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAP. III.

God expostulates with Israel and Judah, and warns them of approaching judgments, 1-8. He calls the Philistines and Egyptians to behold the punishment of Samaria and the ten tribes for their sins, 9-15.

HEAR this word that the LORD hath spoken against you, O children of Israel, ² against the whole family ³ which I brought up from the land of Egypt, saying,

2 You ⁴ only have I known of ⁵ all the families of the earth: ⁶ therefore I will ⁷ punish you for all your iniquities.

3 Can ⁸ two walk together, except they be agreed?

4 Will ⁹ a lion roar in the forest, when he hath no prey? will a young lion ¹⁰ cry out of his den, if he have taken nothing?

expression of a vindictive and cruel disposition, towards the living or the dead. They, who insult over the fallen or the miserable, may expect to be insulted over, perhaps when in extreme agony; and to die "with tumult and shouting and with the sound of a trumpet;" and judges and princes, when ringleaders in wickedness, may have the pre-eminence of more aggravated misery than their subjects. But it is a small thing for those, "to whom are committed the oracles of God," to avoid the gross enormities of benighted heathens; without such crimes, they may fill up a large measure of guilt, and ripen apace for vengeance, "by despising the law of the Lord, and not keeping his commandments;" and by preferring their own imaginations or inclinations to his holy truths, ordinances, and precepts. False doctrines, delusive superstitions, idolatries, and atrocious violations of God's word, have often been perpetuated by tradition in the visible church; and one generation after another has "erred through the lies, after which their fathers have walked;" till the wrath of God have burned like fire, to consume even the palaces of Jerusalem.—When known crimes are deliberately ventured upon for worldly gain, men will by degrees perpetrate the basest villanies for the lowest recompense, and will become callous to all the miseries of the poor: nay, they will take pleasure in trampling on the righteous and the meek, out of contempt and enmity to their characters! Such nominal Christians will grudge the poor servant, labourer, and mechanic the smallest advantage or indulgence, and eagerly pursue every iniquitous method of extorting their little from them, to increase their own abundance.—Injustice and rapacity are generally accompanied with sensuality and licentiousness, and lead to impiety, infidelity, or abominable idolatry. But no wrongs will be so fatal to the injurer, as those, that are done to the poor and meek, who cannot, or will not, avenge themselves.—When the obligations are considered, which professed Christians have received from God in his providence; and by his word, ministers, and ordinances, and the good examples set before them; it must be evident, that their crimes are far more aggravated than similar practices of ignorant pagans.—But they, who hate self-denial and piety themselves, will commonly attempt to seduce such as profess them, either to renounce or disgrace their profession: too many, that seemed to run well, have thus been led into those "worldly lusts which war against the soul;" and as "every one that doeth evil, hateth the light," we need not wonder at the pains which wicked men take to silence, intimidate, or corrupt the ministers of God. Thus they add obstinacy to iniquity, and do the work of Satan, as well as that of the fallen children of Adam. When this becomes the general character of churches or nations, it cannot be expected that the Lord will any longer endure them; but they will be given up to complicated misery, notwithstanding all their idolized power, courage, or resources: nor can individuals, who profess, and thus disgrace, the gospel, escape the future wrath of an offended God.

NOTES.

CHAP. III. V. 1-3. This chapter begins another message from God, which was addressed to all the posterity of Jacob. This whole family, which the Lord had brought out of Egypt, had been owned, noticed, and favoured by him, in such a manner as no other people had been; especially in having his oracles and ordinances amongst them, and being admitted into a covenant-relation to him as his worshippers. But instead of being, on that account, connived at in their wickedness; his honour required that they should be punished with distinguished severity. They could not reasonably expect to continue in friendship and peace with God, and under his protection, whilst their conduct was directly contrary to his holy law. Without coincidence in judgment, inclinations, and pursuits, men cannot be intimately united in

5 Can 'a bird fall in a snare upon the earth, where no gin is for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall ^ka trumpet be blown in the city, ^land the people not ^mbe afraid? ⁿshall there be evil in a city, and ^othe LORD hath not done *it*?

7 Surely the Lord God will do nothing, "but he revealeth his secret unto his servants the prophets.

8 The Lion hath roared, who will not fear? the Lord God hath spoken, ^pwho can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For ^uthey know not to do right, saith the LORD, ^zwho store up violence and ^{*}robbery in their palaces.

11 Therefore thus saith the Lord God: ¹An adversary *there shall be* even round about the land: and he shall bring down thy strength from thee, ²and thy palaces shall be spoiled.

12 Thus saith the LORD; ^aAs the [†]shepherd
taketh out of the mouth of the lion two legs, or a

t Deut. xxix. 24—28. Jer. xxii. 8, 9. || Or. *oppressions* iv. i. viii. 6.
 Jer. iv. 22. v. 4. 2 Pet. iii. 5. x Hab. ii. 8—11. Zeph. i. 9. Zech. v. 3.
 * Or. *spoil*. v. yi. 14. 2 Kings xv. 19, 29. xvii. 3—6. xviii. 9—11. Is. vii.
 x. 5, 6, 9—11* Hos. xi. 6. z 10. 15. ii. 5. vi. 8. 2 Chr. xxxvi. 19. a 1 S.
 Is. xxxi. 4. i Heb. *delivereth*.

friendship, or live together in harmony and comfort. They therefore, who do not count the Lord worthy of all love, honour, worship, and obedience; who do not love his law, regard not his service as liberty and felicity, dislike his way of saving sinners, and seek not his glory, cannot walk together with him in his ordinances, commandments, and providence. Notions, forms, sects, or outward conduct cannot supply the want of conformity to God, which must be derived from the regenerating grace of the Holy Spirit. (*Note, Gen. v. 22-24.*)—"Can two go together, except they meet by appointment?" As a journey, in which two engage, supposes a settled meeting; so the denouncing of God's designs by his prophets, shews that he has made himself known to them.* (*Bp. Newcombe.*)—Others seem to put the same construction on this verse; and the context rather favours it. Yet it does not appear, how the prophet's mission could thus be proved, till his predictions were accomplished; and certainly, the instruction, on the preceding interpretation, is very important, and accords with the plain meaning of the words, and the general tenour of Scripture.

V. 4—8. These animated interrogations were intended to convince the people, that they had cause for alarm, and should earnestly seek to avert the threatened wrath of God. The lion in the forest and the young lion in the den, are observed to roar over their prey, or are urged by hunger for want of it, when they have it in view, or are devouring it, and not at other times: in like manner the Lord would not have “roared out of Zion,” had he not marked out the idolatrous Israelites as the objects of his righteous indignation, which was about to seize upon them with irresistible force.—Birds are not caught in a snare by chance; but it is laid for them, and generally not taken up, till some of them be ensnared: so the calamities, which befell the people, were the effect of the Lord’s purpose of punishing them for their sins; and would not be removed, till they had effected their reformation or their ruin.—The trumpet announcing the approach of the enemy would excite the people to run together, and concert measures for their security; and ought not Israel to take the alarm, at the terrifying messages delivered to them in the name of God? They would not surely ascribe their troubles to any other cause; for was there any evil or calamity in a city, that was not from him, and the effect of his wrath? Indeed he would do nothing, (especially respecting Israel,) without revealing his secret purpose to his servants the prophets; who, being thus informed of what was about to come to pass, must declare it to the people, that they might take warning and act accordingly. Nor could they do otherwise: for who could help trembling at the roaring of a lion? And who could help prophesying, when the Lord God spake to him of the judgments which he was about to execute upon transgressors? The people ought not therefore to blame the prophets for their awful predictions; but to approve their conduct, and to take warning to repent and return to God, if so be his wrath might be averted or deferred.—The grand outlines of the plan of divine providence and the events of history, to this day and to the end of the world, were made known to the prophets of Israel and Judah; and a vast proportion of them many ages before they took place; so that a general history of mankind, as to the most important facts, might be composed from their writings. Yet, these prophets excepted, no nation has had fewer good authors, no nation has been more generally unnoticed, or despised!

V. 9.—15. The heathen neighbours of Israel, and those who had most oppressed and annoyed them, were summoned to assemble at Samaria, that they might behold their crimes and punishment. There they would behold a city full of tumults, occasioned by vice, injustice, and oppression; to which they were so habituated, that they knew not how to act honestly or conscientiously; but were continually storing up the gains of violence and robbery.

A. M. 3217.

Б. С. 787.

i Jer. xxxi. 28.
Dan. ix. 14.
k Jer. iv. 5. vi.
1. Ez. xxxiii. 3.
Hos. v. 8. Zeph.
i. 16.
l Jer. v. 22. π. 7.
2 Cor. v. 11.
† Or, *run toge-
ther.*
m Gen. i. 20. Is.
xlv. 7. Acts ii.
23. iv. 28.
§ Or, *and shall
not the LORD
do somewhat.*

n Gen. vi. 13.
xviii 17. 1 Kings
xxii. 19. 1—23.
2 Kings ii. 17—
20. vi. 12. xxii.
13—20. Dan. ix.
22—27. x. 21.
xi. 2. John xv.
15. Rev. i. 1.
19. iv. 1. vi—
xx.
o 4. i. 2.
p 11. 12. vii. 12—
17. Job xxxii.
18, 19. Jer. xx.
9. Acts iv. 20.
v. 20. 29. 1 Cor.
ix. 16.
q 2 Sam. i. 20.
Jer. ii. 10, 11.
xxi. 7—9. xlvii.
14, 1. 2.
r i. 8. 1 Sam. v. 1.

s. iv. 1. vi. 1.
Jer. xxxi. 5. Ez.
xxxvi. 8. xxxvii.
22.
u Ps. xiv. 4
4. Jam. v. 3, 4.
17, &c. viii. 7, 8.
Sam. xvii. 34—37.

b ix. 2, 3. 1 Kings
xx. 30. xxii. 25.
Is. viii. 4. xvii
1-4.
c 1 Kings xx. 34.
2 Kings xv. 9.
† Or, *on the bed*
feet.
d Deut. viii. 19.
xxx. 18. 19.
2 Kings xvii. 13.
15. 2 Chr. xiv.
19. Acts ii. 40.
xviii. 5, 6. xxx.
21. Eph. ii. 17.
1 Thes. iv. 6.
e v. 27. Josh.
xxii. 22. 1s. i.
24.
f Ex. xxxii. 34.
§ Or, *punish Is-*
rael for his trans-
gressions.

ix. 1. 1 Kings
xiii. 2 — 5.
2 Kings xxiii.
15. 2 Chr. xxxi.
1. xxxiv. 6, 7.
Hos. x. 5—8.
Mic. i. 6, 7.
h Jer. xxxvi. 22.
i Judg. iii. 20.
k 1 Kings xxii.
39.
l ll. vi. 11. Is.
v. 9.

CHAP. IV

a Deut. xxxii. 14.
15. Ps. xxii. 12.
Jer. 1. 11. 27.
Ez. xxxix. 18.
b vi. 1. 1 Kings
xvi. 24.
c ii. 6, 7. iii. 9.
xxii. 22, 23. xxi.
Ez. xlii. 7. 12. x.
xxviii. 33. Job
g Is. xxxvii. 29.

piece of an ear; ^bso shall the children of Israel be taken out, that dwell in Samaria in the corner of a bed, ^cand ^din Damascus in a couch.

13 Hear ye, ^dand testify in the house of Jacob,
saith ^ethe Lord GOD, the GOD of hosts,

14 That ⁱⁿ the day that I shall ^{visit} the transgressions of Israel upon him, ^I will also visit the altars of Beth-el; and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite ^bthe winter-house with ^tthe summer-house; ^kand the houses of ivory shall perish, ^land the great houses shall have an end, saith the LORD.

CHAP. IV.

The prosperous Israelites are reprov'd and threatened for oppression and idolatry, 1-5. Their incorrigibleness under previous visitations, 6-11. They are warn'd to prepare to meet God, who was about to execute vengeance upon them, 12, 13.

HEAR this word, ^aye kin^b of Bashan, that *are* in ^cthe mountain of Samaria, ^dwhich oppress the poor, which ^ecrush the needy, which say to their masters, ^fBring, and let us drink.

2 The Lord GOD ^fhath sworn by his holiness, that, lo, the days shall come upon you, that ^ehe will take you away with hooks, and your posterity with fish-hooks.

3 And ^hye shall go out at the breaches, every *cow*

c ii. 6, 7. iii. 9, 10. v. 11. viii. 4-6. Ex. xxii. 21-25. Deut. xv. 9-11. Ps. xii. 5. cxi. 12. Prov. xxii. 12, 23. xlviii. 10, 11. Ec. iv. 1. v. 8. Is. i. 17-21. v. 8. lviii. 6. Jer. v. 26-29. vi. 6. vii. 6. Ez. xxii. 7. 12. 27. Mic. ii. 1-3. iii. 1-3. Zech. vii. 10, 11. Mal. iii. 5. Jam. v. 1-6. d Deut. xxviii. 33. Job xx. 19. *Marg.* Jer. li. 34. e ii. 8. Joel. iii. 3. f vi. 8. Ps. lxxxix. 35. g Is. xxxvii. 29. Jer. xvi. 4. Ez. xxix. 4, 5. Hab. i. 15, 16. h 2 Kings xv. 4. Ez. xii. 5, 12.

even in the palaces of their kings and nobles. For these crimes the Lord, in vindication of his own honour, would send the Assyrians to invade the land, and besiege the city, and level it with the ground. The inhabitants would then be so massacred, that only a few obscure persons would escape. As with great difficulty and danger, the shepherd recovers some small remains of the sheep, that a lion hath devoured, which shews what is become of those that are missing: so a few individuals, who had hid themselves under their beds or wrapped themselves up in some fragment of its covering, to escape the sword of the conquerors, would at length be brought forth to be carried away captive. Or some who had fled to Damascus, being pursued thither by the common enemy of Israel and Syria, would thus be with difficulty preserved from slaughter in their beds. For the prophet was to testify to the family of Jacob, that when the Lord should arise to punish their transgressions, he would be sure to destroy the altars of Bethel, and avenge on them that base idolatry: and that the winter-houses and summer-houses, which the great men had for luxury, as well as all their decorated and magnificent palaces, would be entirely destroyed by their enemies.—Benhadad agreed that Ahab should build streets in Damascus; (1 Kings, xx. 34:) and probably many Israelites dwelt there.—‘This prophecy may have been delivered, when Jeroboam the second was in possession of Damascus.’ (2 Kings, xiv. 28.) (Bp. Newcombe.)

PRACTICAL OBSERVATIONS.

It is lamentable to consider, how often peculiar advantages only serve to increase the guilt and punishment of their possessors: we should therefore take heed not to presume on external privileges, without special sanctifying grace.—The proud, the sensual, the covetous, the unmerciful, and deceitful cannot enjoy communion with a holy God: he can have no pleasure in them, nor they in him. And as all our happiness must arise from his love, and from walking with him; we should be the more earnest in seeking conformity to his image, as connected with reconciliation to him through Jesus Christ.—Let none suppose that the threatenings of God's word were intended merely to frighten them, or that he hath no ground for the severity which is denounced, or that he does not intend to execute it. Impenitent sinners are the prey against which he utters his tremendous voice, and not one of them will escape his righteous vengeance. Their present troubles spring from his anger, and will either end in their repentance or destruction. Surely, then, sinners take warning, and escape for their lives: and we all ought to “submit to God's righteousness,” in the evil that he inflicts upon us for our sins. His secret is with them that fear him; and he hath made known the rules of his dealings with us by his holy prophets; nay, his faithful ministers, though not acquainted with his secret counsels by immediate revelation, may see most evidently that judgments are about to be executed on the wicked; and they cannot but speak, that men may fear and flee from impending destruction.—Even idolaters will at length be called upon to witness and to approve God's judgments upon apostates and hypocrites. The tumults of prosperous wickedness, sensuality, and oppression, which blind the understanding, and harden the heart to every sentiment or feeling of justice or mercy, tend to tumults of a still more terrible nature, and provoke the most ruinous judgments of God against nations and individuals. Indeed “a remnant according to the election of grace” will be secured by our great and good Shepherd, as from the jaws of destruction, in the worst of times; but generally they consist of the poor, obscure, and neglected: whilst the rich oppressors, who store up robbery in their palaces, the delicate, the luxurious, and magnificent, are marked out for judgment; and their hypocritical, or idolatrous, forms of worship serve only to increase their condemnation.

at that which is before her, and ye shall cast *them* into the palace, saith the LORD.

4 'Come to Beth-el, and transgress; 'at Gilgal multiply transgression; 'and bring your sacrifices every morning, *and* your tithes after three years:

5 And 'offer a sacrifice of thanksgiving with leaven, and 'proclaim and publish the free-offerings: 'for *is* this liketh you, O ye children of Israel, saith the Lord God.

6 ¶ And I also have given, you cleanness of teeth in all your cities, 'and want of bread in all your places: 'yet have ye not returned unto me, saith the LORD.

7 And also 'I have withholden the rain from you, 'when *there were* yet three months to the harvest: 'and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, 'and the piece whereupon it rained not withered.

8 So 'two or three cities wandered unto one city, to drink water, 'but they were not satisfied: 'yet have ye not returned unto me, saith the LORD.

9 I have smitten you 'with blasting and mildew: 'viii. 1. r 8. 9. 2 Chr. xxviii. 22. Is. ix. 13. xxvi. 11. Jer. v. 3. viii. 5-7. Hos. v. 15. vi. 1. vii. 14. 16. Jer. ii. 12-14. Hag. ii. 17. Zech. i. 3-6. Rev. ii. 21. xvi. 10. 11. s Lev. xxvi. 18-21. 23. 24. 1 Kings viii. 35, 36. 2 Chr. vii. 13, 14. Is. v. 8. Jer. iii. 3. v. 25. xiv. 4. 22. Hag. i. 10. 11. Zech. xiv. 17. Jan. v. 17. Rev. xi. 6. John iv. 35. u Ex. viii. 22. ix. 4. 26. x. 23. Judg. vi. 37-40. 1 Cor. iv. 7. 1 Kings xviii. 5. Is. xli. 17. 18. Jer. xiv. 3. z Ez. iv. 16. Mic. vi. 14. Hag. i. 6. a 6. 9-11. Jer. xxiii. 14. Hos. vii. 10. b Deut. xxviii. 22. 1 Kings viii. 37. 2 Chr. vi. 28. Hag. ii. 17.

A.M. 3217.

B.C. 717.

* Or, away the things of the palace. 2 Kings vii. 7, 8, 15. Is. ii. 20. xxxi. 7. Zeph. i. 18. Matt. xvi. 26. 1 Ec. xi. 9. Ez. xx. 39. Joel iii. 9-12. Matt. xxiii. 32. xxvi. 45. z v. 5. Hos. iv. 15. ix. 15. xii. 11. 1 Num. xxviii. 3, 4. m Deut. xiv. 28, 29. xxvi. 12. † Heb. three years of days. † Heb. offer by burning. n Lev. vii. 12. 13. xxiii. 17. o Lev. xxii. 18 -21. Deut. xii. 6, 7. Matt. vi. 2. p Ps. lxxxii. 12. Matt. xv. 9. 13. 14. Rom. i. 28. 2 Thes. ii. 10-12. s Heb. so ye love. Hos. ix. 1. 10. q Lev. xxvi. 26. Deut. xxviii. 48. 1 Kings xxi. 1. xviii. 2. 2 Kings iv. 38. vi. 25. Hos. v. 15. vi. 1. s Lev. xxvi. 18-21. 23. 24. 1 Kings viii. 35, 36. 2 Chr. vii. 13, 14. Is. v. 8. t Joel ii. 3. u Joel i. 10-18. a 6. 9-11. Hag. ii. 17.

|| Or, the multitude of the gardens, &c. did the palmer-worm, &c. c vii. 1, 2. Deut. xxviii. 42. Joel i. 5. ii. 25. d Job xxxvi. 8-13. Is. i. 5. xlii. 24, 25. e Ex. ix. 3. 6. xii. 29. xv. 25. Lev. xxvi. 16. 25. Deut. vii. 15. xxviii. 22. 27. 50. Ps. lxxxviii. 49. 50. * Or, in the way. f Lev. xxvi. 25. 2 Kings viii. 12. x. 32. Jer. vi. 11. xi. 22. xxviii. 21. xlviii. 15. † Heb. with the captivity of your horses. 2 Kings xiii. 3-7. Deut. xlviii. 26. Jer. viii. 1, 2. ix. 22. xv. 3. xvi. 4. Joel ii. 12. h 6. 9-11. 19. ix. 20. 17. 31. 35. x. 3. 27. xiv. 4. i Gen. xix. 24. 25. Is. xlii. 19. Hos. xi. 18. Hos. xi. 8. 2 Pet. i. 6. Jude 7. k Zech. iii. 2. 1 Cor. iii. 15. Jude 23. l Jer. vi. 28-30. Ex. xxvii. 17-22. xxiv. 13. Rev. ix. 20. m 2. 3. ii. 14. 15. ix. 1-4. n v. 4-15. Is. xlviii. 3. Ez. xlii. 5. Hos. xiii. 6. Matt. v. 25. xlv. 44-51. xvi. 1-13. Mark xiii. 32-37. Luke xvi. 31, 32. xli. 34-36. 1 Thes. v. 2-4. Jan. iv. 8-10. Rev. iii. 3. Job xxxviii. 4-11. Ps. lxxv. 6. Is. xl. 12. Zech. xii. 1. p Ps. cxxxv. 7. cxlviii. 18. Jer. x. 13. 11. 16. q Ps. cxxxix. 2. Dan. ii. 28. Matt. ix. 4. Luke vii. 39. 40. John ii. 25. r v. 8. viii. 9. s Ex. 22. xiv. 20. Is. v. 30. Jer. xiii. 16. Deut. xxxii. 13. xxxiii. 29. Mic. i. 3. Hab. iii. 19. t iii. 13. v. 8. vi. 8. ix. 6. Is. xlviii. 4. xlviii. 2. Jer. x. 16. 11. 19.

"when your gardens and your vineyards and your fig-trees and your olive-trees increased, 'the palmer-worm devoured them: 'yet have ye not returned unto me, saith the LORD.

10 I have sent among you the 'pestilence 'after the manner of Egypt: 'your young men have I slain with the sword, 'and have taken away your horses; and I have made 'the stink of your camps to come up unto your nostrils: 'yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, 'as God overthrew Sodom and Gomorrah, and ye were 'as a fire-brand plucked out of the burning; 'yet have ye not returned unto me, saith the LORD.

12 Therefore 'thus will I do unto thee, O Israel: 'and because I will do this unto thee, 'prepare to meet thy God, O Israel.

13 For, lo, 'he that formeth the mountains, 'and createth the 'wind, 'and declareth unto man what is his thought, 'that maketh the morning darkness, 'and treadeth upon the high places of the earth, 'The LORD, the God of hosts, is his name.

V. 11. (Marg. Ref.) Perhaps this judgment was the effect of the earthquake, before mentioned (i. 1.) 'You were almost all consumed, and a few of you wonderfully preserved.'

V. 12, 13. As the Israelites persisted in rebellion and idolatry, notwithstanding these warnings, judgments, and respites; the Lord was determined to do *thus* unto them: that is, to bring upon them the calamities that had before been predicted. (iii. 9-15.) He warned them therefore to prepare to meet him as their offended judge and adversary, who was about to denounce sentence, and to execute righteous vengeance upon them by the Assyrian armies. They would then have to contend with the Creator of the mountains; the sovereign disposer of winds and storms; the heart-searching omniscient Judge, who sheweth to every man even his secret thoughts; the arbiter of every man's prosperity or adversity, who turneth the morning of hopeful success into the darkness of misery and despair; and the omnipotent Lord, who is able to tread down the stoutest of the great ones of the earth, and to put all enemies under his feet. He was coming against Israel as an adversary: but if any desired to escape his vengeance, it behoved them to submit, and humble themselves before him.

PRACTICAL OBSERVATIONS,

The luxurious and cruel oppressors of the poor are often as destitute of manly courage as of compassion; and their wanton tyranny over their helpless inferiors, is attended with as abject a servility towards their powerful opposers. —Careless and prosperous sinners will soon be entangled in their own devices, or by the judgments of God, as in a net; and they will be disappointed in all their efforts to escape deserved vengeance. —How miserable are they, whose religion, the result of their corrupt reasonings and inclinations, serves only to multiply their transgressions! whose diligence, expense, and superstitious devotion ripen them for destruction; and whose confidence, and self-satisfaction in antisciptural observances, prove that they are given over to a strong delusion to believe a lie! Let us then compare our sentiments, conduct, and worship, with the standard of holy Scripture; and pray continually to be guided into the way of peace. —What diversified miseries hath sin exposed us to, even in this world! But let us remember, that this is a state of probation and discipline, and that afflictions are employed as rebukes, corrections, and warnings, and should be thus received. For they tend to shew the evil of sin, the power of divine wrath, the vanity of this world, the danger of continuing impenitent, and our need of the mercy, grace, and comfort of the gospel. —But when famine and pinching hunger and thirst, when impoverishing dispensations, when wasting pestilences and wars, when earthquakes and conflagrations, when urgent distresses, affecting examples in the case of others, and marvellous escapes in their own, do not lead men, "to repent, and turn to God, and to do works meet for repentance;" they evince the hardness, depravity, and enmity of their hearts, and so display the justice of God in their final condemnation. Ere long we must meet our God in judgment; but we shall never be able to stand before him, if he be severe in marking our iniquities: we cannot deny or excuse our crimes; we cannot withstand, escape, or endure his righteous vengeance: for what can a poor worm do, who hath to contend with the omnipotent, omniscient, and everlasting Creator and Sovereign of the universe? If we would prepare to meet our God with comfort at that awful period; we must now meet him in Christ Jesus, the eternal Son of the Father, who came down from heaven, to bleed and die in our nature, to save lost sinners; we must meet him upon a mercy-seat, by faith and prayer: we must "seek him whilst he may be found, and call upon him whilst he is near;" that so his "saving grace may teach and enable us to deny ungodliness and worldly lusts,

NOTES.

CHAP. IV. V. 1-3. The cattle of Bashan were remarkable for their size, fatness, and wantonness; and the wealthy, luxurious, and profligate rulers and nobles of Samaria seem to have been intended, though some interpret it of the haughty matrons. But the princes might be described as *kine*, rather than *hulls*, to reprove their effeminacy and cowardice when assaulted by their enemies; whilst they crushed and trampled upon their unresisting brethren, and sold them for slaves; saying to the masters, who bought them, "Bring us wine that we may drink." Having made the iniquitous bargain, perhaps on low terms, they required from the purchaser, in this *slave-trade*, to be treated with wine. But the Lord had sworn by his own holiness, that they and their posterity should be dragged out of their habitations, as helpless fishes are drawn by the hook out of the water to be destroyed. The wall of Samaria would be broken down by the besiegers; then every one of these oppressors would endeavour to escape by that breach, which was nearest to his station: they would cast away the treasures which they had hoarded in their palaces; or they would throw them down there, that they might be the more unencumbered in fleeing from the enemy; and yet they would not be able to escape.

V. 4, 5. This is an ironical or sarcastical address to the idolatrous Israelites. Let them go to Beth-el, or Gilgal, and multiply transgressions; let them offer daily oblations to their idols, and employ in their service the second tithes, which every third year ought to have been consumed in religious feasting with their priests, Levites, and poor brethren, (Note, Deut. xiv. 22-29;) and let them, openly, present their peace-offerings and free-will-offerings to their golden calves, proclaiming the sacrifices and inviting guests, in imitation of the worship paid to God at Jerusalem. For this conduct would be agreeable to their inclinations, and consistent with their character. —(Marg. Ref.) "Burn a thank-offering of leaven;" 'in contempt of the law,' (Note, Lev. vii. 11-16.) (Bp. Newcombe,)—'Your hearts are so set upon your idolatrous worship, that it is in vain to use any arguments to persuade you to the contrary.' (Lowth.)—'He speaketh this in contempt of them who resorted to these places; thinking that great devotion and good intention had been sufficient to have bound God unto them.'

V. 6. "Cleanness of teeth" signifies, *want of food*.

V. 7. Rain. 'This was called the latter rain, and the season for it was the first month, which was three months before the wheat-harvest'

One city, &c. 'This may import, that God punished Israel with drought, at the same time when he sent rain upon the cities of Judah; making that remarkable difference between Israel and Judah, which he did formerly between Egypt and Goshen.' (Lowth.)—It is probable, that in Israel, those cities which had been most free from idolatry, were most exempt from the drought.

V. 9. (Notes, Joel i. ii.) These visitations were suited to convince the Israelites of their sin and folly, and to bring them to "repent and turn to God, and do works meet for repentance;" but, not having this effect, they eventually hastened the ruin of the nation.

V. 10. In consequence of famine, drought, and locusts, dreadful pestilences prevailed in the land; like those with which God had visited the Egyptians, especially when the first-born were destroyed: and in this enfeebled state, the people were harassed by the incursions of the Assyrians and other enemies, who slew their chosen young men, and seized on those horses, which, at great expense, had been procured from Egypt for their cavalry. Being thus obliged to keep their armies encamped, when pestilence raged, and many were slaughtered, and perhaps left unburied through the distress of the survivors, their camps became exceedingly offensive, and increased the dire calamity.

CHAP. V.

A lamentation over Israel, 1-3. Exhortations to seek God, with promises, instructions, and rebukes, 4-15. The judgments of God on the scornful and presumptuous, 16-20. He rejects their hypocritical services, and predicts their captivity, 21-27.

HEAR ye this word which ^bI take up against you, ^aeven a lamentation, O house of Israel.

2 The ^avirgin of Israel ^ais fallen; ^ashe shall no more rise: ^ashe is forsaken upon her land: ^athere is ^anone to raise her up.

3 For thus saith the Lord God; ^bThe city that went out ^{by} a thousand shall leave an hundred, and that which went forth ^{by} an hundred shall leave ten, to the house of Israel.

4 For thus saith the Lord unto the house of Israel, ^aSeek ye me, ^aand ye shall live:

5 But ^aseek not Beth-el, nor enter into Gilgal, and pass not to ^aBeer-sheba: for Gilgal shall surely go into captivity, ^aand Beth-el shall ^acome to nought.

6 ^aSeek the Lord, and ye shall live; ^alest he break out like fire in ^athe house of Joseph, and devour it, and ^athere be none to quench it in Beth-el.

7 Ye who ^aturn judgment to wormwood, and ^aleave off righteousness in the earth,

8 ^aSeek him that ^amaketh the seven stars and Orion, ^aand turneth the shadow of death into the morning, and ^amaketh the day dark with night: ^athat calleth for the waters of the sea, and poureth them out upon the face of the earth; ^bThe Lord ^ais his name:

9 That ^astrengtheneth the ^aspoiled against the strong, so that the spoiled shall come against the fortress.

10 They ^ahate him that rebuketh in the gate, and they ^aabhor him that speaketh uprightly.

11 ^aThey say, We will not see the day of wrath: for we will not see it, because we have increased our riches, and we will not see it, because we have multiplied our silver. ^aThey say, We will not see the day of wrath: for we will not see it, because we have increased our riches, and we will not see it, because we have multiplied our silver.

and to live soberly, righteously, and godly in this present world: and then ^awe shall have confidence, and not be ashamed before him at his coming."

NOTES.

CHAP. V. V. 1-3. 'The prophet bemoans the state of Israel, as dead and irrecoverably lost.'—'Those cities or kingdoms, which never were conquered, are called *virgins*.'—'She is forsaken,' 'like an infant that is exposed, or fallen on the ground, and hath none to take it up.' (*Louth*).—God would forsake the people; and there would be none able to raise them from their ruined condition, or to prevent their being carried away into captivity by the Assyrians. They would soon be so diminished and enfeebled by intestine convulsions and foreign invasions, that their cities would not be able to furnish more than a tenth part of their former number of soldiers; and so they would be utterly unable to resist the power of the Assyrian invaders.

V. 4-6. Notwithstanding all these denunciations, the Israelites would have nothing to blame for their ruin, except their own *obstinacy* in rebellion. Still the Lord assured them, that if they would seek him, they should live and be preserved from their enemies; that is, if they sought his favour and protection, by repentance, faith, and prayer, and by returning to his worship and service. And any individuals, who thus sought him, would save their souls alive, and might perhaps be rescued from the general ruin of the nation. But they must not imagine, that going to worship the calves at Beth-el, or Gilgal, or Beer-sheba, (which probably was in the hands of the kings of Israel at that time,) would avail them any thing. All the worship and sacrifices presented in those places were an abomination: and they must protest against them, and seek the Lord according to his word. For Beth-el and Gilgal, and their inhabitants, idols, priests, and worshippers, would fall into the hands of the enemies; and none of them would be able to avert, or to quench the fire of God's indignation, which was about to devour the house of Joseph, or the kingdom of Israel, of which Ephraim and Manasseh formed a principal part. 'Beth-el shall become *Aven*, or *vanity*.—The house of God was become the house of idols, and would soon be utterly ruined. 'The idol you worship will not be able to deliver you, but will itself be involved in the common calamity.' (*Louth*.)

V. 7-9. The rulers of Israel were here particularly addressed: their iniquity rendered their judicial proceedings a source of oppression and misery; and they had left off all regard to justice, as well as to religion, throughout the land. Thus they provoked that glorious God, whose favour they should have sought: even Him, who had created the stars in their constellations, which were supposed to have a great influence on the seasons, for rain or drought, for plenty or scarcity. For he could as easily raise men from the depth of misery to felicity, or cast them down from the summit of prosperity into

A. M. 3217.

B. C. 787.

a iii. 1. iv. 1.
b 16. Jer. vii. 29.
ix. 10. 17. 20.
Ex. xix. 1. 14.
xxvi. 17. xxviii.
27-32. xxviii.
12. xxii. 2. 16.
Mic. ii. 4.
c 15. xxviii. 22.
Jer. xiv. 17.
xxiii. 13. xxxi.
4.
d 2 Kings xv. 29.
xxvii. 6. Is. iii.
8. Hos. xiv. 1.
e Is. xiv. 21. xxiv.
20. xlii. 17. Jer.
li. 64.
f Jer. iv. 20.
g vii. 2. 5. ix. 11.
Is. ii. 7. 18.
Jer. ii. 27. 28.
xxx. 12-14.
Lam. i. 16-19.
Ex. xvi. 36. 37.
Hos. vi. 2.
h Deut. iv. 27.
xxviii. 62. Is. i.
9. x. 22. Ez.
xli. 16. Rom. ix.
27.
i 6. Deut. xxx.
1-8. 1 Chr.
xxviii. 2. 2 Chr.
xxv. 9. xx. 3.
xxv. 3. Ps. xlv.
2. xxvii. 8. Is.
lv. 6. 7. Jer.
xxix. 12. 13.
Lam. iii. 25. 26.
Zeph. i. 1. 2.
Matt. vii. 8. 9.
k Ps. xlii. 26.
lxix. 32. cv. 3.
4. lIs. lv. 3.
l iv. 4. Hos. iv.
15. ix. 1. 14.
m viii. 14. Gen.
xxi. 33.
n vii. 17. Lev.
xxvi. 30-32. Deut.
xxviii. 41. Hos. iv. 15.
x. 15.
o Job viii. 22. Ps.
xxxiii. 10. Is.
viii. 10. xxix.
20. 1 Cor. i. 28.
ii. 6. Rev. xviii.
17.
p 1. Ez. xxxiii. 11.
22. 23. 2 Sam. xiv. 20. 1 Kings xi. 28.
vii. 20. 14. Hos. x. 47. 48. Mark ix. 43-48.
lix. 13. 14. Hos. x. 4. Hab. i. 2-4.
q Ex. xlii. 6.
r Job ix. 9. xxviii. 31. 32.
s 1 Kings x. 9. Ex. x. 21-23. xiv. 24-28. Is. cv. 28. 29.
Is. ix. 10. Gen. vii. 11-20. 1 Kings xviii. 44. 45. Job xxxviii. 13. xxxix. 34.
t Ps. xlii. 17. 25. Jer. xxxvii. 10. Heb. xi. 34.
u 2 Kings xiii. 17. xxi. 20. xxii. 8. 2 Chr. xxiv. 20-22. xxv. 16. xxxvi. 16. Prov. ix. 7. 8. Is. xxxix. 21. Jer. xvii. 16. 17. John iii. 20.

fiv. 1. Is. v. 7. 8.
lix. 13. 14. Mic.
ii. 2. iii. 1-3.
Jam. ii. 6. Rev.
xi. 8-10.
g Deut. xxviii.
30. 38. 39. Is.
lxv. 21. 22. Mic.
vi. 15. Zeph. i.
13. Hag. i. 6.
h Deut. xxxi. 21.
Is. lxvi. 18. Jer.
xxix. 23. Heb.
iv. 13. 13.
i 2 Kings xvii. 7.
—17. Is. xlvii. 9.
k ii. 16. 17. Acts iii.
13. 14. vii. 62.
Jam. v. 6.
l 1 Sam. viii. 3.
Is. i. 23. xxxiii.
15. Mic. iii. 11.
m 10. Deut. xvi.
2. Or, *ransom*.
n ii. 7. Is. x. 2.
xxix. 21. Lam.
iii. 34. 35. Mal.
iii. 5.
o 10. Deut. xvi.
18. Ruth iv. 1.
Job xxxix. 7. &c.
xxxi. 21. Prov.
xxii. 22.
p 10. Is. xxxvi.
21. Hos. iv. 4.
Mic. vii. 5-7.
Matt. xxvii. 12.
—14.
q Ex. ix. 12. Is.
xxxiii. 3. Mic.
ii. 3. Hab. iii.
16. Zeph. ii. 2.
3. Eph. x. 15.
16. vi. 13. 2 Tim.
n 10. Deut. xvi.
18. Prov. xi.
27. Is. i. 16. 17.
Mic. vi. 8.
Matt. vi. 33.
Rom. ii. 7-9.
r iii. 3. Gen.
xxxix. 2. 8. 23.
Ex. iii. 12. Josh.
i. 9. 2 Chr.
xxviii. 20. 2 Chr.
xx. 2. Ps. xli.
11. Is. viii. 10.
Matt. i. 23.
xxviii. 20. Phil. iv. 8. 9. 2 Tim. iv. 22.
s Num. xvi. 3. Is. xlviii. 1. 2. Jer. vii. 3. 4. Mic.
iii. 11. Is. xlviii. 27. xxviii. 10. cix. 104. cxxxix. 21. 22. Rom. vii. 15. 16. 22.
viii. 7. xii. 9. 1 Thes. v. 21. 22. 3 John ii. 1. u. 10. 24. vi. 12. 2 Chr. xix. 6-11. Ps. lxxxii. 2-4.
Jer. xli. 5-7. x Ex. xxxii. 30. 2 Sam. xvi. 12. 1 Kings xx. 31. 2 Kings xix. 4. Joel i. 14.
Jonah iii. 9. y 6. 2 Kings xiii. 7. xiv. 26. 27. xv. 29. Jer. xxxi. 7. Mic. ii. 12. v. 3. 7. 8.
27. viii. 13. z viii. 10. Is. xv. 2-3. 8. xxii. 12. Jer. iv. 81. ix. 10. 19-20. Joel i. 8. 11. 14.
Mic. i. 8. ii. 4. Rev. xviii. 10. 15. 16. 19. d Is. xvi. 10. xxviii. 10-12. Jer. xviii. 38. Hos. ix. 1. 2.
e Ex. xii. 12. 23. Joel iii. 17. Nah. i. 15. Zech. ix. 8. d Is. v. 19. xxviii. 15-22. Jer. xvii. 15.
Ex. xii. 22. Mal. iii. 1. 2. 2 Pet. iii. 4. e Is. v. 20. ix. xvii. 11. 12. Jer. xxx. 7. Joel i. 15.
ii. 1. 2. 10. 31. Zeph. i. 15. Mal. iv. 1. 2. Pet. iii. 10. f ix. 1. 2. 1 Kings xx. 29. 30. Job xx. 24. 25.
Is. xxiv. 17. 18. Jer. xv. 2. 3. xlviii. 43. 44. Acts xxviii. 4. g Job iii. 4-6. x. 21. 22. Is. xii. 10.
Ex. xxv. 12. Nah. i. 8. Matt. xxii. 13. Jude 13. Rev. xvi. 10.

11 Forasmuch therefore as your ^atreading is upon the poor, and ye take from him burdens of wheat: ^aye have built houses of hewn stone, but ye shall not dwell in them; ye have planted ^apleasant vineyards, but ye shall not drink wine of them.

12 For ^bI know your ^amanifold transgressions and your mighty sins: ^athey afflict the just, they ^atake a ^abribe, ^aand they turn aside the poor ^ain the gate ^afrom their right.

13 Therefore ^athe prudent shall keep silence in that time, for it is ^aan evil time.

14 ^aSeek good, and not evil, that ye may live; ^aand so the Lord, the God of hosts, shall be with you, ^aas ye have spoken.

15 ^aHate the evil, and love the good, and ^aestablish judgment in the gate: ^ait may be that the Lord God of hosts will be gracious unto ^athe remnant of Joseph.

16 Therefore ^athe Lord, the God of hosts, the Lord, saith thus; ^aWailing shall be in all streets; and they shall say in all the highways, *Alas! alas!* and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And ^ain all vineyards shall be wailing: for ^aI will pass through thee, saith the Lord.

18 Woe unto you that ^adesire the day of the Lord! to what end is it for you? ^athe day of the Lord is darkness, and not light.

19 As ^aif a man did flee from a lion, and a bear met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall not the day of the Lord be darkness,* ^aNum. xvi. 3. Is. xlviii. 1. 2. Jer. vii. 3. 4. Mic. iii. 11. Is. xlviii. 27. xxviii. 10. cix. 104. cxxxix. 21. 22. Rom. vii. 15. 16. 22. viii. 7. xii. 9. 1 Thes. v. 21. 22. 3 John ii. 1. u. 10. 24. vi. 12. 2 Chr. xix. 6-11. Ps. lxxxii. 2-4. Jer. xli. 5-7. x Ex. xxxii. 30. 2 Sam. xvi. 12. 1 Kings xx. 31. 2 Kings xix. 4. Joel i. 14. Jonah iii. 9. y 6. 2 Kings xiii. 7. xiv. 26. 27. xv. 29. Jer. xxxi. 7. Mic. ii. 12. v. 3. 7. 8. 27. viii. 13. z viii. 10. Is. xv. 2-3. 8. xxii. 12. Jer. iv. 81. ix. 10. 19-20. Joel i. 8. 11. 14. Mic. i. 8. ii. 4. Rev. xviii. 10. 15. 16. 19. d Is. xvi. 10. xxviii. 10-12. Jer. xviii. 38. Hos. ix. 1. 2. e Ex. xii. 12. 23. Joel iii. 17. Nah. i. 15. Zech. ix. 8. d Is. v. 19. xxviii. 15-22. Jer. xvii. 15. Ex. xii. 22. Mal. iii. 1. 2. 2 Pet. iii. 4. e Is. v. 20. ix. xvii. 11. 12. Jer. xxx. 7. Joel i. 15. ii. 1. 2. 10. 31. Zeph. i. 15. Mal. iv. 1. 2. Pet. iii. 10. f ix. 1. 2. 1 Kings xx. 29. 30. Job xx. 24. 25. Is. xxiv. 17. 18. Jer. xv. 2. 3. xlviii. 43. 44. Acts xxviii. 4. g Job iii. 4-6. x. 21. 22. Is. xii. 10. Ex. xxv. 12. Nah. i. 8. Matt. xxii. 13. Jude 13. Rev. xvi. 10.

distress and despair; as he changes the darkness of the night into the light of the morning, or the brightness of the day into the gloom of the evening. He could again pour the waters of the ocean upon the earth, and cause a second deluge, if he saw good; for he is the eternal, self-existent, and all-sufficient JEHOVAH. He could even give strength to a few plundered and dispirited captives, to vanquish the mightiest conquerors, or to take the most strongly fortified cities. What then had his enemies to expect, but inevitable destruction?

V. 10-13. The atheistical and iniquitous rulers of Israel would not regard the prophet's exhortations; he therefore next spake to others concerning them. They hated the prophets, who rebuked the wickedness of the people in the most public parts of the city, without sparing the corrupt magistrates that perverted justice in their courts: nay, they abhorred every one that spake uprightly, whether as an honest witness that came before them, or a magistrate who objected to their perversion of equity. They would not be reformed, because they hated to be reformed. They continually trampled down the poor, and robbed them of the burdens of wheat, which they had gleaned, bought, or earned, for the support of their families; and left them to starve, whilst they were framing splendid palaces and pleasant vineyards for themselves. But the Lord would not suffer them to enjoy their ill-gotten estates: he knew their manifold and atrocious crimes, their impiety, bribery, and extortion, and would take vengeance on them. But the times were so perilous and iniquitous, that prudent persons, except evidently called to it, would choose to keep silence, even from complaining, lest they should excite the indignation of their cruel oppressors.

V. 14, 15. The prophet did not think, that it behoved *him* to be silent; he still exhorted the people to "seek good, and not evil." Instead of having recourse to their idols, or indulging their passions; they should seek the good knowledge, salvation, and ways of the Lord. Then indeed they might hope for the gracious presence of God with them, which they now presumptuously expected, because of their external relation to him. But they could not heartily shun the evil and seek the good, except they hated the one and loved the other; so that a change of their inward disposition was as requisite, as a reformation of their outward conduct. (*Marg. Ref.*) This would lead them to establish judgment in the gate, by righteous laws and decisions; and then perhaps the Lord might be gracious to the enfeebled remnant of the nation, and recover it to its former prosperity. This, probably, was written between the first ravages of the Assyrians, and their more complete success.

V. 16, 17. As the Lord foreknew that these exhortations would be generally disregarded, he assured the people, that the approaching calamities would fill both the streets of the cities, the high-ways, and the pleasant vineyards, the

CHAP. VI.

Woes denounced on the self-indulgent and self-confident Jews and Israelites, 1-5.
Predictions of terrible calamities. 7-14

WOE ^ato them *that are* ^{*}at ease in Zion, ^band trust in the mountain of Samaria, *which are* ^cnamed [†]chief of the nations, to whom the house of Israel came!

2 ^aPass ye unto ^eCalneh, and see ; and from thence go ye to ^fHamath the great : then go down to ^gGath of the Philistines : *be they* ^hbetter than these kingdoms ? or their border greater than your border ?

3 Ye that ⁱput far away the evil day, ^kand cause the [†]seat of violence to come near;

4 That 'lie upon beds of ivory, and ^sstretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall:

5 That ^hchant ^mto the sound of the viol, *and*
invent to themselves instruments of music, ⁿlike
David :

Pet. iii. 4. Rev. xviii. 7. k 12. v. 12. Ps. xciv. 20. + Or, *habitation*. 1 Is. v.
 Luke xvi. 19. Rom. xiii. 13, 14. Jam. v. 5. § Or, *abound with superfluities*. 1 Sam.
 lxix. 7. Luke xii. 19, 20. || Or, *quaver*. m Gen. xxii. 27. Job xxi. 11, 12. Ec.
 1 Pet. iv. 3. Rev. xviii. 22. n v. 23. viii. 3. 1 Chr. xxxii. 5.

natural or spiritual darkness, or involve them in terror and despair ; or he can give light, joy, and prosperity, as he sees good : and whilst oppressors " turn judgment into wormwood, and leave off righteousness in the earth," they forget that the Lord can " strengthen the spoiled against the strong," and execute vengeance on them by the hands of the poor outcasts whom they despise. But hardened oppressors can seldom be induced to fear the wrath or seek the favour of God : they hate the light ; and faithful preachers, who speak not good of them, but evil, and rebuke their crimes as openly as they commit them. Intent on enriching and indulging themselves, they trample on the poor, and iniquitously, as well as unmercifully, deprive them of their hard-earned pittance, that themselves may riot in sensuality and magnificence. But the Lord noticeth all their " afflicting of the just," and all their bribery, perulacion, and perversion of law and equity ; and he will soon terminate their prosperity and oppression together. It is, however, generally prudent for men to keep silence in such evil times, and to leave the matter with the Lord ; lest improper intermeddling should render a bad condition still worse.

V. 14—27. The ministers of Christ must speak, whatever they venture or suffer: they must continue to call on men to “seek the good and not the evil, that the Lord God of hosts may be with them:” and as we must learn “to hate the evil and love the good,” if we would acceptably serve God on earth or be fit for heaven; it behoves us earnestly to plead his promises, and to beseech him to “create in us a clean heart, and to renew a right spirit within us;” and then all piety and righteousness, and every relative duty, will readily and constantly be attended on. The Lord is ever ready to be gracious to the souls that seek him; and we may hope for his returning favour to the remnant of diminished churches, when they seek him in humility and sincerity. But mourning and lamentation must come on all who neglect him, even in those places where joy and gladness did most abound: and it is a vain presumption for the impenitent and unbelieving to hope for favour in the day of the Lord; which will be to them “darkness and not light, even very dark and no brightness in it:” for though ungodly men may escape the most complicated temporal judgments, none of them can avoid everlasting destruction. God abhors even the most pompous services of the proud, impenitent, and hypocritical; and is offended at their very songs of praise. But it is grievous to reflect how his word has been disregarded, even by his worshippers in every age of the church; and how much more labour, expense, and self-denial have been exercised by idolaters and the devotees of superstition, than have been observable among those who professed to adhere to the scriptural and spiritual worship of our God.

NOTES

CHAP. VI. V. 4. The wealthy and haughty inhabitants, both of Jerusalem and Samaria, seem to be here addressed. They confided in their fortifications and external advantages, carelessly indulged themselves, and were heedless about consequences, though destruction impended over them.—Some, however, understand the passage differently.—‘The word rendered *are at ease*, signifies also to be *insolent*; in which sense the words may fitly belong to the ten tribes, who despised Zion and the temple, “which God chose out of all the tribes of Israel, to place his name there.”—‘Zion, or Jerusalem, and Samaria are the chief seats of the two kingdoms, whither is the greatest resort of the whole nation.—The Chaldee interprets it, who give names to their children, according to the names of the chief of the heathen, to whom the house of Israel apply themselves for protection.—Thus in the later times some of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment some great men among the Greeks and Romans of those names.’ (*Louth.*)

V. 2. To shew to people what little ground they had for their carnal security, the prophet calls on them to consider some of the neighbouring cities which had once been flourishing, but probably were then in ruins. Had these cities been more favoured, than the kingdoms of Judah and Israel? Or had they been more prosperous? Or was their border larger? That is, did they more deserve the indignation of God, for their ingratitude? Or had they more to tempt the avarice of invaders? '*Calneh*; a city in the region of Babylon; and, as it seems, lately subdued by the Assyrians.—'*Gath*, Uzziah, in whose reign Amos prophesied, took this city.' "*Better—greater*." Why then do ye

A. M. 3217.

B. C. 787.

6 That drink *wine in bowls, and anoint themselves with the °chief ointments; °but they are not grieved for the °affliction of Joseph.

7 Therefore now °shall they go captive with the first that go captive, °and the banquet of them that stretched themselves shall be removed.

8 The Lord God hath °sworn by himself, saith the LORD, the God of hosts, °I abhor °the excellency of Jacob, °and hate his palaces: therefore °will I deliver up the city with °all that is therein.

9 And it shall come to pass, °if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he °that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee?* °and he shall say, No. Then shall he say, °Hold thy tongue: °for °we may not make mention of the name of the LORD.

11 For, behold, °the LORD commandeth, and °he will smite the great house with °breaches, and the little house with clefts.

12 Shall °horses run upon the rock? will one plow

a viii. 3. 1 Sam. xxi. 12. 2 Kings xxii. 16. Jer. xvi. 6. b v. 13. Num. xvii. 12. 13. 2 Kings vi. 33. Ez. xxi. 21-23. c Jer. xli. 26. Ez. xx. 39. § Or, they will not make, or, they have not made. d iii. 6. 7. ix. 1. 9. Ps. cv. 16. 31. 34. ix. 5. 6. xiii. 3. xiv. 10. 11. Ez. xxix. 18-20. Nah. i. 12. e 8. iii. 15. 2 Kings xiv. 9. Hos. xii. 16. Zech. xiv. 2. Luke xix. 44. || Or, droppings. Ez. x. 18. f Is. xlviii. 4. Jer. v. 3. vi. 29. 30. Zech. vii. 11, 12.

* Or, in bowls of wine. Hos. iii. 1. 1 Tim. v. 23. § Matt. xxvii. 7-9. John xii. 3. p Gen. xxvii. 25-28. xlii. 21, 22. Esth. iii. 15. Rom. xii. 15. 1 Cor. xii. 26. 11. f Or, breach. 2 Kings xv. 29. xvii. 3-6. Jer. xxx. 7. q v. 27. vii. 11. Deut. xxviii. 41. Luke xxi. 24. r 1 Kings xv. 16-20. Esth. v. 8. 12-14. vii. 1, 2. 8-10. Is. xxi. 4. Dan. v. 4-6. Nah. i. 10. s iv. 2. Jer. li. 14. Heb. vi. 13-17. t Lev. xxii. 11. Ps. lxxviii. 59. Zech. xi. 8. u viii. 7. Ps. xxiv. 21. Ez. xiv. 21. Lam. ii. 5. y Mic. i. 6-9. z Heb. the fulness thereof. Ps. i. 12. v z v. 3. 1 Sam. ii. 33. Esth. v. 11. ix. 10. Job. i. 2. 19. xx. 28. Ps. c. 13. Is. xiv. 21.

g v. 7, 11, 12. 1 Kings xxi. 7-11. Ps. xciv. 23. 21. Is. ix. 13, 14. Hos. x. 14. Mic. vii. 3. Hab. i. 3, 4. Acts vii. 61, 52. h Ex. xxxiii. 18. 19. Judg. ix. 19. 20. 27. xvi. 23-25. 1 Sam. iv. 5. Job xxxi. 25, 29. Ec. xi. 9. Is. viii. 6. Jer. ix. 23. 1. 11. Jonah iv. 6. Hab. i. 15. 16. Zeph. iii. 11. Luke xii. 19, 20. John xxi. 20. Jam. iv. 16. Rev. xxi. 25. i 2 Kings xiii. 25. xiv. 12-14. 25. 2 Chr. xxviii. 6-8. Is. vii. 1, 4. xvii. 3, 4. xviii. 14, 15. Dan. iv. 30. k 2 Kings xv. 29. xvi. 6. Is. vii. 20. viii. 4-8. x. 5. 6. Jer. v. 15-17. Hos. x. 5, 6. 1 Num. xxiv. 6. 1 Kings viii. 65. Ez. xvii. 15-17. * Or, valley.

CHAP. VII.

a 4. 7. viii. 1. Jer. i. 11-16. xxiv. 1. Ez. xi. 25. Zech. i. 20. b iv. 9. Ez. x. 12-16. Is. xxxiii. 4. Joel i. 4. ii. 25. Nah. iii. 15-17. 1. Or, green sown. c Ex. x. 15. Rev. ix. 4. d 6. Ex. xxxiii. 11, 12. xxvii. 9. Num. xiv. 17-19. Jer. xiv. 7, 20. 21. Dan. ix. 13. Jam. v. 15, 16. e Or, who of (or, for) Jacob shall stand. Is. li. 19. Ez. ix. 8. xi. 13. f Ps. xli. 1. xlv. 22-26. Is. xxxviii. 4. Jer. xlii. 2.

there with oxen? °for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye °which rejoice in a thing of nought, which say, °Have we not taken to us horns by our own strength?

14 But, behold, °I will raise up against you a nation, O house of Israel, saith the LORD, the God of hosts; and they shall afflict you °from the entering in of Hamath unto °the river of the wilderness.

CHAP. VII.

The judgments of grasshoppers and of fire, are averted by the prayer of Amos, 1-6. By a wall and a plumb-line is shewn the strict justice of God in Israel's punishment, 7-9. Amaziah, the priest, accuses Amos to Jeroboam, and forbids him to prophesy at Beth-el, 10-13. Amos shews how God had called him to prophesy, and predicts the ruin of Amaziah and his family, 14-17.

THUS hath the Lord God °shewed unto me: °and, behold, °he formed °grasshoppers in the beginning of the shooting up of the latter growth: and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, that °when they had made an end of eating the grass of the land, then I said, °O Lord God, forgive, I beseech thee: °by whom shall Jacob arise? °for he is small.

worship their gods? And why are you not grateful to JEHOVAH? (Bp. Newcombe.)—The prophet, however, seems to have meant to expose their presumption rather than their ingratitude.—Hamath the great; not Hamath afterwards mentioned. (14.) (Marg. Ref.)

V. 3-8. The persons addressed either thought, that no evil would come upon them, or they considered it as very distant: and they supposed that there was no necessity at the present for repentance or reformation. As if they had been assured of prosperity and impunity, they "called for the seat of violence," and openly committed iniquity and oppression, under colour of law and justice. At the same time they laid down to sleep on beds ornamented with ivory, and reclined to feast upon magnificent couches; selecting the best of the lambs and calves for their luxurious and intemperate meals; regaling themselves with songs; inventing instruments of music for their carnal pleasure, as David had done for the honour of God and the service of the sanctuary; and drinking wine, not from small cups, but out of bowls and to excess; and anointing themselves with the most costly ointments and perfumes. Thus they stupefied their consciences, and rendered their hearts callous; so that they disregarded the miseries of their oppressed brethren, and the calamities occasioned to the people by famine, pestilence, and hostile invasions; and those which the prophets foretold were about to come upon them. But these selfish luxurious persons would be the first that would go into captivity; they would be torn away from their luxurious banquets, to penury, slavery, or death. For the Lord solemnly sware by himself, that he abhorred all the excellency of Jacob, or all those things on which the descendants of that patriarch valued themselves; whether they were riches, or strength, or outward privileges, or their empty profession of being God's people; especially their splendid palaces which were builded and maintained by oppression: and he would therefore give them up to be plundered and desolated by the Assyrians and Chaldeans.—The word rendered excellency, often means pride, or arrogance, which God especially abhors.—These verses (4-6,) are an elegant description of the ill uses men too often make of a plentiful fortune; that it shuts out all serious considerations, makes them void of compassion towards those that are in misery; and to regard nothing but the present gratification of their senses.—'The words allude to the afflicted state of Joseph, when he was sold by his brethren.' (Lowth.)

V. 9-11. Previous to that final desolation of the city, the ravages of famine and pestilence would be so great, that none would survive of the most numerous families. Their relations would be constrained to burn the bodies, (which was not customary in Israel,) or bury the bones of the dead, with very little assistance, and in silence and astonishment. They would scarcely venture to express their griefs to their nearest neighbours and fellow-sufferers: and they would despair of pity or help from God, whom they would suppose to have utterly rejected them, and to be ready to add to their punishment if they presumed to mention his name: thus they would pine away under these calamities, in terror, enmity, and despair. 'This obscure verse, (10,) seems to describe the effects of famine and pestilence, during the siege of Samaria. The carcass shall be burnt, and the bones shall be removed, with no ceremony of funeral rites, and not without the assistance of the nearest kinsmen. Solitude shall reign in the house; and if one is left, he must be silent and retired, lest he be plundered of his scanty provisions.' (Bp. Newcombe.) For, at the Lord's command, both their stately palaces and the more humble habitations would be desolated with proportionable distress, and all ranks involved in one common ruin.

V. 12-14. It was as perilous to endeavour to reform the people, as it would be to ride a race on the top of a craggy rock, where both horses and horsemen would be in danger of being killed; and as vain as to plow there with oxen, when no impression could be made or increase expected.—'Is it

possible, that horses should run upon the steep and craggy cliffs? So impossible is it that ye Israelites should continue to prosper while ye remain thus sinful.' (Bp. Hall.) The ancients did not shoe their horses.—The administration of public justice, and even their religious observances, had proved as nauseous as gall, and as poisonous as hemlock; instead of being a source, or an example, of equity and piety. Yet they continued to rejoice in their idols, their wealth, fortifications, or successes, which were things of no value: and they boasted of being able to provide for their own defence; which was as absurd, as if an animal should suppose, that it had assumed, or could assume, horns by its own strength. These boasts perhaps were occasioned by the successes of Jeroboam, (2 Kings, xiv. 23-29.) The Lord would therefore raise up against them the Assyrians and Chaldeans, who would afflict, and at length desolate, the whole land from one end to the other. The mention of "the river of the wilderness," the border of the promised land on the south-west, shews that Judah, as well as Israel, was intended.

PRACTICAL OBSERVATIONS.

Careless sinners are every where in danger: but they, who are at ease in Zion, and possess seared consciences and vain confidence, under the means of grace, are in the most perilous state; and no pre-eminence in rank or station in the church, no distinction of sect or party, will secure those who are destitute of the sanctifying grace of God. Nay, every other advantage in this case will tend to increase pride, rebellion, and condemnation.—Ungodly men are prone to put off the evil day; they presume that they shall live many years, and that they shall escape with impunity; or at least, that there is no danger yet, nor any need of repentance, self-denial, and prayer. Many of them seek to amass wealth by crimes, and spend it in every kind of self-indulgence, and continued pleasure and dissipation; whilst their ingenuity is employed in inventing new methods of gratification, to benumb their consciences and harden their hearts. No wonder then, that they become insensible to the miseries of the poor, or to the persecutions of the church; and that they spend that on their lusts, by which God should have been honoured and his people relieved: for they are continually neglecting, and even wilfully murdering, their own souls! God must needs abhor the excellency, and hate both the palaces and temples of such professed Christians. Their carnal ease and riotous banquets will soon be removed; and how dreadful will it be, when luxury and excess shall end in hopeless and endless misery! Even on earth sinners may be so loaded with afflictions, or driven to desperation, that sullen silence and astonishment may seize upon them; and every thought of God, of prayer, or of Christ may increase their agony, and every temper of hell may be experienced and manifested. Men should therefore take warning not to stifle their convictions, or harden their hearts; and not to discourage the labours of ministers for their good; for if God give them up to obduracy, all efforts to bring them to repentance will be unavailing. Nothing tends more to this judicial obduracy than premeditated injustice, or confidence in our own wisdom, righteousness, and strength, in opposition to the word of God and from enmity to it: and "those, who thus walk in pride, the Lord knoweth how to abase" or to destroy.

NOTES.

CHAP. VII. V. 1-3. The Lord in vision shewed Amos the judgments that he was about to bring upon Israel. He appeared to him as forming grasshoppers, or locusts, in order to send them forth to waste the land. It is probable, that the king was used to take a great part of the first mowing of the meadows, for the provender of his horses; so that the cattle of the people chiefly depended on the second growth, and the failure of that supply would have greatly distressed them.—The prophet seeing in his vision this calamity coming on them, and fearing that it would be inflicted in reality, earnestly

3 The LORD 'repented for this: it shall not be, saith the LORD.

4 Thus hath the Lord GOD 'shewed unto me: and, behold, the Lord GOD 'called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, 'cease, I beseech thee: by whom shall Jacob arise? 'for he is small.

6 The LORD 'repented for this: This also shall not be, saith the Lord GOD.

7 Thus he shewed me: and, behold, the LORD stood upon 'a wall made by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, "Amos, what seest thou? And I said, A plumb-line. Then said the LORD, Behold, I will set a plumb-line in the midst of my people Israel: 'I will not again pass by them any more.

9 And 'the high-places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and 'I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah, 'the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos 'hath conspired against thee in the midst of the house of Israel: the land is 'not able to bear all his words.

11 For 'thus Amos saith, 'Jeroboam shall die by the sword, 'and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, 'O thou seer, 'ago, flee thee away into the land of Judah, and there 'eat bread, and prophesy there:

13 But 'prophesy not again any more at Beth-el: 'for it is the king's 'chapel, and it is the 'king's court.

14 Then answered Amos, and said to Amaziah, I 'was 'an herdsman, and a gatherer of 'sycamore-fruit:

15 And the LORD 'took me 'as I followed the flock, and the LORD said unto me, 'Go, prophesy unto my people Israel.

16 Now therefore 'hear thou the word of the LORD; thou sayest, 'Prophesy not against Israel, 'and drop not 'thy word against the house of Isaac.

17 Therefore thus saith the LORD; 'Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and 'thy land shall be divided by line; and thou shalt 'die in a polluted land; 'and Israel shall surely go into captivity forth of his land.

18 For 'thus Amos saith, 'Jeroboam shall die by the sword, 'and Israel shall surely be led away captive out of their own land.

19 And 'ago, flee thee away into the land of Judah, and there 'eat bread, and prophesy there:

20 But 'prophesy not again any more at Beth-el: 'for it is the king's 'chapel, and it is the 'king's court.

21 Then answered Amos, and said to Amaziah, I 'was 'an herdsman, and a gatherer of 'sycamore-fruit:

22 And the LORD 'took me 'as I followed the flock, and the LORD said unto me, 'Go, prophesy unto my people Israel.

23 Now therefore 'hear thou the word of the LORD; thou sayest, 'Prophesy not against Israel, 'and drop not 'thy word against the house of Isaac.

24 Therefore thus saith the LORD; 'Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and 'thy land shall be divided by line; and thou shalt 'die in a polluted land; 'and Israel shall surely go into captivity forth of his land.

25 For 'thus Amos saith, 'Jeroboam shall die by the sword, 'and Israel shall surely be led away captive out of their own land.

26 And 'ago, flee thee away into the land of Judah, and there 'eat bread, and prophesy there:

27 But 'prophesy not again any more at Beth-el: 'for it is the king's 'chapel, and it is the 'king's court.

28 Then answered Amos, and said to Amaziah, I 'was 'an herdsman, and a gatherer of 'sycamore-fruit:

29 And the LORD 'took me 'as I followed the flock, and the LORD said unto me, 'Go, prophesy unto my people Israel.

30 Now therefore 'hear thou the word of the LORD; thou sayest, 'Prophesy not against Israel, 'and drop not 'thy word against the house of Isaac.

31 Therefore thus saith the LORD; 'Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and 'thy land shall be divided by line; and thou shalt 'die in a polluted land; 'and Israel shall surely go into captivity forth of his land.

32 For 'thus Amos saith, 'Jeroboam shall die by the sword, 'and Israel shall surely be led away captive out of their own land.

33 And 'ago, flee thee away into the land of Judah, and there 'eat bread, and prophesy there:

34 But 'prophesy not again any more at Beth-el: 'for it is the king's 'chapel, and it is the 'king's court.

35 Then answered Amos, and said to Amaziah, I 'was 'an herdsman, and a gatherer of 'sycamore-fruit:

36 And the LORD 'took me 'as I followed the flock, and the LORD said unto me, 'Go, prophesy unto my people Israel.

37 Now therefore 'hear thou the word of the LORD; thou sayest, 'Prophesy not against Israel, 'and drop not 'thy word against the house of Isaac.

38 Therefore thus saith the LORD; 'Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and 'thy land shall be divided by line; and thou shalt 'die in a polluted land; 'and Israel shall surely go into captivity forth of his land.

39 For 'thus Amos saith, 'Jeroboam shall die by the sword, 'and Israel shall surely be led away captive out of their own land.

A.M. 3217.

B.C. 757.

f 6. Deut. xxii. 36. 1 Chr. xxi. 15. Ps. cvi. 45. Hos. xi. 8. Joel ii. 14. Jonah iii. 10.

g 1. 7. Rev. iv. 1. h 1. 4. 7. 'iv. 11. v. 6. Ex. ix. 23. 24. Lev. x. 2. Num. xvi. 35. Is. xxvii. 4. lxxvi. 15. 16. Jer. vi. 4. xli. 12. Joel ii. 30. Mic. i. 4. Nah. i. 6.

i 2. Ps. lxxv. 4. Is. x. 25. k 2. Is. i. 9. Jer. xxx. 19.

l 3. Judg. ii. 18. x. 16. Ps. xc. 13. cxxxv. 14. Jer. xxi. 19. Jonah ii. 2.

m 2 Sam. viii. 2. 2 Kings xxi. 13. Is. xxviii. 17. xxxiv. 11. Lam. ii. 8. Ez. xl. 3. Zech. ii. 1. 2. Rev. xi. 1. xxi. 15.

n Jer. i. 11-13. Zech. v. 2. 5. o viii. 2. Jer. xv. 6. Ez. vii. 2. &c. Mic. vii. 18. Nah. i. 8, 9.

p iii. 14. v. 5. viii. 14. Gen. xxi. 23-25. xvi. 1. Lev. xvi. 30. 31.

q 2 Kings xv. 8-10. r 1 Kings xii. 31, 32. xiii. 32. 2 Kings xiv. 23, 24. 2 Chr. xiii. 1-3. xxx. 26, 27. Matt. xxi. 23. s 1 Kings xviii. 17. Jer. xxi. 8-11. xxxviii. 13-15. xxxviii. 4. Luke xxiii. 2. Acts v. 28. xxi. 5. t Gen. xxviii. 8. Jer. xviii. 18. Acts vii. 54.

u Jer. xxi. 9. xxxviii. 10. 11. Acts vi. 14. x 9. 2 Chr. xviii. 24-27. Ps. lvi. 5. Matt. xxvi. 61.

y vi. 7, 8. 2 Kings xvi. 6. z 1 Sam. ix. 9. 2 Chr. xvi. 10. a ii. 12. Matt. viii. 34. Luke viii. 27. 38. xiii. 31. Acts xvi. 39. b 1 Sam. ii. 36. Is. lvi. 1. c 12. Acts iv. 19. Mal. i. 10. Rom. xvi. 18. 1 Cor. ii. 14. 2 Pet. v. 2.

d ii. 12. Acts iv. 17, 18. v. 28, 40. d 1 Kings xii. 29. 32. xiii. 1. e Or, sanctuary. f Heb. house of the kingdom. g 1 Kings xx. 35. 2 Kings ii. 3. 5. 7. iv. 38. vi. 1. 2 Chr. xvi. 7. xix. 2. xx. 34. f i. 1. Zech. xiii. 5. 1 Cor. i. 27. || Or, wild figs. h 2 Sam. vi. 8. Ps. lxxviii. 70. 72. Matt. iv. 18. 19. ix. 9.

* Heb. from behind. h Jer. lvi. Ez. ii. 3, 4. Luke xxiv. 46-48. Acts i. 8. iv. 20. v. 20. 32. 33. 1 Sam. xv. 16. 1 Kings xxii. 19. Jer. xxviii. 15-17. k 13. Is. xxx. 10. Mic. ii. 6. l 2 Chr. xxiii. 2. Ez. xx. 46. xxi. 2. m 1. xiii. 1. Jer. xx. 6. xxviii. 16. xxix. 32. Lam. v. 11. Hos. ix. 13, 14. Zech. xiv. 2. n Ps. lxxvii. 55. o 2 Kings xv. 29. xvii. 6. Ez. iv. 13. Hos. ix. 3. j p 11. Lev. xxvi. 33-39. Jer. xxxvii. 27-32.

interceded for his people, that the Lord would forgive their sin and remit their punishment: for, if he thus proceeded against them, by whom could Jacob, or his church, be recovered from its present enfeebled and desolate condition? This plea, in which the honour of God was so concerned, prevailed; and the Lord remitted, or mitigated, the punishment.—Some suppose this to have been an emblem of the first invasion of the Assyrians, which was not so fatal as might have been expected. After Ahab and his family had reduced Israel to the brink of ruin, they began to revive again under the government of Jehu, his son Joash, and his grandson Jeroboam: yet desolations awaited them from the Assyrians, which would soon begin; but they would be restrained, or retarded, in answer to the prayers of the prophets. (*Marg. Ref.*)—It is probable, that Amos made known to the people these visions, in order, as he received them.

V. 4-6. God next shewed the prophet, that he was preparing to contend with Israel by fire; either by excessive heat and drought, or lightning, or the breaking forth of subterraneous fires. This appeared to him to waste, not only the rivers, but the waters of the ocean, as well as to consume a part of the people; which implied, that entire ruin was threatened, and was begun to be inflicted. This induced the prophet to renew his former plea and with similar success; and the more tremendous effects of the judgment were prevented.—Some understand this of the ravages that Tiglath-pilezer made in the land, which only occasioned temporary and partial calamities, though they threatened entire desolation. (*2 Kings*, xv. 29.)

V. 7-9. The Lord next appeared to Amos upon a wall, that had been formed by a plumb-line: this might represent the church of Israel, as originally formed according to those rules, which God in infinite wisdom, justice, truth, and goodness, had prescribed by Moses. The plumb-line in his hand implied, that he was examining with exactness how far the people had deviated from their rule and original constitution, being about to judge and punish them according to their sins. This vision seems to have discouraged the prophet's intercession: he saw their idolatries and iniquities to be so many and heinous, and the judgments predicted against them to be so righteous, that he could say nothing to it. But the Lord, having called his strict attention to the vision, shewed him, that he was about to proceed against Israel in exact justice; that the threatened punishment should not be remitted; that the strongholds, cities, and idolatrous temples should be desolated; and that this would begin in the destruction of the family of Jeroboam by the sword of a conspirator. (*Marg. Ref.*)

V. 10, 11. Amaziah, the chief priest, or president over the idolatrous worship, at Bethel, was greatly displeased with Amos for declaring these visions at that place; and especially for the last, which he had not prayed to be averted. Probably he feared, lest it should set the people against the worship of the golden calves, undermine his credit and interests, and even alienate them from the established government. He therefore sent word to Jeroboam, (who seems to have been then at Samaria,) accusing the prophet of having conspired against him, and of exciting the people to revolt and rebellion: so that the land was not able to bear all his words, and would certainly be greatly injured, unless he were silenced and punished. But he offered no proof of this conspiracy, except Amos's predictions of approaching judgments: and in reporting his words he bare false-witness against him; for he had not said, that "Jeroboam should die by the sword;" but that the Lord "would rise against his house with the sword," which took place after Jeroboam's death, in the murder of his son Zachariah by Shallum who succeeded him. (*2 Kings*, xv. 8-12.)—He traduces the prophet as a stirrer up of sedition. The same crime was objected to Jeremiah, to Christ, and to St. Paul. (*Marg. Ref.*) (*Louth.*)

V. 12, 13. It does not appear that Jeroboam noticed Amaziah's information; either despising the prophet and his predictions, or having a more favourable opinion of him than to suspect him of any bad design. But Amaziah was desirous of driving him away by any means. He therefore ironically called him a seer, or a prophet; but intimated that he only meant to get a livelihood by that employ: and he advised or charged him to flee away from Bethel into the land of Judah, where he would be more welcome, and fare better than in Israel. He must, however, by no means prophesy any more at Bethel, which was the king's chapel, where his established worship was conducted and graced with his presence, and where he had a palace and kept his court. It was therefore indecent for him to revile the king's religion, and denounce the judgments of God against him and his family and people, in the very place where his chapel and court were!—"Thou shalt not add to prophesy." (*Heb.*)

V. 15-17. Amos answered Amaziah with great boldness, yet with modesty and propriety. He declared that he had not formerly been a prophet, nor was his father a prophet; nor had he been educated in the schools of the prophets. But he had been a herdsman, and a gatherer of a fruit, (a wild fig,) which grew on some kind of sycamore-trees, and was used for food by the poor people, or perhaps for the cattle. In these rural occupations he had been inured to hard labour and homely fare: and he had followed them contentedly, till the Lord, by express revelation, commanded him to go and prophesy to his people. Yet Amaziah, in direct opposition to the Divine mandate, forbade his prophesying against Israel, or dropping a word against that people at Bethel! The prophet was therefore commissioned to denounce sentence against him; that his wife, either through extreme indigence or licentiousness, should become a harlot in the streets of Bethel; that his children should be slain by the sword of war or of the murderer; that his estate should be divided by line among those who seized on it; that he should die in a heathen land; and that Israel would surely go away into captivity.

PRACTICAL OBSERVATIONS.

V. 1-9. The prayers of pious ministers and believers avert many calamities from churches and nations, which would otherwise overwhelm them.—They, who most faithfully denounce the terrors of the Lord against sinners, should be most earnest in prayers for their repentance and forgiveness.—The low estate of the church and of any part of it, may be pleaded with God as a reason why he should pardon and spare it; for it is his cause: he would be deprived of his revenue of worship and honour should it be totally ruined; and none but he can raise Jacob from his low estate, when he is so weak and hath so many and powerful enemies.—Our gracious God will for a time regard his people's prayers for their irreligious neighbours and relatives, and defer the execution of deserved punishment; but he will at length examine the cause of every community and individual, by the line and standard of his word: and then all the unbelieving and impenitent will be condemned; and even they, who have before most pleaded in their behalf, will have no more to say for them.

V. 10-17. No fervent prayers, or self-denying labours of ministers, can induce proud sinners to bear with their faithful reproofs and warnings. They will be accused of wishing for those miseries which they warn men to flee from; their opposition to established impieties and iniquities will be construed into disaffection, or rebellion against the king or commonwealth; and their ministry will often be considered as an intolerable grievance. Men in general cannot bear with their alarming and reproving words; but mercenary and ambitious priests, the ringleaders of superstition or idolatry, will be the most inveterate and intolerant. Such have commonly been false accusers of the Lord's servants

CHAP. VIII.

A. M. 3217.

B. C. 787.

The vision of a basket of summer-fruit, signifying the speedy ruin of Israel, 1—3. Severe reproofs, and productions of heavy judgments, 4—10. A famine of the word of God threatened, 11—14.

THUS hath the Lord God ¹shewed unto me: and I beheld a basket of summer-fruit.

2 And he said, ²Amos, what seest thou? And I said, ³A basket of summer-fruit. Then said the Lord unto me, ⁴The end is come upon my people of Israel: ⁵I will not again pass by them any more.

3 And ⁶the songs of the temple ⁷shall be howlings in that day, saith the Lord God: ⁸there shall be ⁹many dead bodies in every place; ¹⁰they shall cast them forth ¹¹with silence.

4 ¶ Hear this, O ye that ¹²swallow up the needy, even to make the poor of the land to fail,

5 Saying, ¹³When will the ¹⁴new moon ¹⁵be gone, that we may sell corn? ¹⁶and the sabbath, that we may ¹⁷set forth wheat, ¹⁸making the ephah small, and the shekel great, and ¹⁹falsifying the balances by deceit?

6 That we may ²⁰buy the poor for silver, and the needy for a pair of shoes; ²¹yea, and sell the refuse of the wheat?

7 The Lord hath ²²sworn by the excellency of Jacob, Surely ²³I will never forget any of their works.

8 Shall not ²⁴the land tremble for this, and ²⁵every

Ps. lxxiii. 3, 4. Is. i. 13, 14. Col. ii. 16. I Or, month. m Mal. i. 13. n Ex. xx. 8—10. Neh. xiii. 15—21. Is. lviii. 13. Rom. viii. 6, 7. s Heb. open. o Lev. xix. 36. Deut. xv. 15. Prov. xi. 1. xvi. 11. xx. 23. Ez. xiv. 10—12. Mic. vi. 10, 11. p Heb. perverting the balances of deceit. Hos. xii. 7. p 4. ii. 6. Lev. xxv. 39—42. Neh. v. 1—5. 8. Joel iii. 3, 6. q vi. 8. Deut. xxxiii. 26—29. Ps. xlviii. 4. lxxviii. 34. Luke ii. 32. r Ex. xvii. 16. i Sam. xv. 2, 3. Ps. x. 11. Is. xliii. 25. Jer. xxxi. 31. Hos. vii. 2. viii. 13. ix. 9. s Ps. xviii. 7. lx. 2, 3. cxiv. 3—7. Is. v. 25. xxiv. 19, 20. Jer. iv. 24—26. Mic. i. 3—5. Nah. i. 5, 6. Hab. iii. 5—8. Hag. ii. 6, 7. t 10. ix. 5. Jer. xii. 4. Hos. iv. 3. x. 5. Matt. xxiv. 30.

to princes, and the first movers of persecution: for their reputation, authority, and quiet enjoyment of their preferences, are endangered by the prevalence of truth and righteousness. Sometimes, however, even irreligious or idolatrous princes have not been disposed to listen to their insinuations, or to adopt their counsels; and they have been forced to employ menaces against those, whom they would have more imperiously silenced, if they could: or they have given them counsel, that savoured of their own character. Such men will perhaps intimate where and how ministers are most likely to obtain preferment, or to escape the cross; but not where good may be done to souls. They consider it as the extreme of folly, insolence, or rusticity, to declare alarming offensive truths before the great; or where error, impiety, and vice are sanctioned by high authority, long established customs, or eminent examples: as if smooth and soothing heresies alone were fit to be prophesied in the chapels of kings, and soft deceitful words alone would pass current in their palaces! And as if it were the enviable prerogative of royalty and privilege of nobility, to tread unmolested and unadmonished the broad road to everlasting misery! Indeed none should intrude themselves into such places and services: nor are all, that are called to the ministry, qualified to assault iniquity, impiety, infidelity, or superstition, in these strongholds. But when the Lord has work to do of an extraordinary kind, he will raise up and furnish proper instruments for it. In doing this, he often deviates from men's rules, and takes such as have not been regularly educated; but perhaps were engaged in some laborious occupation, where they were inured to hardship, kept at a distance from the luxuries and indulgences of the affluent, and taught indifference to the interests and splendour of the world. They, however, who are selected to these services, must declare the whole word of God, without reserve, or respect of persons, to princes, or people, whatever treatment they may be exposed to: and they, who oppose, or attempt to silence them, will do it at their peril. We cannot indeed speak too humbly of ourselves and our poor attainments and services, but as ministers we ought to "magnify our office:" and though we ought not to apply the denunciations or examples of God's word, personally to our opposers; yet we should not hesitate to declare, that they, who despise the least of those, whom the Lord sends forth to preach his word, are despisers of him; and that all, who injure them may expect severe rebukes, in their families, persons, and circumstances, and even fatal effects to their souls, except they repent. Nor can they prevent any of those judgments, the denunciation of which offends them; whilst their opposition provokes God to contend with them in particular.

NOTES.

CHAP. VIII. V. 1—3. Under the emblem of a basket of summer-fruit, which must be used immediately or it will perish, the speedy approach of the predicted judgments upon Israel was denoted, for which they were fully ripe. This may be supposed to have begun in the murder of Zachariah the son of Jeroboam: as the subsequent contests between the successive usurpers of the throne, made way for the Assyrian invasions, which terminated in the entire ruin of the kingdom of Israel. These approaching events would turn the songs, that were used in the temple of Bethel, &c. or those of their idol-temples or in the palace, into howlings of terror and despair. Numbers would die in every place by the sword, pestilence, and famine, whose bodies the survivors

one mourn that dwelleth therein? and it shall ¹rise up wholly as a flood; and it shall be cast out and drowned, as ²by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, ³that I will cause the sun to go down at noon, ⁴and I will darken the earth in the clear day:

10 And ⁵I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up ⁶sackcloth upon all loins, and baldness upon every head; and I will make it ⁷as the mourning of an only son, and the end thereof as ⁸a bitter day.

11 ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, ⁹but of hearing the words of the Lord.

12 And they shall wander from sea to sea, and from the north even to the east, they ¹⁰shall run to and fro to seek the word of the Lord, and shall not find it.

13 In that day shall ¹¹the fair virgins and young men faint for thirst.

14 They that ¹²swear by the ¹³sin of Samaria, and say, Thy god, O Dan, liveth; and, The ¹⁴manner of Beer-sheba liveth; even they ¹⁵shall fall, and never rise up again.

would cast forth without the customary solemnities of burial; as hardened in grief, and regardless of their nearest friends and relatives, through anxious concern for their own safety.

V. 4—10. The rich and powerful were exceedingly addicted to injustice and oppression, as well as ringleaders in impiety and idolatry: and the approaching calamities would fall more heavily on them than on others. They ought, therefore, to consider how they might escape, or how they could endure such miseries; instead of oppressing the poor, as if they would devour and extirpate them by their exactions. It seems that commerce was suspended, even in Israel, on the new-moons and sabbath-days, which they observed with some forms of devotion: but this was a weariness; and the covetous oppressors were ready to say to themselves, and to each other, 'When will this tedious day be over? When will this task of religion be done?' They wanted to return to worldly pursuits; they were in haste to set forth corn to sale, in order to increase their riches. In managing this traffic, which so nearly concerned the labouring poor, they made the *ephah*, or *bushel*, too small, and thus cheated in the quantity of what they sold; and they weighed the silver, with which they were paid, by too heavy a weight, and thus cheated in the sum which they took for it; nay, they used artifice in the act of weighing, and imposed in that way also on their customers; and they even took advantage of the people's necessities, to sell the refuse-corn, which was scarcely fit for use. By these methods the poor became their debtors, and they obtained permission to sell them for slaves; which they inhumanly took advantage of when they gained but a very trivial sum by depriving them of liberty; (ii. 6.) But the Lord swore by himself, who was the real excellency, or most honourable distinction, of his people, that he would never forget or omit to punish any of their works. These crimes would provoke him to send upon them such judgments, as would make the land to tremble, as in an earthquake: it would be desolated by overwhelming calamities from one end to another, as Egypt is annually covered by an inundation of the Nile: their prosperity and hopeful prospects would be suddenly darkened, as if the sun should go down at noon-day, and the clear light should be exchanged for midnight-darkness: their idolatrous or sensual feasts, and the songs accompanying them, would be turned into lamentations; every expression of extreme grief and dejection would be universally employed by the survivors, as if each of them had lost an only child; and instead of a joyful end to their troubles, they would terminate most bitterly, in the captivity and dispersion of the nation.

V. 11—14. In accession to all the outward miseries, the remnant of Israel would be visited with a famine, not of bread only, and with thirst, not for water only, but of hearing the words of the Lord; and they would wander far and wide to seek information of the will of God respecting them, and yet lose their labour.—The kingdom of Israel seems to have been favoured with fewer prophets during some time before the Assyrian captivity, than in former ages. After that catastrophe, the motley people and religion of the Samaritans succeeded in the land. The dispersed Israelites were either incorporated with the heathen; or lived without prophets, or teachers qualified to explain the Scriptures to them, and far removed from divine ordinances and means of grace: nor could any of their efforts or inquiries supply this want to their souls.—But some think, and not improbably, that the present state of the Jews was also predicted. After they rejected Christ and his apostles and ministers, they were punished with a famine and thirst of the words of God: and in vain

B. C. 787.

q Ps. civ. 3.
 † Or, *spheres*.
 Heb. *ascensions*
 § Or, *bundle*.
 Gen. ii. 1.

1, 2. Mic. i. 3, 4. Nah. i. 5, 6. Hab. iii. 10. Rev. xx. 11. o viii. 8. Jer.
p Ps. xxxii. 6. xciii. 3, 4. Is. viii. 7, 8. Matt. vii. 27.

PRACTICAL OBSERVATIONS.

NOTES.

715

11 ¶ In that day will I ^hraise up ^hthe tabernacle
of David that is fallen, and ^cclose up the breaches

V. 7.—10. 'Are ye not under a curse, as the Ethiopians, the posterity of Ham were; by reason of your multiplied sins and apostasies?' (*Louth.*) (*Notes, Gen. ix. 24, 25. x. 6. 7.*)—'The sense seems to be, Trust not in your ancestors, who were so highly favoured by me. Your vices have made you vile in my sight. Trust not in my deliverance of you from the land of Egypt.—Other nations have been transplanted into fertile countries as well as you, and particularly your neighbouring enemies.' (*Bp. Newcombe*).—Little is certainly known about the events here referred to: doubtless they were well known in the prophet's days. (*Marg. Ref.*)—But though the Lord would destroy the sinful kingdom of Israel from off the earth; yet he would not utterly extirpate all the posterity of Jacob. He intended to scatter the remnant of them through all nations, and to harass them with manifold calamities, as the corn is shaken in the sieve: yet he would preserve all that were valuable of them with the most exact care, and not suffer one of them to perish.—The astonishing preservation of the Jews as a distinct people, through all their dispersions to the present day, is here evidently predicted.—'I will mingle the Israelites among all nations, just as good and bad grain are mingled in a sieve; but will so order it, that none of the good grain shall be lost.' (*Louth.*) 'Though I will thus mix the Israelites with distant nations; yet there shall be a general restoration of them to their own land.—The most secure and presumptuous sinners of the Israelites shall fall by the sword.' (*Bp. Newcombe.*)—The whole house of Jacob, the families brought out of Egypt, are here certainly intended, and not the ten tribes only, which are never spoken of in this manner.

thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom and of all the heathen, which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed: and the

m Is. xliii. 7. lxiii. 19. lxx. 1. Jer. xiv. 9. xv. 16. Dan. ix. 18, 19. † Heb. upon whom my name is called. n Lev. xxvii. 5. Ez. xxxvi. 35. Hos. ii. 21—23. John iv. 35. § Heb. draweth forth. o Is. xxxv. 1, 2. lv. 13. Joel iii. 18.

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i Ps. cxliii. 5. Is. lxiii. 11. Jer. xvi. 25. Lam. v. 21. Ez. xxxvi. 11. Mic. vii. 14.

k Is. xl. 14. xiv. 1, 2. Joel iii. 8. Ob. 18—21.

l Gen. xxvii. 29. 37. 40. Num. xxiv. 17, 18. Ps. lx. 8. Mal. i. 4.

§ Heb. draweth

mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

|| Or, new wine p. 5. Judg. v. 5. Ps. xlvii. 5. q Ps. lxxvi. 6. Jer. xxx. 3. 18. xxxi. 23. Ez. xvi. 53. xxxix. 25. Joel iii. 1, 2. r Is. lxi. 4. lxx. 18. xxxi. 38—40. Ez. xxxvi. 33—35. xxxvii. 25—28. s v. 11. Is. lxii. 8. 9. Ez. xxviii. 26. Zeph. i. 13. t Is. xl. 21.

Jer. xxiv. 6. xxxii. 41. Ez. xxxiv. 28. xxxvii. 25. Joel iii. 20. Mic. iv. 4.

V. 11, 12. (Note, Acts xv. 16, 17.) This passage is quoted by the apostle James, in the sense, though not in the exact words, of the Septuagint; which varies considerably from the present Hebrew text.—‘On the restoration of the Jews after their captivity, the Messiah came, and the gentiles, (or the rest of mankind besides the Jews,) were admitted into the church: and on the future grand restoration of the Jews, the borders of the christian church will be enlarged among the Gentiles.’ (Bp. Newcombe.)—The foregoing prophecy, evidently included the rejection of the Jews and their dispersion by the Romans, with which the establishment of Christ’s kingdom was connected. The palace of David became a tabernacle, by the defection of the ten tribes and by subsequent calamities: but this tabernacle fell down at the Babylonish captivity, and it lay in ruins till the coming of Christ: so that these expressions may denote the mean estate of David’s family, the degeneracy of Judah, and the low ebb of true religion. But by the incarnation and birth of Christ, the seed of David, and in consequence of his death, resurrection, ascension, and heavenly exaltation, that tabernacle was again erected, its breaches were closed, its ruins repaired, and it was advanced to far greater prosperity, than in the days of David and Solomon. The kingdom of the Son of David became conspicuous, glorious, and extensive; it acquired the ascendancy over its enemies, many of whom became the subjects of Christ; and this was the case among the heathen nations in general: they were called by the grace, and by the name, of Christ, who is the Lord, *JEHOVAH*, here spoken of, that predicted and performed all these things; for the gentile converts, as well as other Christians, were called by the name of Christ, and called upon his name.—Whether we adhere to the present Hebrew text, or, on the authority of the Septuagint as quoted by the apostle, admit a trifling alteration; it is plain, that the conversion of the gentiles, and not the reducing of them to subjection, is predicted. ‘That they may be heirs with the remnant of Edom, and with all the nations which are called by my name.’

V. 13—15. ‘As the prophecy in the foregoing verse was to commence from the coming of Christ, but not to receive its full completion, till the fulness both of Jews and Gentiles come into the church; so these verses ought to be understood of the happy state of the millennium, which may be supposed to begin, after the Jews are restored to their country.’ (Louth)—‘This part of the prophecy will receive its completion, on the future restoration of the Jews to their land.’ (Bp. Newcombe.)—The passage may have some reference to the primitive times; but will receive a more glorious accomplishment, in those expected events which all the prophets more or less foretold.—The plenteous harvest would take up so much time in gathering in, that the plowman preparing to sow for the ensuing crop would overtake the reaper; whilst the treader out of the grapes would immediately follow; all hands would be full of business, and all meet with encouragement and advantage: this represents the great diligence and success of the preachers of the gospel, and the vast numbers of flourishing and joyful converts which they shall then make. The

mountains dropping sweet wine, and the hills melting into rivulets of wine or oil, denote the exceeding consolations and fruitfulness of believers, through the abundant influences of the Holy Ghost upon their souls. Then the Lord will bring again the captivity of his people, and they will be planted and prosper in their own land, and will no more be pulled up out of it. This cannot be interpreted of the return of the Jews from the Babylonish captivity; for they were afterwards driven out of their land by the Romans, and continue excluded from it to this day: so that the future conversion of the Jews, and their restoration to their own land, and the security and felicity of the church in times to come, must be here predicted. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

Hypocrisy and obstinate preference of human inventions to God’s appointments, render men’s religious observances their most heinous and ruinous crimes.—Wherever ungodly men flee to hide themselves, they meet the frown and vengeance of their offended Sovereign, which would suffice to turn a local heaven into a real hell. Wretched then must they be, on whom the Lord sets his eyes for evil, and not for good; for all creatures are ready at his command to pursue and fight against his enemies.—When professed Christians copy the crimes of infidels or idolaters, they become still more abominable in the sight of God: and no external advantages or favours can prove us the objects of his special love. Whilst he watches over sinful kingdoms to destroy them; he will not fail to preserve his church. His servants may be scattered, persecuted, tempted, and harassed in a variety of ways; but not one of them shall be lost: for the least true believer shall infallibly be taken care of, through all the revolutions of nations, in the hour of death, and amidst the convulsions of expiring nature: but the tares will be gathered from amidst the wheat, and cast into the fire to be burned; and then hypocrites will know the truth of those threatenings, which they here presumptuously despised.—Blessed be God, we live in the days, when the kingdom of David is set up, in the person of his Son the divine Redeemer, and we Gentiles are become his possession, and are called by his name: let us be thankful for our privileges, and endeavour to walk worthy of them. Yet, we still witness many breaches in the tabernacle of our King; many divisions, abuses, and scandals yet deform the church; the power of godliness is declined in many parts of it, and others are harassed by oppressions and persecutions; and a great part of mankind yet continue strangers and enemies to the gospel: we should therefore continue in prayer for the complete performance of these predictions, in the more perfect peace, purity, and beauty of the church; in the increase of diligent, able, faithful, and successful ministers; in the ruin of all obstinate enemies; and in the conversion of Jews, Gentiles, and Mahometans to the faith of Christ.—But only in heaven shall we be so planted and established, as to experience no more changes, fears, temptations, sins, or sorrows; for there alone is fulness of joy for evermore.

THE BOOK OF

O B A D I A H.

It is probable, that Obadiah delivered this short prophecy about the time when Jerusalem was destroyed by Nebuchadnezzar.—*Obadiah*, signifies *the servant of the Lord*, which was a common name in Israel; but the prophet must be distinguished from all others that bare it.—He seems to have been contemporary with Jeremiah, and uses several of his expressions in prophesying against Edom, (*Jer.* xlix. 7—22:) and he concludes, (as almost all the other prophets do,) with predicting victory and prosperity to Israel and to the church.

CHAP. I.

A prediction of the ruin of Edom for his pride, and his malice against the descendants of his brother Jacob, 1—16. Promises of glorious times, in the latter ages, 17—21.

THE vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen; thou art greatly despised.

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave some grapes?

6 How are the things of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against

1 Jer. xlix. 9. m 2 Sam. i. 19. Is. xiv. 12. Jer. i. 23. Lam. i. 1. Zeph. ii. 15. Rev. xviii. 10. n Deut. xxiv. 21. Is. xvii. 6. xxiv. 13. Mic. vii. 1. * Or, gleanings. o Is. x. 13, 14. xlv. 3. Jer. xlix. 10. 1. 37. Matt. vi. 19, 20. p Ps. lv. 12, 13. Jer. iv. 30. xxx. 14. Lam. i. 19. Ez. xxiii. 22—25. Rev. xvii. 12—17. † Heb. men of thy peace. Jer. xx. 10. xxxviii. 22. Margins.

NOTES.

V. 1, 2. Obadiah might be employed to deliver verbal messages to his people on other occasions; but this vision alone was preserved for the benefit of future generations.—The prophets had heard a report from the Lord, that ruin was preparing for the insulting enemies of the Jews; and ambassadors were sent about among the nations, to excite each other to war against the Edomites; by which means the Lord would shortly make them small and despised among their neighbours. (*Note, Jer.* xlix. 14, 15.)

V. 3—6. (*Notes, Jer.* xlix. 9, 10, 16.) The Edomites inhabited a mountainous country, which they had strongly fortified: they had for some time been prospered, and they proudly confided in their strength and munitions, and concluded that no enemy could prevail against them. But the Lord was become their adversary; and even if they could exalt themselves as much above their other enemies, as the stars are out of the reach of man, or like the eagle which builds her nest in the loftiest cedars: yet the Lord would certainly bring them down, and their pride would only help to deceive and ruin them. With astonishment the prophet saw, as it were, their hostile invaders not only making depredations and slaughter, and then departing; but cutting off all their multitudes, and ransacking their most secret treasures, till they had plundered the whole of them.

V. 7. These calamities would be brought upon Edom by the defection and treachery of all their confederates; who would march to their borders as if to assist them, and induce them to go forth to meet them as friends, and so deceive and prevail against them. The very troops that took pay to defend

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† Heb. the men of thy bread. Ps. xli. 5. John xiii. 18.

q Is. xix. 11, 12. xxvii. 11. Jer. xlix. 7. Hos. xiii. 13.

r Job v. 12—14. Ps. xxxiii. 10. Is. xix. 3, 13, 14. xxix. 14. 1 Cor. iii. 19, 20.

s Ps. lxxvi. 5, 6. Is. xix. 16, 17. Jer. xlix. 22. 1. 36, 37. Am. i. 16. Nah. iii. 13.

t Gen. xxxvii. 11. Job ii. 11. Jer. xlix. 7. 20. Ez. xxv. 13. Am. i. 12.

u Is. xxxv. 5—8. lxiii. 1—3. x 21. Deut. ii. 5. Gen. xxvii. 41.

Num. xx. 14—21. Ps. lxxxii. 5—9. cxxxvii. 7. Lam. iv. 21. Ez. xxv. 12. xxxv. 5, 6. 12—15. Am. i. 11.

z Ps. lxxix. 7. lxxxix. 45. cix. 29. cxxxii. 18. Jer. iii. 25. 11. 51. Ez. vii. 18. Mic. vii. 10.

a Jer. xlix. 13. 17—20. Ez. xxv. 13, 14. xxxv. 6, 7. 15. Mal. i. 3, 4.

b 2 Kings xxiv. 10—16. xxv. 11. Jer. lii. 28—30. g Or, his substance. c J el iii. 3. Nah. iii. 10.

d Ps. l. 18. cxxxvii. 7. || Or, do not behold. || Ps. xxii. 17. xci. 11. Mic. iv. 11. vii. 10. Matt. xxvii. 40—43. f Job xxxi. 29. Prov. xvii. 5. xxiv. 17, 18. Lam. iv. 21. Ez. xxv. 6, 7. xxxv. 15.

Mic. vii. 8. Luke xix. 41. g 1 Sam. ii. 3. Ps. xxxi. 18. * Heb, magnified thy mouth. Is. xxxvii. 24. Jam. iii. 5. 2 Pet. ii. 18. Jude 16. Rev. xiii. 5. h 2 Sam. xvi. 12. Ps. xxii. 17. Zech. i. 15.

thee; they that eat thy bread have laid a wound under thee; there is none understanding in him.

8 Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have looked on the day of thy brother, in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the

them, would most fatally assault them; nor would they have understanding to see or avoid this danger, or to take warning from this prediction.—Those that were maintained at thy cost, as thine allies, have given thee a secret blow which thou wast not aware of. (*Lowth.*) The Edomites seem to have been joined in alliance with the Chaldeans, and tributary to them, when Jerusalem was taken; but within about five years after, they and their confederates invaded and desolated Edom.

V. 10—14. (*Marg. Ref. Notes, Ps.* cxxxvii 7. Ez. xxv. xxxv. Am. i. 11, 12.) The prophet shews what the conduct of Edom towards his brother Jacob ought to have been; and thus, with peculiar energy, by the implied contrast, exposes the cruelty, violence, insolence, rapacity, and treachery which he had committed, in various ways, during the distresses of the nation.

V. 15, 16. Israel and Judah had experienced a day of the Lord's righteous judgment on them for their sins, by the hands of the Assyrians and Chaldeans; whilst the Gentiles seemed to escape with impunity, and to prosper in their wickedness: but the day of the Lord was at hand, in which he would judge all those nations that had injured his people, and retaliate their oppressions upon them. The Jews had drunk the cup of God's indignation even on mount Zion; and the heathen should drink continually and abundantly of the same cup, until they were utterly destroyed.—The ruin of the several nations, that bordered on and had fought against Israel, was predicted; but they were types of the enemies of the Christian church, which will be utterly destroyed in due season. (*Notes, Is.* xxxiv. lxiii. 1—6.) The prophet speaks of the Jews here, as already under a state of captivity; as they actually were before this prophecy was fulfilled. (*Lowth.*)

day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau

is xlv. 13. Joel ii. 32. q Jer. xvi. 28. Am. ix. 8. || Or, they that escape. Jer. xlv. 14, 28. Ez. vii. 15. * Or, it shall be holy. Is. i. 27. iv. 3, 4. ix. 21. Joel iii. 17. Zech. viii. 3. xiv. 20, 21. Rev. xxi. 27. r Is. xiv. 1, 2. Joel iii. 19-21. Am. ix. 11-15. s Is. x. 17. xxxix. 9. Mic. v. 8. Zech. xii. 6. t 2 Sam. xix. 20. Ez. xxxvii. 16, 19. Am. v. 15. vi. 6.

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† Or, forces. i Am. i. 6, 9. ‡ Or, shut up. Ps. xxxi. 8. k 12. Gen. xxxv. 3. Is. xxxvii. 3. Jer. xxx. 7. l Ps. cxv. 5, 6. Jer. ix. 25, 26. xxv. 15-29. xlix. 12. l Am. iv. 21, 22. Ez. xxx. 3. Joel iii. 11-14. Mic. v. 15. Zech. xiv. 14-18. m Judg. i. 7. Ps. cxxxvii. 8. Ez. xxxv. 15. Joel iii. 7, 8. Hab. ii. 8. i Matt. vii. 2. Jam. ii. 13. n Ps. lxxv. 8, 9. Is. xlix. 25, 26. ii. 22, 23. Jer. xxv. 15, 16, 27, 28. xlix. 12. 1 Pet. iv. 17.

§ Or, sup. up. Is. xlii. 14. Marg. Hab. i. 9. o Is. viii. 9, 10. xlix. 7, 8.

u Ps. lxxxiii. 6-15. Is. v. 21. xlvii. 14. Joel ii. 5. Nah. i. 10. 1 Cor. iii. 12. x. 9, 10, 16. y Num. xxiv. 18, 19. Josh. xv. 21. Jer. xxxii. 14. Am. ix. 12. Mal. i. 4, 5. z Josh. xiii. 2, 3. xv. 33, 45, 46. Judg. i. 18, 19. Is. xi. 13, 14. Ez. xxv. 16. Am. i. 8. Zeph. i. 4-7. Zech. ix. 5-7.

a 2 Kings xvii. 24. Ezra iv. 2. 7-10, 17. Ps. lxxx. 35. Jer. xxxi. 4-6. Ez. xxxvi. 6-12, 28. xxxvii. 21-25. xlviii. 13-21. xlviii. 1-9.

b Josh. xiii. 25, 31. xvii. 21-28. Ez. xxxv. 12, 13. Hos. i. 10, 11. Am. ix. 14, 15. Zech. x. 6-10. d 1 Kings xvii. 9, 10. Luke iv. 26. Sarepta. e Jer. xlii. 19. f Judg. ii. 16. iii. 9. 2 Kings xiii. 5. Is. xix. 20. Dan. xii. 3. Joel ii. 32. Mic. v. 4-9. Zech. ix. 11-17. x. 5-12. 1 Tim. iv. 16. Jam. v. 20. g Ps. cxlix. 5-9. Dan. vii. 27. 1 Cor. vi. 2, 3. Rev. xix. 11-13. xx. 4. h Ps. ii. 6-9. xxii. 28. cii. 15. Is. ix. 6, 7. Dan. ii. 35, 44. vii. 14, 27. Zech. xiv. 9. Matt. vi. 10, 13. Luke i. 32, 33. Rev. xi. 15. xix. 6.

for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau: for the LORD hath spoken it.

19 And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

1 Chr. v. 26. Jer. xlix. 1. Am. i. 13. Mic. vii. 14. e Jer. iii. 18. xxxiii. 26. Hos. i. 10, 11. Am. ix. 14, 15. Zech. x. 6-10. d 1 Kings xvii. 9, 10. Luke iv. 26. Sarepta. e Jer. xlii. 19. f Judg. ii. 16. iii. 9. 2 Kings xiii. 5. Is. xix. 20. Dan. xii. 3. Joel ii. 32. Mic. v. 4-9. Zech. ix. 11-17. x. 5-12. 1 Tim. iv. 16. Jam. v. 20. g Ps. cxlix. 5-9. Dan. vii. 27. 1 Cor. vi. 2, 3. Rev. xix. 11-13. xx. 4. h Ps. ii. 6-9. xxii. 28. cii. 15. Is. ix. 6, 7. Dan. ii. 35, 44. vii. 14, 27. Zech. xiv. 9. Matt. vi. 10, 13. Luke i. 32, 33. Rev. xi. 15. xix. 6.

V. 17-21. When this prophecy was delivered, mount Zion either lay desolate, or was about immediately to be desolated, while the enemies of the Jews had dominion over them.—“But upon mount Zion shall be those that escape,” or (an escaping;) “and it shall be holy.” (Bp. Newcombe.) Thus it was foretold, that there would be deliverance and holiness at Jerusalem, and the house of Jacob would again occupy their ancient possessions. Then Israel and Judah would become as a flame, to consume the Edomites as stubble, till they were utterly destroyed; and the remnant of the people, that were at that time captives, would not only possess the land of Canaan, but the adjoining districts; which they would take out of the hands of those, who now oppressed them.—The remaining tribes would possess the country, which had belonged to those who continued in their dispersions, to the utmost borders of the promised land, and even beyond them. Thus Judah would possess mount Seir, to the south; and another company, the land of the Philistines towards the west; and others would recover possession of mount Ephraim and Samaria, though at that time possessed by strangers. Benjamin would inherit Gilead, beyond Jordan, which the Ammonites had seized on; and the residue of the ten tribes would gain possession of all the country formerly inhabited by the Canaanites, even to Zarephath, or Sarepta, which bordered on Zidon. It is not agreed, what is meant by Sepharad: but some think, that it was the name of a city in Edom, which the remnant of those, who were led captive from Jerusalem, would possess with the cities of the south. For saviours, or deliverers, would be raised up on mount Zion, to judge and execute vengeance on the Edomites; and the kingdom, or dominion, would actually be possessed and exercised by JEHOVAH, for the benefit of his worshippers.—This prophecy was accomplished, when the Jews returned to their own land by Cyrus's decree; when the temple was rebuilt, and the worship of God restored; when Jerusalem was re-established in prosperity, and the land replenished with inhabitants; when the Jews, under the Maccabees and other leaders, entirely subjugated the Edomites, and incorporated the remnant of them amongst themselves as proselytes; and in their subsequent prosperity, till the days of Christ. No mention is made of the Philistines by Christ or his apostles.—They seem, before that time, to have been extirpated from the land. But the salvation and holiness of the gospel, its success and spread, by the faithful preaching of the word and the conversion of the Gentiles, were also intended; especially the future restoration of the Jews, the destruction of antichristian opposers, and that prosperous state of the church, to which all the prophets evidently bear witness. Then, and not till then, in the full sense of the words, shall “the kingdom be the LORD'S.”

PRACTICAL OBSERVATIONS.

V. 1-9. The Lord exalts, or abases, and renders nations honourable, or contemptible, as he sees good.—Self-confidence, reliance on external advantages, ambitious projects, and carnal security, uniformly tend to calamity and

contempt; and thus the pride of men's hearts deceive them. No exaltation or power can secure those, whom God is concerned in honour to bring down.—Renowned warriors are generally the most rapacious and insatiable of all thieves and robbers; the prosperity of others only excites their appetite for plunder; and so, riches tend to the ruin of their possessors.—They who rely on plausible and mercenary helpers, are deficient in understanding: for there is so much treachery in man, that such persons commonly give their confederates the most fatal wounds. They only are happy who trust in the Lord; for in the day of his displeasure, he destroys the wisdom of the prudent, and mars the courage of the mighty, that all his enemies may receive deserved punishment.

V. 10-21. God will surely confound those who oppress their brethren of the same nature with themselves; and those especially who hate such, as the Lord loves, and afflict them because they belong to him. They who rejoice in the calamities which others inflict, will be numbered among oppressors; and all that would escape their doom, must take care not to sanction their cruelties by their presence, or approbation. It is criminal to behold with the least degree of satisfaction, or even without deep concern, the distresses of our neighbours; and still more so to insult over them under their calamities. If we cannot enter the doors of the oppressed and afflicted, to sympathize with them, and to soothe or relieve their sorrows; we had better keep at a distance, lest we should increase or appear to take pleasure in, their misery. How base then must they be, who seize on such opportunities to lay hands on the property of their neighbours, or to wreak their revenge or satiate their cruelty, by giving assistance to the principal actors in such bloody tragedies! But let both the sorrowful believer and the insolent oppressor know, that the day of the Lord is near upon all the heathen: that the injuries, which the persecuted have endured, will be recompensed upon their persecutors, who will drink of that cup, which they had been instrumental in putting into the hands of others; and that the troubles of the righteous will soon be over, but those of the wicked will be eternal and complete. Happy then is the inhabitant of Zion, even in the most afflicted times: there alone is deliverance from the wrath to come and from every evil; their holiness is communicated, and resides: and whilst the Lord purifies his redeemed “from all their iniquities, to be unto himself a peculiar people zealous of good works,” he both marks them out as his own, and prepares them to possess their purchased inheritance. His people will also be victorious, and as a flame to consume their enemies; and they shall inherit all things, whilst others shall lose even what they seemed to have. Blessed be God, for the divine Saviour and Judge on mount Zion; and for those, whom he sends forth as instruments of bringing sinners to partake of his salvation! May all employed in this work be faithful and successful! so that their word may be a savour of life unto life to numbers, and a savour of death unto death to all that reject it, as judging and condemning obstinate unbelievers; and in both respects a sweet savour to the Lord, who is “the kingdom, and the power, and the glory for ever, Amen.”

THE BOOK OF

J O N A H.

Jonah was no doubt more ancient than any of those prophets, whose writings are preserved in this part of the sacred Scripture.—He predicted the successes of Jeroboam, the son of Joash; (2 Kings xiv. 25;) and it is probable that the prophecy was delivered a considerable time before its accomplishment. Some think, that Jonah executed his prophetic office, as early as the latter part of Jehu's reign: and it is not agreed, whether the events recorded in this book, occurred at his entrance on that office, or at a later period.—Nothing more is known of him, except that he was of Gath-hepher, a town in the tribe of Zebulun, (Josh. xix. 13; *Gittah-hepher*;) and the traditions extant concerning him are unworthy of the least notice.—The book before us is rather a narrative, than a prophecy. Several of the events recorded in it are of a very extraordinary nature; which has induced some to explain it as an allegory, and emboldened others profanely to ridicule it. But it should be remembered, that our Lord himself hath repeatedly attested the truth of the narrative, and shewn, that the most wonderful event in it was intended as a type or emblem of his own death, burial, and resurrection on the third day. (Matt. xii. 39—41. xvi. 4. Luke xi. 32.) The knowledge of "the power of God," as manifested by the Scriptures, will fully satisfy the humble mind respecting the miracles here recorded: and a deep knowledge of our own hearts will abate our astonishment at the extraordinary conduct of the prophet himself. 'The fame of Jonah's deliverance appears to have spread among the heathen nations: and the Greeks, who were accustomed to adorn the memory of their heroes by every remarkable event and embellishment which they could appropriate, afterwards added to the fictitious adventures of Hercules, that of having continued three days without injury in the belly of a dog, sent against him by Neptune. The fable of Arion and the Dolphin, of which the date is fixed at a time nearly coeval with the period of Jonah, is possibly a misrepresentation of particulars recorded in this sacred book.' (*Gray's Key*.) Jonah lived almost as early as the most ancient of the Greek poets.—His impartiality in recording his own sins, is peculiar to the sacred writers.

CHAP. I.

God commands Jonah to go and prophesy against Nineveh, 1, 2. He attempts to sail to Tarshish; but is overtaken by a tempest, and discovered by lot, 3—10. The mariners reluctantly cast him into the sea; the storm abates, and they sacrifice to Jehovah, 11—16. Jonah is swallowed by a great fish; and continues in its belly three days, 17.

NOW the word of the LORD came unto ^aJonah, the son of Amittai, saying,
2 Arise, go to ^bNineveh, that great city, and ^ccry against it; ^dfor their wickedness is come up before me.

3 But Jonah rose up ^eto flee unto Tarshish ^ffrom the presence of the LORD, and went down to ^gJoppa; and he found a ship going to ^hTarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

^f Gen. iii. 8. iv. 16. Job i. 12. ii. 7. Ps. cxxxix. 7—12. 2 Thes. i. 9. g Josh. xix. 46. 2 Chr. ii. 16. Acts ix. 36. h Is. ii. 16. xxiii. i. 6. 10. ix. 9. Ez. xxvii. 12.

NOTES.

CHAP. I. V. 1. Some think, that Jonah had before this, for some time exercised his prophetic office in Israel: others, that he was at this time first called to it. But nothing beyond conjecture can be adduced on the subject.

V. 2, 3. Nineveh, the capital of the Assyrian empire, was one of the largest cities that we read of; being sixty miles in circumference, if historians may be credited. Other prophets foretold the destruction of heathen cities for their crimes: but Jonah was ordered to go to Nineveh, that he might, on the spot, denounce the judgments of God against it.—Some think, that he declined this service, because he was jealous for the honour of Israel, and was not willing that the Gentiles should partake of the benefits of prophecy; and he afterwards intimates, that he apprehended God would mercifully spare Nineveh, and that he should be despised and punished as a false prophet. (*Note*, iv. 1, 2.) But when we consider the perils and hardships, to which this journey and service were likely to expose him; when we imagine to ourselves the probable reception of a despised prophet of Israel in this proud idolatrous city, come avowedly to predict its speedy destruction; and that this might draw upon him the resentment both of the rulers and the multitude; when we reflect how such a message would be received in the streets of London at this day: we shall not wonder, that he was extremely reluctant to undertake the business. Strong faith and a habit of unreserved obedience were necessary to overcome the reluctance, that Jonah must have felt; and perhaps he was a young man, and not as yet inured to perilous services.—He seems to have supposed that the Spirit of prophecy would not rest on him, if he left the land of Israel to go some other way than to Nineveh; he desired to be freed from those impulses, with which he had not courage and faith to comply; and he therefore purposed "to flee unto Tarshish from the presence of the Lord." Accordingly he went to Joppa, a sea-port town said to be about forty miles from Gath-hepher, where he is supposed to have dwelt, and in the opposite

A. M. 3142.

B. C. 862.

a 2 Kings xiv. 25. Matt. xii. 39. xvi. 4. Luke xi. 29, 30, 32. b iii. 2, 4. iv. 11. Gen. x. 11, 12. 2 Kings xix. 36. Nah. i. 1, ii. 13. Zeph. ii. 13—15. c iii. 2, 4. Is. lviii. 1. Jer. i. 7—10. Ez. ii. 7, 8. iii. 5—9. Mic. iii. 8. Matt. x. 18. d Gen. xviii. 20. 21. Ezra ix. 6. Jam. v. 4. Rev. xviii. 6. e iv. 2. Ez. iv. 13. 14. 1 Kings xix. 3. 9. Jer. xx. 7—9. Ez. iii. 14. Luke ix. 62. Acts xv. 38. xxvi. 19. 1 Cor. ix. 16.

i Ex. x. 13. 19. xiv. 21. xv. 10. Num. xi. 31. Ps. cvii. 24—31. cxxxv. 7. Am. iv. 13. Matt. ix. 24—27. Acts xxvii. 13—20. * Heb. cast forth. † Heb. thought to be broken. k 6. 14. 16. 1 Kings xviii. 26. Is. xlv. 17—20. xlv. 20. Jer. ii. 28. Hos. vii. 14. Job ii. 4. Acts i. xxvii. 18. 38. Phil. iii. 7, 8. m 1 Sam. xiv. 3. n Judg. xvi. 19. Matt. xxv. 5. xxvi. 40, 41, 43. 45. Luke xxii. 45, 46. o Is. iii. 15. Ez. xviii. 2. Acts xxi. 13. Rom. xiii. 11. Eph. v. 14. p Ps. lxxviii. 34. cvii. 6. 12. 13. 18—20. 28, 29. Jer. ii. 27, 28. Mark iv. 37—41. q iii. 9. 2 Sam. xii. 22. Esth. iv. 16. Joel ii. 14. Am. v. 15. r Judg. vii. 13, 14. Is. xli. 6, 7. s Josh. vii. 14—18. Judg. xx. 9, 10. 1 Sam. x. 20, 21. xiv. 41, 42. Esth. iii. 7. Ps. xxii. 18. Prov. xvi. 33. Matt. xxvii. 35. Acts i. 23—26. xlii. 19. t Josh. vii. 10—13. xlii. 16—20. 1 Sam. xiv. 38, 39. Job x. 2.

4 ¶ But ^athe LORD ^bsent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was ^clike to be broken.

5 Then the mariners were afraid, and ^dcried every man unto his god, ^eand cast forth the wares that ^fwere in the ship into the sea, to lighten ^git of them. But Jonah was gone down into ^hthe sides of the ship, and he lay, ⁱand was fast asleep.

6 So the ship-master came to him, and said unto him, ^jWhat meanest thou, O sleeper? ^karise, call upon thy God, ^lif so be that God will think upon us, that we perish not.

7 And they said ^mevery one to his fellow, Come, ⁿand let us cast lots, that we may know ^ofor whose sake this tempest hath come upon us. So they cast the lot, and it fell upon Jonah.

direction from Nineveh. There he met with a vessel about to sail to Tarshish, and paying the fare went aboard; as if he thought that now he should be removed to a distance from the immediate presence of God, and as not expecting to be pursued by a more imminent danger, than any of those from which he fled.

Tarshish. 'Bochart says, that there were two places of this name; one, Tartessus in Spain near the pillars of Hercules; the other in the Indian Ocean, near Ophir, which island is thought to be the modern Ceylon. To this latter men sailed from Ezion-geber on the Red sea.' (*Bp. Newcombe*.)—Some versions, however, and expositors, suppose Tarsus in Cilicia to be here meant.

V. 4—6. During the time, which was occupied in this rebellious project, Jonah seems to have received no more impulses of the prophetic Spirit; but to have been left to great insensibility of conscience. A storm of wind was therefore commissioned to arrest the ship, and it was in the utmost danger of being wrecked. It seems that the tempest was of an extraordinary nature. The affrighted mariners, therefore, having some sense of a superior power, but no right knowledge of the true God, and being of different countries, cried every one to the idol that he had been used to worship, for deliverance from death; at the same time they cast overboard their merchandise, or tackling, to lighten the ship and preserve it from sinking. Yet during all this confusion and hurry, Jonah lay asleep below-deck, and heard nothing of the matter; having perhaps had little sleep for some time, through fatigue and uneasiness. This caused the ship-master to address him as a very stupid and indolent person, and to reprove him for sleeping when all their lives were in such imminent peril; and to require him to arise, and call upon the God he had been used to worship, if so be he might be induced to regard, compassionate, and deliver them.—Thus, he, who, as the messenger of JEHOVAH, ought to have been reproving the Ninevites, received a just and severe rebuke from an idolatrous mariner!

cause this evil is upon us. So they cast lots, "and the lot fell upon Jonah.

8 Then said they unto him, "Tell us, we pray thee, for whose cause this evil is upon us; "What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, "I am an Hebrew; "and I fear the LORD, "the God of heaven, "which hath made the sea and the dry land.

10 Then were the men "exceedingly afraid, and said unto him, "Why hast thou done this? for the men knew that "he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, "What shall we do unto thee, that the sea may be "calm unto us? for the sea "wrought, and was tempestuous.

12 And he said unto them, "Take me up, and cast

Dan. v. 6-9. *e Josh. vii. 25. 2 Sam. xxiv. 3. f 3. Job xxvii. 22. g 1 Sam. vi. 2, 3. 2 Sam. xxi. 1-6. xxiv. 11-13. Mic. vi. 6, 7. s Heb. silent from us. || Or, grew more and more tempestuous. Heb. went and was, &c. h 2 Sam. xxiv. 17. John xi. 50.

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B. C. 862.

u Num. xxxii. 23. Josh. vii. 18. 1 Cor. iv. 5. x Josh. vii. 19. 1 Sam. xiv. 43. Jam. v. 16. y Gen. xlvii. 3. 1 Sam. xxx. 13. z Gen. xiv. 13. xxxix. 14. Phil. iii. 5. a 2 Kings xvii. 25. 28. 32-35. Job i. 9. Hos. iii. 5. Acts xxvii. 23. Rev. xv. 4. b Ezra i. 2. v. 11. vii. 12. 13. Neh. i. 4. i. 4. Ps. cxviii. 26. Dan. ii. 18, 19. 44. Rev. xi. 13. xvi. 11. c Neh. ix. 6. Ps. xcv. 5, 6. cxlvi. 5, 6. Acts xiv. 15. xvii. 23-25. d John xix. 8. e Heb. afraid with great fear.

i Josh. vii. 20, 21. 1 Chr. xxi. 17. Ec. ix. 18. Acts xvii. 24. * Heb. digged. k Job xxiv. 29. Prov. xxi. 30. 1 s, 16. Ps. cvii. 28. Is. xxvi. 16. m Gen. ix. 6. Deut. xxi. 8. Acts xxviii. 4. n Ps. cxv. 3. cxxxv. 6. Dan. xi. 34, 35. Matt. xi. 26. Eph. i. 9, 11. o Josh. vii. 24-26. 2 Sam. xxi. 8, 9. p Ps. lxxxix. 9. xciii. 3, 4. cvii. 29. Matt. viii. 26. Luke vii. 24. q Heb. stood. r Dan. ix. 34. Mark iv. 39. Acts v. 11. s Heb. sacrificed a sacrifice unto the LORD, and vowed vows.

r Gen. viii. 20. Judg. xiii. 16. 2 Kings v. 17. Ps. cvii. 22. Is. ix. 5-7. u Gen. xxviii. 20. Ps. l. 14. lxvi. 13-16. cxvi. 14. Ec. v. 4. t iv. 6. Gen. i. 21. Ps. cv. 25, 26. Hab. iii. 2. u Matt. xii. 40. xvi. 4. Luke xi. 30. s Heb. bowels.

V. 7. The extraordinary nature of this tempest; and the general notions of a superior power, and of right and wrong which these men entertained, induced them to conclude, that some atrocious criminal sailed with them, for whose cause this evil had befallen them. According therefore to the custom both of the Gentiles, and also of the Lord's worshippers, they agreed to decide, by casting lots, who the criminal was; this was an appeal to the heart-searching God and his providence; and he was pleased to determine the matter for them, by causing the lot to fall upon Jonah: (*Marg. Ref.*)—"This was a usual method of referring things to the appointment, or discovery, of Providence." (*Louth.*)

V. 8-10. When Jonah was thus singled out as the culprit whom divine vengeance pursued, the mariners did not proceed against him with violence, as might have been expected, considering their loss and extreme danger: but, perhaps perceiving something grave and serious in his demeanour, they calmly intreated him to inform them, whether he were not conscious of some great crime, for which this calamity was come upon them? And whether he could deny that it was on his account? They wanted to know, what his employment was? whether lawful or not? Whether he were not now upon some criminal project, or fleeing from justice? And in short, who he was, and of what country? &c. Accordingly, he without reserve informed them of his people and religion, as a worshipper of JEHOVAH the God of heaven, the Creator both of the sea and the dry land; and ingenuously confessed his heinous sin. This exceedingly alarmed them, either as it shewed them the power of that God who was contending with them, and whom they knew not how to appease; or because they were in doubt how to behave towards his prophet, perceiving great danger, whether they retained him in the ship, or cast him overboard. They, however, remonstrated with Jonah for rebelling against the command, and attempting to flee from the presence, of the great Creator; and for involving them, as well as himself, in such imminent danger.

V. 11-16. The mariners, perceiving that the tempest continued to increase, and not knowing how to act, enquired of Jonah himself, as JEHOVAH's prophet, What they ought to do in this emergency? And he, convinced of his sin and folly, submitting to the justice of God, and expecting death for his crime, and perhaps receiving some intimation of the Divine will, counselled to cast him into the sea; and thus the tempest would cease, for he knew that it was raised on his account. He would not, however, cast himself overboard, for that would have been an act of suicide. But the men, probably affected by the candid confession and the disinterested conduct of Jonah, and fearing to lay hands on the Lord's servant, used every effort to get into port; that, putting him on shore, they might preserve his life and their own also. When they found their endeavours to be in vain, (as "the sea grew more and more tempestuous;" *Marg.*) they prayed (not every one to his god, as before, but) to JEHOVAH, intreating him, that they might not perish for taking away Jonah's life, nor be deemed guilty of murdering the innocent; as his sovereign appointment had laid them under the necessity of doing this for their own preservation. After this appeal, they cast Jonah overboard; and as the storm immediately ceased, they were so impressed with what they had seen and heard, that they exceedingly feared the power and revered the authority of JEHOVAH, and worshipped his name; and either at that time, or as soon as they could, they offered to him sacrifices of thanksgiving for their deliverance, and made vows of becoming his servants and worshippers. We may conclude, that some of them at least were savingly converted, by means of these extraordinary transactions.—"Disclaiming all their idol-gods, they offered a sacrifice to the only true God, and made vows to him, (which they would certainly perform upon their return,) to worship him at Jerusalem." (*Bp. Hall.*)

V. 17. As it was the will of God to chastise Jonah, but not to cut him off; he had prepared a great fish near the ship, to receive him into his stomach. Christ hath called it a *whale*, and repeatedly authenticated the whole narration; and probably some of that species have throats wide enough to swallow a man, though others may not. (*Marg. Ref.*) The whole affair was miraculous: the preservation of Jonah from suffocation in the belly of the whale could only be effected by a continued exertion of almighty power; and the most daring infidel will scarcely venture to say, that God could not prepare such a great fish for this purpose, and effect Jonah's deliverance in such a manner.

me forth into the sea; so shall the sea be calm unto you: "for I know that for my sake this great tempest is upon you.

13 Nevertheless the men "rowed hard to bring it to the land; "but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore "they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, "let us not perish for this man's life, and lay not upon us innocent blood: "for thou, O LORD, hast done as it pleased thee.

15 So "they took up Jonah, and cast him forth into the sea: "and the sea "ceased from her raging.

16 Then the men "feared the LORD exceedingly, and "offered "a sacrifice unto the LORD, and "made vows.

17 ¶ Now "the LORD had prepared a great fish to swallow up Jonah. And Jonah was "in the "belly of the fish three days and three nights.

In this situation Jonah remained for three days and three nights; at least, (according to the Hebrew phraseology) one whole day and night and a part of two others. In this he was a type of Christ, as dead and buried, and rising again on the third day. "The precise time was thus determined, to prefigure the period of our Lord's continuance in the grave." (*Bp. Newcombe.*)

PRACTICAL OBSERVATIONS.

V. 1-10. They, who serve God in the work of the ministry, must prepare for unreserved obedience amidst manifold hardships and dangers; and should arm themselves with faith and patience, and a spirit of self-denial. They must arise and go to every place, whither Providence calls them; and not spare to reprove the sins of the great or of the many, or to denounce against them the judgments of that God, before whom their crimes have been committed.—Unbelief and the fear of man start a thousand objections to such services: and even pious men are capable of most absurd notions and most extravagant actions, when desirous of escaping the cross, or declining obedience in perilous circumstances: nay, like Adam, they may be tempted to hide themselves from the presence of the Lord by flight, or by running among the trees of the garden! Thus some awakened sinners have removed from the places, preachers, or companions, that have disquieted them; in hopes of being again easy in their beloved sinful course of life: and thus even pious ministers, when greatly opposed or discouraged, are apt to wish for removals to some other place, and to think they could do better any where, or in any situation, than that assigned them by their Lord and Master! But there is always more danger in disobeying, than in obeying God: he can arrest his fugitives by storms from without or from within; and nothing but shame and distress can come on those, who run away from their proper place and work. Sin and temptation may render even a believer, for a time, more insensible than the most ignorant heathen! In imminent danger, when natural conscience extorts from the latter a cry of distress to an imaginary or unknown god, and induces them to part with their possessions in hopes of saving their lives; the former may remain secure and asleep, without any sense of guilt or fear of wrath. But the Lord will rebuke and chasten those whom he loves; and the persons, whom he sometimes employs for this purpose, serve to cover his offending servants with shame and to fill them with anguish.—Surely the people of the world in general may be thus addressed, "Shall men part with all their substance to save their lives? And will they not renounce worldly interests and pleasures, to save their souls? What do men mean by sleeping on in sin, when the word of God and the convictions of their consciences warn them to arise and call upon the Lord, if they would escape everlasting misery?"—And do we not all need such reproofs on some occasions? What do we mean, amidst all our fears, temptations, difficulties, and perils, and those of the church or the community, to be so supine and heartless? Should we not admonish each other to awake, and arise, and call upon our God; if so be he would think upon and deliver us?

V. 11-17. In great distresses it behoves us, to enquire on what account and for whose cause the evil is come upon us? And though it may not be deemed expedient to use the lot, amidst the abuse and profanation of it that prevails: yet we may appeal to the Lord in prayer; and by his word and Spirit, and in his providence, he can readily shew us the cause, and remedy of all our troubles.—They, who rebel against God, often occasion great calamities to those with whom they associate: yet they should not be treated with harshness or virulence; and careful enquiry should always precede the due punishment of culprits. When the true believer has been betrayed into sin, and is evidently become the criminal cause of harm to others; and when he is brought to a proper sense of his misconduct; he will frankly confess his guilt and speak "honourably of God, though to his own shame and condemnation: and indeed it may justly cause the profligate and profane to tremble, when they consider with what marked severity the Lord often punishes the transgressions of his worshippers. In such circumstances they will condemn themselves, and submit patiently to any temporal punishment, if so be they can hope to be delivered from the wrath to come; nay, they will rather choose chastisement in their own persons, than to become the occasions of ruin to others. (2 Sam. xxiv. 17.) Such behaviour will sometimes win upon the ungodly, when they cannot but see their criminality, and are suffering in

CHAP. II.

Jonah's prayer in the fish's belly, and his thanksgiving and vows, 1-9. His marvellous deliverance, 10.

THEN Jonah ^aprayed unto the LORD his God ^bout of the fish's belly,

2 And said, ^cI cried ^dby reason of mine affliction unto the LORD, and he heard me; ^eout of the belly of ^fhell cried I, ^gand thou heardest my voice.

3 For ^hthou hadst cast me into the deep, in the ⁱmidst of the seas; and the floods compassed me about; ^jall thy billows and thy waves passed over me.

4 Then ^kI said, I am cast ^lout of thy sight; yet I will look again ^mtoward thy holy temple.

5 The ⁿwaters compassed me about, ^oeven to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 Or, the grave. Ps. xvi. 10. Matt. xii. 40. Acts ii. 27. e Ps. lxxv. 2. f i. 12-16. Ps. lxxix. 1, 2, 14, 15. Lam. iii. 54. g Heb. heart. h Ps. xlii. 7. i Ps. xxxii. 22, lxxvii. 1-7. Is. xxxviii. 10-14. 17. xlix. 14. Ez. xxxviii. 11. j i Kings ix. 7. Jer. vii. 15, xv. 1. k i Kings xvi. 38, 42. 2 Chr. vi. 38. Ps. v. 7. Dan. vi. 10. l Ps. xl. 2. lxxix. 1, 2. Lam. iii. 54.

A. M. 3142.

B. C. 862.

a 2 Chr. xxxiii. 11
—13. Ps. l. 15.
xci. 15. Is. xxvi.
16. Hos. v. 15.
vi. 1-3. Jam.
v. 13.
b Job xlii. 15. Ps.
cxxx. 1, 2. Lam.
iii. 53-55. Acts
xvi. 24, 25.

c Gen. xxxii. 7.
—12, 24. —28.
1 Sam. xxx. 6.
Ps. iv. i. xlviii.
4-6. xlii. 24.
xxiv. 6. cxx. 1.
cxli. 1-3. Luke
xxii. 44. Heb.
v. 7.
* Or, out of mine
affliction. 1 Sam.
i. 16.
d Ps. xviii. 5, 6.
lxxvii. 13.
lxxviii. 1-7.
cxvi. 3.

e Ps. lxxv. 2. f i. 12-16. Ps. lxxix. 1, 2, 14, 15. Lam. iii. 54. g Heb. heart. h Ps. xlii. 7. i Ps. xxxii. 22, lxxvii. 1-7. Is. xxxviii. 10-14. 17. xlix. 14. Ez. xxxviii. 11. j i Kings ix. 7. Jer. vii. 15, xv. 1. k i Kings xvi. 38, 42. 2 Chr. vi. 38. Ps. v. 7. Dan. vi. 10. l Ps. xl. 2. lxxix. 1, 2. Lam. iii. 54.

§ Heb. cuttings

m Deut. xxxii. 22
Ps. lxxv. 6. civ.
6. 8. Is. xl. 12.
Hab. iii. 6, 10.

n Job xxxviii. 4-
11. Prov. viii.
25-29.

o Ps. xlv. 10. Is.
xxxviii. 17. Act.
xiii. 35-37.

p Ps. xlii. 14.
xxvii. 13. cxix.
81-83. Heb.
xii. 3. 4.

q 1 Sam. xxx. 6.
Ps. xx. 7. xlii.
5. 11. xliii. 5.
lxxvii. 10, 11.
cxlii. 5. Is. i. 10. Lam. iii. 21-26. 2 Cor. i. 9, 10. r 2 Chr. xxx. 27. Ps. xviii. 6. s 4. Ps. xl. 4. lxxv. 4. Mic. i. 2. Hab. ii. 20. t 2 Kings xvii. 15. Ps. xxxi. 6. Jer. ii. 13. x. 8. 14. 15. xvi. 19. Hab. ii. 18-20. u Gen. xxxv. 3. Ps. i. 14, 23. lxxvi. 13-15. cvii. 22. cxvii. 17, 18. Jer. xxxiii. 11. Hos. xiv. 2. Heb. xlii. 15. x Deut. xxxiii. 18. 2 Sam. xv. 7. Job xxii. 27. Ec. v. 4, 5. y Ps. iii. 8, xxxvii. 39, 40. lxxvii. 20. Is. xiv. 17. John iv. 22. Acts iv. 12. Rev. vii. 10. z i. 17. Gen. i. 3. 7. 9. 11. 14. Ps. xxxiii. 9. cv. 31. 34. Matt. viii. 8, 9, 26, 27.

s 4. Ps. xl. 4. lxxv. 4. Mic. i. 2. Hab. ii. 20. t 2 Kings xvii. 15. Ps. xxxi. 6. Jer. ii. 13. x. 8. 14. 15. xvi. 19. Hab. ii. 18-20. u Gen. xxxv. 3. Ps. i. 14, 23. lxxvi. 13-15. cvii. 22. cxvii. 17, 18. Jer. xxxiii. 11. Hos. xiv. 2. Heb. xlii. 15. x Deut. xxxiii. 18. 2 Sam. xv. 7. Job xxii. 27. Ec. v. 4, 5. y Ps. iii. 8, xxxvii. 39, 40. lxxvii. 20. Is. xiv. 17. John iv. 22. Acts iv. 12. Rev. vii. 10. z i. 17. Gen. i. 3. 7. 9. 11. 14. Ps. xxxiii. 9. cv. 31. 34. Matt. viii. 8, 9, 26, 27.

t 2 Kings xvii. 15. Ps. xxxi. 6. Jer. ii. 13. x. 8. 14. 15. xvi. 19. Hab. ii. 18-20. u Gen. xxxv. 3. Ps. i. 14, 23. lxxvi. 13-15. cvii. 22. cxvii. 17, 18. Jer. xxxiii. 11. Hos. xiv. 2. Heb. xlii. 15. x Deut. xxxiii. 18. 2 Sam. xv. 7. Job xxii. 27. Ec. v. 4, 5. y Ps. iii. 8, xxxvii. 39, 40. lxxvii. 20. Is. xiv. 17. John iv. 22. Acts iv. 12. Rev. vii. 10. z i. 17. Gen. i. 3. 7. 9. 11. 14. Ps. xxxiii. 9. cv. 31. 34. Matt. viii. 8, 9, 26, 27.

u Gen. xxxv. 3. Ps. i. 14, 23. lxxvi. 13-15. cvii. 22. cxvii. 17, 18. Jer. xxxiii. 11. Hos. xiv. 2. Heb. xlii. 15. x Deut. xxxiii. 18. 2 Sam. xv. 7. Job xxii. 27. Ec. v. 4, 5. y Ps. iii. 8, xxxvii. 39, 40. lxxvii. 20. Is. xiv. 17. John iv. 22. Acts iv. 12. Rev. vii. 10. z i. 17. Gen. i. 3. 7. 9. 11. 14. Ps. xxxiii. 9. cv. 31. 34. Matt. viii. 8, 9, 26, 27.

y Ps. iii. 8, xxxvii. 39, 40. lxxvii. 20. Is. xiv. 17. John iv. 22. Acts iv. 12. Rev. vii. 10. z i. 17. Gen. i. 3. 7. 9. 11. 14. Ps. xxxiii. 9. cv. 31. 34. Matt. viii. 8, 9, 26, 27.

z i. 17. Gen. i. 3. 7. 9. 11. 14. Ps. xxxiii. 9. cv. 31. 34. Matt. viii. 8, 9, 26, 27.

Gen. i. 3. 7. 9. 11. 14. Ps. xxxiii. 9. cv. 31. 34. Matt. viii. 8, 9, 26, 27.

consequence of it: and it is proper to do all we can to save the lives even of those who have greatly offended; for the natural conscience has a horror at the thoughts of wilful murder.—When necessity constrains men to take away life; it should be done with extreme reluctance, and only in order to preservation from death, or for other important ends. And it ought not to be done, if it can be avoided by any tolerable loss or hardship; for the persons concerned should be able humbly to appeal to God that they could not avoid the painful expedient, and be confident that innocent blood will not be laid to their charge.—When the cause of evil is removed, the effect will commonly cease; and the renunciation of sinful pleasures or interests makes way for a sweet sense of the pardoning love of God. His servants will scarcely ever be entirely useless; he often takes occasion even from our sins and follies, to promote the glory of his name and the salvation of souls: and if men's lives be endangered and their property diminished, through their acquaintance with his worshippers; yet if their discourse or example bring any to fear, trust, worship, and obey God, their gain will be great.—Surely the conduct of these heathen mariners will rise up in judgment against numbers of those that are called Christians, who neither offer prayers in their distresses, nor sacrifices of thanksgiving for their most signal deliverances!—The Lord will humble, but he will not destroy, his offending servants: and he can preserve, or punish, in numberless ways of which we have no conception.—But let us not overlook him, who gave himself up to death to rescue us from the wrath of God; the storm that he suffered to appease, was wholly of our raising; and he died, was buried, and on the third day rose again, to sanctify death and the grave to his people, and to be the first-fruits of their resurrection to everlasting life and glory.

NOTES.

CHAP. II. V. 1, 2. Jonah was brought into such a situation, as no man ever was in before or since: yet his life was not only preserved, but he was enabled to exercise his reason and to collect his thoughts for prayer! He was reduced to this condition of extreme misery and peril, by the righteous judgment of God; he could not possibly be delivered except by miracle; he must be oppressed with guilt and terror; yet he still hoped in God's mercy, and ventured to call upon him. His confinement, his guilt, and the state of his mind rendered his situation, as the belly of hell, or the state of the dead, where there is no hope, and whence there is no escape: yet even thence he cried unto the Lord, and was heard and delivered.—'Then Jonah spent that time in his earnest prayers to God, and in his humble and hearty confessions of his sin;—and after, when he was by the power of God delivered, he penned this song of thanksgiving for so wonderful a mercy.' (Bp. Hall).—'Those devout thoughts, which he had at that time, he afterward digested into the following prayer; and added a thanksgiving for his deliverance to the end of it. So several of David's psalms were probably composed after his trouble was over; but suitable to the thoughts he had at the time of his affliction, and with a grateful sense of God's mercies for his deliverance.' (Lowth).—'Being now swallowed up of death, and seeing no remedy to escape; his faith burst out unto the Lord; knowing that from the very hell he was able to deliver him.'

V. 3, 4. The Lord had not only permitted and directed, but he had even constrained, the mariners to cast Jonah into the sea: so that he recognized the hand of God, and submitted to his justice in that dispensation. He was compassed about with floods of waters in the great deep; whilst all the waves and billows passed over him. He had attempted to flee from the presence of the Lord; and now he feared that he was cast out of his sight: yet he would not quite despair, but would still look to God for help, with a believing regard to his holy temple, the sacrifices there offered, and the mercy-seat from which he communed with his people; he would still pray for forgiveness, and hope to be permitted again to go up to the temple, or at least to be admitted into the sanctuary above, if he died in his present situation. (Marg. Ref.)

V. 5-7. When Jonah was cast into the sea, the waters surrounded him, even to the soul or life, or so as to reduce him to the condition of a dying man; the seaweeds were wrapped about his head, either before the fish swallowed him, or being sucked in with the water into its stomach. And thus he was carried to the bottom of the sea, and to the deep-rooted bases of those mountains that formed the shore; and he seemed as effectually precluded from all hope of deliverance, as if he had been buried in the centre of the earth, and

her perpetual rocks and hills had been the barriers of his tomb; yet from this pit of corruption the Lord brought him forth alive!—Thus the Lord Jesus, having endured the wrath of the Father due to our sins, was laid in a new sepulchre hewn out of a rock, closed with a large stone, sealed, and guarded by Roman soldiers; yet from that pit of corruption, he was brought forth alive by the power of God, without having seen corruption.—When Jonah's heart fainted through terror and distress, he remembered the Lord, and his power, mercy, and truth; his prayer was heard in heaven, and accepted; and thus he was delivered.

V. 8, 9. Jonah had been severely corrected; yet he was fully sensible how much better it was to worship God, than to regard the idols of the heathen; or any of the superstitions that then prevailed. These were all deceitful vanities; in forsaking the Lord to observe them, men forsook their own mercies and privileges; and they were equally deluded, who sought safety and peace by disobeying God, as Jonah had done. He was now convinced of his folly; and was determined, if he should be delivered, that he would present his sacrifice of praise, with thankful acknowledgment of God's mercies, and pay the vows that he had made in his distress: for salvation, temporal, spiritual, and eternal, were from the Lord alone.—This may be considered as his language after his deliverance; and some think that he vowed, when in the fish's belly, that in case he were spared, he would readily go to Nineveh according as he had been commanded.

V. 10. Or, 'The Lord had spoken,' &c. He so overruled this monster of the deep, that it was influenced to get near the shore, and disgorged its prey alive upon the dry land; probably not far from the place where Jonah had embarked.—Thus death and the grave were commanded to restore the body of the crucified Redeemer.

PRACTICAL OBSERVATIONS.

We cannot be in any place, where we are excluded from the mercy-seat of God; and sharp afflictions are often sent to excite those to earnest cries for mercy, who were negligent in prosperity, and under the rebukes of his word.—Even believers may be reduced by sin, fear, temptation, affliction, and a sense of divine wrath, to a situation that bears some resemblance to the depths of hell: but their discouragements will differ from despair, in that they will never totally cease to seek help from God; and faith and hope will still struggle against the gloomy suggestions of unbelief.—The hand of God should be acknowledged in all our trouble: a proper estimate should be formed of the greatness of our difficulties, and the urgency of our distresses; in order that our faith may be fixed more simply upon the power of the Lord for deliverance, and that afterwards we may be duly sensible of our obligations; and we should endeavour to attain to a proper sense of the greatness of our guilt, that we may more value his mercy and salvation.—When we have been rescued from pressing difficulties, we should call to remembrance our fears and sorrows, and the weakness and wavering of our faith and hope; that we may be the more affected with the lovingkindness of the Lord, in hearing our supplications; and that we may offer the sacrifices of thanksgiving, and pay our vows with greater alacrity and zeal.—Our case can never be desperate, whilst we are out of hell: but as far as a believer is tempted to copy those that "observe lying vanities," he forsakes his own mercy, and lives below his privilege. For it is our happiness, that we may worship and hope in God, who is able and willing to save all who call upon him, from sin and its eternal consequences, and from its temporal painful effects, as far as it is good for them: yea, "he is able to do exceeding abundantly above all that we ask or think."—Amidst all our varying experiences and the changing scenes of life, we should keep the eye of faith fixed upon our once suffering and dying, but now risen and ascended Redeemer. All the waves and billows of the wrath of the Father, due to our sins, went over him; the floods of ungodly men compassed him, the powers of darkness assailed him, death seemed to prevail against him, the grave was opened to receive his body, and his soul departed into the place of separate spirits: but he was again brought alive out of the pit of corruption; that through him the salvation of the Lord might be communicated to all believers. Let us then humbly confess our sins; consider his resurrection as the first-fruits of our own; and thankfully receive every temporal and spiritual deliverance, as the beginning and pledge of our eternal redemption.

CHAP. III.

Jonah, at God's command, goes to Nineveh, and denounces its destruction, 1—4. The Ninevites believe, fast, pray, reform, and trust in God's mercy, 5—9. The Lord repents him of the evil, 10.

AND the word of the LORD came unto Jonah, ^athe second time, saying,

2 Arise, go unto ^bNineveh, that great city, and ^cpreach unto it the preaching that I bid thee.

3 So Jonah ^darose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was ^ean exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and said, ^fYet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh ^gbelieved God, ^hand proclaimed a fast, and put on sackcloth, ⁱfrom the greatest of them even to the least of them.

6 For ^jword came unto the king of Nineveh, ^kand he arose from his throne, and he laid his robe from him, ^land covered ^mhim with sackcloth, and sat in ashes.

7 And he ⁿcaused it to be proclaimed and ^opublished through Nineveh, by the decree of the king and his ^pnobles, saying, Let neither man nor beast,

Ezra viii. 21. + Heb. said. † Heb. great men.

A. M. 3142.

B. C. 862.

a i. 1. John xxi. 16—17.
b i. 1. 2. Zeph. ii. 13—15.
c Jer. i. 17. xv. 19—21. Ez. ii. 7. iii. 17. Matt. iii. 8. John v. 14.
d Gen. xxi. 3. Matt. xxi. 28, 29, 2 Tim. iv. 11.
e Heb. a city great of God. Gen. xxx. 8. Ps. xxxvi. 6. lxxx. 10. Margins.
f 10. 2 Kings xxii. 1. 6. Jer. xviii. 7. 8.
g Ex. ix. 18—21. Matt. xii. 41. Luke xi. 32. Acts xxvii. 25. Heb. xi. 1. 7.
h 2 Chr. xx. 3. Ezra viii. 21. Jer. xxxv. 19. Joel i. 14. ii. 12.
i Jer. xxxi. 34. xlii. 1. 8. Acts viii. 10.
j Jer. xlii. 18. k Ps. ii. 10—12. Jam. i. 9. 10. iv. 6—10.
l Esth. iv. 1—4. Job ii. 8. xlii. 6. Jer. vi. 26. Lam. iii. 29. Dan. ix. 3. Mic. i. 10. Matt. xi. 21. Luke x. 13. m 5. 2 Chr. xx. 3.

n Joel i. 18. Rom. vii. 20—22. o Ps. cxxx. 1. 2. p Is. i. 16—19. v. 6, 7. Ez. xviii. 21—24. 27. 28. 30—32. xxxiii. 11. Dan. iv. 27. Matt. iii. 8. Acts xxi. 19. xxvi. 20. q i. 6. 2 Sam. xii. 22. Ps. cvi. 45. Joel ii. 15, 14. Am. v. 15. Luke xv. 18—20. r 1 Kings xxi. 29. Jer. xxxiii. 27. 28. Jer. xxxi. 18—20. Luke xv. 20. s iv. 2. Jer. xviii. 8. Joel ii. 13. Am. vii. 3, 6.

CHAP. IV.
a 4, 9. Matt. xx. 15. Luke vii. 39. xv. 28. Acts xxi. 45. Jam. iv. 5, 6. b 1 Kings xix. 4. Jer. xx. 7. c i. 3. Luke x. 29. d Ex. xxxiv. 6, 7. Num. xiv. 18, 19. Ps. lxxviii. 38. lxxvi. 5. 15. xlv. 8. Hos. xi. 8, 9. Joel ii. 13, 14. Mic. vii. 13. e iii. 10. Ex. xxxii. 14. Ps. xc. 13. Jer. xviii. 8. Am. vii. 3, 6.

herd nor flock, taste any thing: let them not feed, nor drink water;

8 But let man and beast be covered with sackcloth, ^aand cry mightily unto God: yea, ^blet them turn every one from his evil way, and from the violence that is in their hands.

9 ^cWho can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And ^dGod saw their works, that they turned from their evil way; ^eand God repented of the evil that he had said that he would do unto them; and he did it not.

CHAP. IV.

Jonah, displeased at the mercy of God to Nineveh, peevishly expostulates, and prays for death, 1—3. God gently reproves him, 4. He leaves the city; is shadowed by a gourd, which withers; he manifests great impatience and rebellion; but is shewn, by his concern about the gourd, the propriety of God's mercy to Nineveh, 5—11.

BUT ^ait displeased Jonah exceedingly, and he was very angry.

2 And ^bhe prayed unto the LORD; and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore ^cI fled before unto Tarshish: for I knew that ^dthou art a gracious God, and merciful, slow to anger, and of great kindness, ^eand repentest thee of the evil.

NOTES.

CHAP. III. V. 1—4. It was proper that Jonah should have his commission renewed, before he resumed his office, after his late perverse disobedience; and that he should prove the sincerity of his repentance by performing that service which before he had declined. He was therefore commanded to go and preach to Nineveh the preaching that God commanded him; and he promptly obeyed without regard to consequences.—Nineveh was so large a city, that it would take a man three days to walk round it, or to go into all the principal streets of it. When Jonah therefore came thither, and had entered into the city, he made one day's journey about it, proclaiming, as the herald of JEHOVAH, that within forty days Nineveh would be overthrown, by some sudden judgment, such as had befallen Sodom. This respite and warning intimated, that there was a reserved condition of mercy, in case they repented; and probably the proclamation was attended with reproofs of their most notorious sins. In this progress he met with no interruption; and it is probable that his first day's preaching produced such effects, as rendered it unnecessary for him to proceed any further. (*Marg. Ref.*)

V. 5—9. 'Without question, a sense of their own guilt, and their deserving whatever punishment heaven could inflict, was a principal reason, that moved them to have regard to his message. And by the men of Nineveh repenting at the preaching of Jonah, God designed to upbraid the stubbornness of his own people, and shame them, as it were, into repentance, lest the men of Nineveh should rise up in judgment against them.' (*Lowth.*)—Some think, that Pul was king of Nineveh at this time; but it is probable, that these events occurred before his days.—There were no outward indications of the overthrow of Nineveh, and Jonah wrought no miracle in confirmation of his prediction: yet the Ninevites believed it to be the word of God, and that it would be verified; probably through a conviction excited in their minds of the greatness of their guilt, and from a recollection of the many wonderful judgments that Israel's God had inflicted on his enemies. Perhaps they had also heard of the wonderful things, which God had wrought in respect of Jonah. They therefore dreaded the threatened vengeance, yet had some hope of escaping it; and without delay they used every means which they could devise, in order to appease the wrath of God. For when the preaching of Jonah was made known to the king, he was so alarmed, that he laid aside all his ensigns of royalty, put on sackcloth, and sat among ashes; and, with the concurrence of his nobles and the approbation of his subjects, he ordered a fast to be proclaimed, and observed with the greatest strictness. Not only were the people required to abstain wholly from food; but the very cattle were to be kept from all provender and water, that their mournful lowings might add to the solemnity of the awful occasion. All the inhabitants likewise, from the least to the greatest, were commanded to wear sackcloth; nay, the very cattle that appeared in the streets were thus covered, instead of wearing their former gaudy trappings; while the inhabitants as with one voice all united in most earnest prayers to the God of Israel, to have mercy on them, and spare the city: at the same time they were required to repent, and forsake all their sins, but especially their violence, oppression, and injustice.—The proclamation of approaching destruction had not been attended with any express call to repentance, or promises of mercy: yet they proceeded upon this general encouragement, from their apprehensions of the goodness of the Lord, that they could not tell but he might be induced to remit their punishment; or (speaking after the manner of men) to change his mind, and repent of his purpose; his vehement anger being appeased by their submissions, humiliation, and supplications: at least this was the most probable way of escaping destruction.

V. 10. We may conclude, that this fast was observed in a very strict and solemn manner, in all parts of Nineveh; that many fervent prayers were presented to the Lord, and his name greatly honoured and the idols disparaged;

that a general reformation took place, and that numbers were converted to the true God, and his spiritual worship and service. These things the Lord observed and approved, especially their turning from their evil ways: and therefore "he repented of the evil, that he had said he would do to them." He did not execute his threatened vengeance; his warning having had its intended effect: for it was his secret purpose to manifest his readiness to forgive, to glorify his mercy, to shame the impotence of Israel, and to give an earnest of the conversion of the Gentiles.

PRACTICAL OBSERVATIONS.

The sincerity of our repentance must be evinced by obedience, in those particulars especially about which we have been most rebellious; and the Lord seals the forgiveness of his offending servants, by again employing them in his honourable work. But he will not soften or alter his messages, because of any man's reluctance to deliver them, or to hear them; or because of the numbers or the power of those whom they condemn.—The fear of the power and wrath of God, and the experience of his mercy, will raise us above the fear of men; and he can render the most timorous bold as lions, to proclaim his truths in the midst of his most powerful enemies.—We are often needlessly afraid of men, in obeying God: for he gives his word a more favourable reception than we expected; and sometimes the heathen will be more attentive than his professed worshippers.—It is by faith, that sinners, when warned, are moved by fear, to enquire after deliverance from the wrath to come; a small degree of light may convince men, that fasting, humiliation before God, confession of sin, prayer, and turning away from known iniquity and impiety, are probable means of escaping wrath, and obtaining though not of meriting mercy; and kings and nobles cannot do a more essential service to the people, than in leading them, by their authority and example, to these religious exercises. But no external mortifications or devotions can be of any use, if men do not turn from the evil of their ways.—If idolaters, without any express revelation of mercy, or instruction in the truths and will of God, at the call of an Israelitish prophet, upon a mere peradventure we may escape destruction, were thus earnest, fervent, prompt, self-denying, and humble in seeking mercy; how inexcusable will professed Christians be, who, notwithstanding all the warnings, instructions, invitations, and promises of Scripture, persist in unbelief, impenitence, self-indulgence, and procrastination! But if God so readily pardoned the inhabitants of this great city, where it may be apprehended the greater part were only transiently impressed and partially reformed; how readily will he pardon the broken-hearted penitent, and the believing supplicant at his mercy-seat!—We may also here see the blessed effects of the resurrection of Christ, and the consequent preaching of his gospel, in the conversion and salvation of the Gentiles; and let us pray that this preaching and these effects may pervade the whole earth.

NOTES.

CHAP. IV. V. 1—4. It might have been expected, that Jonah would be very humble and submissive, in consequence of his former misconduct and the merciful dealings of God with him; and that the success of his mission, in the repentance and preservation of the Ninevites, would inspire him with lively joy and gratitude: but on the contrary we find, that he was greatly displeased and very angry with God himself, for shewing mercy to Nineveh; though mercy alone had preserved his life, and saved his soul from hell!—In this rebellious frame he ventured to expostulate with God, and to excuse, nay, vindicate, his former disobedience!—When first commanded to prophesy against Nineveh, he was aware of the event. He knew that God would mercifully spare the city, and that he should be stigmatized as a false prophet; being well acquainted with the mercy and goodness of God towards his offending creatures. And now, seeing this had turned out as he expected, he

3 Therefore now, O LORD, 'take, I beseech thee, my life from me; ⁵for it is better for me to die than to live.

4 ¶ Then said the LORD, *Doest thou well to be angry?

5 So 'Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, 'till he might see what would become of the city.

6 And 'the LORD God prepared 'a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. "So Jonah 'was exceeding glad of the gourd.

7 But "God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

m Esth. v. 9. Prov. xxiii. 5. Is. xxxix. 2. Am. vi. 13. Luke x. 20. 1 Cor. vii. 30. 2 Heb. rejoiced with great joy. n Job i. 21. Ps. xxx. 6, 7. cii. 10. o Ps. xc. 5, 6. Is. xl. 6-8. Joel i. 12.

besought God to slay him and end his pain, for death was more desirable in his case than life: as if the Lord had done him an injury in delivering him from the belly of the whale!—We must allow something in this case to the feelings and prejudices of the Israelites, under that dispensation: for they were too apt to despise the Gentiles, and to deem the mercy of God to them a deduction from their own privileges. Jonah might also consider Nineveh as a formidable enemy to his nation, and in that view wish for its destruction. Some think, he had a mistaken zeal for the honour of God, and thought that he would appear to have broken his word, in not executing the judgment that he had denounced.—But it is evident, that he was greatly influenced by a proud and rebellious spirit; that he considered the Ninevites as unworthy of his regard; and that he had neither expected nor desired their welfare, but had only come to denounce and witness their destruction. It is equally evident that he was not duly humbled for his own sins; and had an undue regard to his own reputation; fearing the disgrace of being thought a false prophet, and not daring to trust God to take care of his credit and safety. In this frame of mind, he overlooked the good done, and the glory of the Divine goodness and mercy, as of little consequence.—Yet the Lord reproved him with gentleness, and enquired whether he had cause to be thus discomposed, or did right in these peevish complaints and impatient wishes for death, when such mercy had been shewn him? To which he seems to have made no answer, but to have continued sullen and fretful.

V. 5-8. Doubtless Jonah might have been hospitably entertained at Nineveh, and allowed to live according to his own rules, had he been disposed to be friendly: and he might have been usefully employed, in confirming the inhabitants in their good purposes, and in instructing them in the truths and worship of God. But though he had received an intimation, that the city would be spared, he seems not to have believed it: and he would neither venture himself in the city, nor have any fellowship with the inhabitants; as if he meant, notwithstanding their repentance, to shake off the dust of his feet, for a testimony against them. He therefore left the city, and made a booth or tent to dwell in, till he should see the event. It pleased God, however, very graciously and miraculously to prepare a large gourd, which with rapid growth and luxuriant foliage, was speedily ready to afford him a refreshing shadow from the heat of the sun, from which it seems his tent could not defend him. This tended to appease his grief and calm his spirits; nay, he was exceedingly glad on account of this personal accommodation; whilst the repentance and preservation of a great city made him very angry and peevish! To check this disproportionate joy, and to make way for his further humiliation and instruction, the Lord caused a worm to destroy the root of the gourd, so that the next day it withered: and a sultry east-wind increasing the burning heat of the morning-sun, Jonah was so oppressed, that he fainted, grew more impatient than ever, and wished again for death as the most desirable deliverance from his misery.—Some think, that he left the city, before he had seen the tokens of repentance among the inhabitants; and others, that he waited till the forty days were almost expired, when, dreading some sudden destruction, he dared not to stay any longer. It, however, seems most probable, that he both witnessed the conduct of the Ninevites, and had some intimations of the Lord's gracious purposes, before he left the city; and that he retired from it immediately after.

V. 9-11. The Lord was graciously pleased to renew his expostulations with Jonah at this crisis, and to enquire whether the withering of the gourd could warrant such anger and impatience? But he proudly and passionately justified himself, asserting that he had cause to be angry even unto death; that is, to break his heart, and to die with grief and vexation. Upon this the Lord graciously condescended to argue the matter with him. Had he pity on the gourd, or such a regard for it, merely for his own convenience and refreshment? and was he very angry when it withered; though it was not his work or property, and had cost him no labour, and though it was naturally of a swift growth and a withering nature? And was it not right, that the Lord should spare Nineveh, in which were so vast a number of his creatures, formed by his power, and for the purposes of his glory? If all the inhabitants of that city, who were capable of knowing good from evil, without one exception, were deserving of the most tremendous punishment and ripe for vengeance; yet there were no less than a hundred and twenty thousand infants, incapable of knowing their right hand from their left, who were no more criminal than the offspring of others of man's fallen race: and would Jonah quarrel with his Maker for sparing the city for their sakes?—There was also much cattle in

A.M. 3142.

B.C. 862.

f Num. xi. 15. xx. 3. 1 Kings xix. 4. Job iii. 20, 21. vi. 8, 9. Jer. xx. 14-18. Phil. i. 21-25. g 8 Job vii. 15, 16. Ec. vii. 1. 1 Cor. ix. 15. * Or, Art thou greatly angry? h Num. xx. 11, 12, 24. Ps. cvi. 32, 33. Mic. vi. 3. Matt. xx. 15. Jam. i. 19, 20. i 1 5. 1 Kings xix. 9, 13. Is. lviii. 17. Jer. xx. 9. k Gen. xxi. 27, 28. Jer. xviii. 15. 16. Luke xix. 41-44. l 1. 17. Ps. ciii. 10-14. t Or, palmerist. Heb. Kikjon. 30. 2 Heb. son of the night. u 1. Is. i. 18. Matt. xviii. 33. Luke xv. 28-32. x i. 2. iii. 2, 3. y Deut. i. 39. z Ps. xxxvi. f. civ. 14, 27, 28. cxlv. 8, 9, 15, 16.

p 6, 7. i. 4, 17. Ez. xix. 12. Rev. iii. 19. q Or, silent. r 3. Lev. x. 3. 1 Sam. iii. 18. 2 Sam. xv. 25, 26. Job vii. 10. Ps. xxxix. 9. || Or, Art thou greatly angry? 4. s Gen. iv. 5-14. Job xviii. 4. xl. 4, 5. * Or, Am greatly angry. 1 Judg. xvi. 16. Job v. 2. Matt. xxvi. 38. 2 Cor. vii. 10. Rev. ix. 6. r Or, spared. t Heb. was the son of the night. u 1. Is. i. 18. Matt. xviii. 33. Luke xv. 28-32. x i. 2. iii. 2, 3. y Deut. i. 39. z Ps. xxxvi. f. civ. 14, 27, 28. cxlv. 8, 9, 15, 16.

8 And it came to pass when the sun did arise, 'that God prepared a 'vehement east wind; 'and the sun beat upon the head of Jonah, that he fainted, 'and wished in himself to die, and said, It is better for me to die than to live.

9 And God said to Jonah, "Doest thou well to be angry for the gourd? And he said, 'I *do well to be angry, 'even unto death.

10 Then said the LORD, Thou hast 'had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which 'came up in a night, and perished in a night:

11 And "should not I spare *Nineveh, that great city, wherein are more than sixscore thousand persons 'that cannot discern between their right hand and their left hand; 'and also much cattle?

the city, 'to which God had respect, as far more valuable than the withering gourd. And it was further implied, that among the many hundreds of thousands of grown persons in the city, there were numbers of true penitents; and the general humiliation and reformation that had been effected, rendered it peculiarly suitable for God to glorify his mercy in their preservation.—Hence it might be inferred, that Jonah was deeply criminal, in being so much concerned about his own ease, comfort, and credit; and so unconcerned about the honour of God and the benefit of his creatures.—We may hope, that this silenced and humbled Jonah; that he at length learned submission; and, being made to know the evil of his own heart, that he would be prepared to serve God in the prophetic office, with more humility and propriety than he had hitherto done.

PRACTICAL OBSERVATIONS.

V. 1-4. Human depravity breaks out in such varied ways, as occasions are given, that it is not easy to say what a man is incapable of. Regard to his own honour, or that of his sect, or a proud contempt of others, may possibly seduce even a believer in an unguarded hour, to quarrel with the goodness of the Lord: nay, malignity, in some occasional emotions, may delude a man to think it more desirable to witness or seal their ruin, than to be instrumental to their preservation. Indeed this is the root of all bigotry and persecution, as far as pious men have ever been betrayed into it: (Luke, ix. 51-56.) Even a faithful minister may, in some possible circumstances, be tempted to impatience, by witnessing unexpected success to his own labours, in places where he had little desire of it, whilst his sanguine hopes and ardent wishes for others have been disappointed; or when his success was productive of bitter effects to his character or interests.—When great good is done by those, whose conduct is so inconsistent, and so tends to prejudice men against their ministry; it must be most evident, that "the excellency of the power is of God, and not of man."—Nothing but a deep knowledge of our own hearts can explain to us how it is possible for a true believer to pray in the language of rebellion and self-justification respecting things most flagrantly evil!—how a man, that hath been convicted, corrected, humbled, marvellously delivered, and made thankful for such mercies, can be induced again to vindicate before God his former transgression!—how a prophet could decline preaching for fear he should do good!—or repent of preaching because he had been singularly successful!—or justify his fleeing from his work, because he knew that the Lord was gracious and merciful!—or mention these endearing perfections of God, to complain of them!—or how the severest discipline and the most marvellous deliverances should fail to cure this perverseness! Yet of these things our hearts are capable, and these are but a small part of their deceitfulness and desperate wickedness. This would appear, if God should now, (as he one day will,) publish an impartial history of the secret thoughts of our hearts, in our varied experiences.—It is, however, most criminal to indulge this proud and peevish spirit in our prayers: yet this too will be our case, unless we carefully watch over our passions, when under great difficulties and strong temptations. We are even capable of sincerely thanking God one day for sparing our lives, and of fretting the next because we are left to live in trouble! And we are apt to think it better for us to die than to live: not so much because heaven is more desirable than earth, or lest we should live to dishonour God; but because we are troubled by our own imaginations and corruptions; or because we are exposed to reproach and the cross, amidst our successful endeavours to glorify God and do good to mankind. In general we are most apt to desire death, when we are least fit to meet our Judge: so that the mercy of God is as much displayed in bearing with his peevish servants, as in pardoning repenting rebels; and his gentle reproofs most effectually shew the evil of our discontent and impatience.

V. 5-11. We often create ourselves uneasiness by our folly; nay, some are tempted to retire from public stations when they have the fairest opportunities of usefulness! Yet the Lord often sends gracious consolations, when we merit heavy trials, and soothes those sorrows that result from our sin and folly.—The same strong ungoverned passions, that expose us to be cast down at trifling difficulties, will render us exceedingly glad of trivial advantages, and dispose us to idolize our dying comforts. These the Lord often recalls, to teach us that all our gourds must wither, and that he alone is the durable portion of his people. When we are discontented without cause, we may expect some real affliction: and the Lord sometimes seems intent with his own hand to increase

our sorrows, when we are ready to faint under them, in order to humble us for our future good. But pride and anger render men incapable of perceiving the most glaring absurdities in their own conduct, and dispose them to vindicate the most daring rebellions. Our discontent, murmurs, contentions, and despondings are often about such trifles, that the cause of them needs only be mentioned, in order to its being exposed!—The Lord takes from us what was never our's, and was never likely to continue with us; he sends a little pain or reproach instead of everlasting misery and contempt; and we think we do well to be angry, and even break our hearts with impatience; and speak and act, as if our grief were inconsolable and our wound incurable! Whilst we thus selfishly and in unbelief regard our own ease, interest, or credit; we proportionably disregard the glory of God, and the lives and souls of our neighbours;

as if these were not worth our attention, compared with our own feelings: so contrary are we to the law of loving God supremely, and our neighbour as ourselves! And such need have we of the pardoning mercy, the atoning blood, and new-creating Spirit of our God!—But his mercies are over all his works: he has a property in his creatures, and will leave none to perish, but for the honour of his justice, holiness, truth, and wisdom. He delighteth in pardoning the penitent; our infant-offspring are the objects of his tenderest regard; and even the irrational creatures share his compassion and bounty. Let us then rejoice, and be thankful for, and imitate, the mercies of our God: and whilst he condescends to expostulate with us on our selfishness; may our hearts be humbled and softened to compassion and goodwill to all men, and prepared for every service to which we are called!

THE BOOK OF

MICAH.

This prophet was 'of the kingdom of Judah, as he only makes mention of kings who reigned over that country.—Mareshah, (14, 15,) is placed in Judah.' (Josh. xv. 44. 2 Chr. xi.) (Bp. Newcombe.)—He is called the *Morasthite*, from the place of his nativity, *Morasthi*, which St. Jerom distinguishes from *Mareshah*; though he places them both in the land of Judah. (*Louth*.)—Micah was contemporary with Isaiah and Hosea: but it is probable that he began to prophesy later than they. The date of the third chapter, is fixed in Jeremiah to the reign of Hezekiah: but nothing further is known with certainty, concerning the time when his predictions were delivered.

He addressed his messages both to Judah and Israel: and his book, like that of the other prophets, contains sharp reproofs of sin, awful denunciations of wrath, encouraging promises, and predictions of Christ, and of the establishment and prosperity of his kingdom.—It is evident that Micah was acknowledged to be a prophet, and that his prophecy was well known, in the time of Jeremiah. (*Jer. xxvi. 18*.) His authority, as a prophet, and that of his book as a part of Scripture, are twice appealed to in the New Testament, in respect of the place where the Messiah should be born. (*Matt. ii. 5. John vii. 42*.) Our Lord uses nearly his words, concerning the persecutions, to which his disciples would be exposed. (*Conn. vii. 6. with Matt. x. 35, 36*;) and many of his predictions have received an undeniable accomplishment. (*Notes, iii. 8—12. iv. 2—4. v. 2—6*;) though others are not yet fulfilled.—His style hath been much admired by the best judges: though it is occasionally obscure, through conciseness, and sudden transitions from one subject to another.

CHAP. I.

The time when Micah prophesied, 1. Judgments denounced against Samaria and Jerusalem for their sins, 2—7. A lamentation over the terror and distress occasioned by the Assyrian invasion, 9—16.

A. M. 3254.

B. C. 750.

THE word of the LORD that came to ^aMicah the ^bMorasthite, in the days of ^cJotham, Ahaz, and Hezekiah, kings of Judah, ^dwhich he saw ^econcerning Samaria and Jerusalem.

2 ¶ Hear, ^fall ye people; ^ghearken, O earth, and ^hall that therein is: ⁱand let the Lord God be witness against you, ^jthe Lord from his holy temple.

3 For, behold, the LORD ^kcometh forth out of his place, and will come down, ^land tread upon ^mthe high places of the earth.

4 And ⁿthe mountains shall be molten under him, ^oand the valleys shall be cleft, ^pas wax before the

ii. 14, iii. 5. Ps. xi. 4. xxviii. 2. Jonah ii. 7. Hab. ii. 20. h Is. xxvi. 21. lxiv. 1, 2. Ez. iii. 12. Hos. v. 14, 15. i Job xl. 12. Is. ii. 10—19. xxv. 10. lxxii. 3, 4. Am. iv. 13. k Deut. xxxii. 13. xxxiii. 29. Hab. iii. 19. l Judg. v. 4, 5. Ps. xxvii. 5. Is. lxix. 1—3. Am. ix. 5. Nah. i. 5, 6. Hab. iii. 6, 10. 2 Pet. iii. 10—12. Rev. xx. 11. m Zech. xiv. 4. n Ps. lxxviii. 2.

a 14, 15. Jer. xxvi. 18. b 2 Chr. xxvii. xxxii. Is. i. 1. Hos. i. 1. c Am. i. 1. Hab. i. 1. d 5. Hos. iv. 15. v. 5—14. vi. 10. 11. viii. 14. xii. 1, 2. Am. ii. 4—8. iii. 1, 2. vi. 1. * Heb. ye people, all of them. e vi. 1, 2. Deut. xxxii. 1. Ps. xlix. 1, 2. l. 1. Is. i. 2. Jer. xxii. 29. Mark vii. 14—16. Rev. ii. 7. 11. 17. 29. iii. 6, 13, 22. + Heb. the fulness thereof. Ps. xxiv. i. 1, 12. f Ps. i. 7. Jer. xxxix. 23. Mal. i. 1. 2. Ez. iii. 12. Hos. v. 14, 15. i Job xl. 12. Is. ii. 10—19. xxv. 10. lxxii. 3, 4. Am. iv. 13. k Deut. xxxii. 13. xxxiii. 29. Hab. iii. 19. l Judg. v. 4, 5. Ps. xxvii. 5. Is. lxix. 1—3. Am. ix. 5. Nah. i. 5, 6. Hab. iii. 6, 10. 2 Pet. iii. 10—12. Rev. xx. 11. m Zech. xiv. 4. n Ps. lxxviii. 2.

† Heb. a descent. o 2 Kings xvii. 7—23. 2 Chr. xxxvi. 14—16. Is. i. 1, 2. lxx. 1—15. Jer. ii. 17. 19. iv. 18. v. 25. vi. 19. 1 Thes. ii. 15, 16. p 1 Kings xiii. 22. Hos. vii. 1, viii. 5, 6. Am. vi. 1. viii. 14. q 2 Kings xvi. 3. 4, 10—12. 2 Chr. xxviii. 2—4, 23—25. r iii. 12. 2 Kings xix. 25. Is. xxv. 2. 11. Jer. ix. 11. 11. 37. Hos. xiii. 16. s Jer. li. 25. Lam. iv. 1. Ez. xiii. 14. Hab. iii. 13. Matt. xxiv. 2. t Lev. xxvi. 30. 2 Kings xxiii. 14. 15. 2 Chr. xxxi. 1. xxxiv. 6, 7. Is. xxvii. 9. Hos. viii. 6. x. 5, 6. u Jer. xlv. 17, 18. Hos. ii. 5, 12. x Deut. xxiii. 18. Joel iii. 3. Rev. xviii. 3, 9, 12, 13.

fire, and as the waters that are poured down ^aa steep place.

5 For the ^btransgression of Jacob ^cis all this, and for the sins of the house of Israel. What ^dis the transgression of Jacob? ^eis it not Samaria? and what ^fare the high places of Judah? ^gare they not Jerusalem?

6 Therefore ^hI will make Samaria as an heap of the field, and as plantings of a vineyard: ⁱand I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be ^jbeaten to pieces, and all ^kthe hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: ^lfor she gathered ^mit of the hire of an harlot, and they shall return to the hire of an harlot.

like wax under him; and the valleys would be rent with chasms, such as are made by impetuous torrents when poured down from a steep place; that is, all ranks of men would be reduced to the utmost confusion and misery. (*Marg. Ref.*)

5—7. Samaria was the great source of wickedness to Israel, and Jerusalem to Judah; from whence idolatry and iniquity, sanctioned by authority and example, were diffused through the land. Therefore, Samaria would first be visited as a warning to Jerusalem; and it would be reduced to a heap of rubbish and stones, such as were seen collected in vineyards, when the ground was prepared for planting the vines. For the stones of their sumptuous edifices would be poured down into the adjacent valley, and the city razed even to the foundations: their graven images would be seized or destroyed by the conquerors, with all their consecrated treasures; and that idolatrous worship would be abolished: these riches had been collected as infamously as a harlot obtains her hire, and they should be wasted and spoiled in a manner equally disgraceful.

NOTES.

CHAP. I. V. 1—4. *Earth*, 'or land, of the Hebrews.' 'Let the Lord bear testimony against you, and forewarn you of your danger, by me his prophet.' (Bp. Newcombe.)—'I call him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent; and he himself will become a witness against you, and convince you of your sins, in such a manner, that you cannot be able to deny the charge.' (*Louth*.) The two nations, (or peoples,) namely Judah and Israel, yea, the whole land of Canaan and all its fulness, were summoned to appear before God, who, from his holy temple in heaven, (of which the temple on mount Zion was but a shadow, (would be both witness to detect their guilt, and judge to denounce sentence against them. He was about to leave his place; (his mercy-seat, or his glorious throne above,) to come down and enter into judgment with them: then would he tread upon and level the high places of the earth, or reduce the power and pride of the mightiest princes: the very mountains would melt

8 Therefore ¹I will wail and howl, ²I will go stripped and naked: I will make ³a wailing like the dragons, and mourning as the ⁴owls.

9 For ¹her wound is incurable; for ²it is come unto Judah; ³he is come unto the gate of my people, even to Jerusalem.

10 ¶ ¹Declare ye it not at Gath, weep ye not at all: in the house of ²Aphrah ³roll thyself in the dust.

11 ¹Pass ye away, ²thou ³inhabitant of Saphir, ⁴having thy shame naked: the inhabitant of ⁵Zaanan came not forth in the mourning of ⁶Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of ¹Maroth ²waited ³carefully for good: ⁴but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of ¹Lachish, ²bind the chariot to the swift beast; ³she is the beginning of the sin to the daughter of Zion: ⁴for the transgressions of Israel were found in thee.

14 Therefore shalt thou ¹give presents ²to Moresheth-gath: ³the houses of ⁴Achzib shall be a lie to the kings of Israel.

15 Yet ¹will I bring an heir unto thee, O inhabitant of ²Mareshah: he shall come unto ³Adullam ⁴the glory of Israel.

16 Make thee ¹bald, and poll thee for ²thy delicate children; enlarge thy baldness as the eagle; ³for they are gone into captivity from thee.

Am. iii. 6. m Josh. xv. 39. 2 Kings xviii. 13, 14, 17. 2 Chr. xi. 9, xxxii. 9. Gen. xix. 17. Is. x. 31. Jer. iv. 29. o Ex. xxxii. 32. 1 Kings xiii. 33, 34. v. 16. xvi. 31. Rev. ii. 14, 20. xviii. 1-5. p 2 Kings viii. 18. xvi. 3, 4. Jer. iii. 8. Ez. xxiii. 11. q 2 Kings xvi. 8. xviii. 14, 15. 2 Chr. xvi. 1-3. Is. xxx. 6. + Or. for. r Ps. lxii. 9. cxviii. 8, 9. cxlvi. 3, 4. + That is, *as if*. Josh. xv. 44. s Is. vii. 17, &c. x. 5, 6. Jer. xli. 1. t Josh. xv. 44. s Or. *the glory of Israel shall come to*, &c. 1 Sam. xlii. 1. Is. x. 3. u Josh. xv. 35. 2 Chr. xli. 7. x Job i. 20. Is. xv. 2. xlii. 12. Jer. vi. 26. vii. 29. xvi. 6. xlviii. 37. Am. viii. 10. y Deut. xxviii. 56, 57. Is. iii. 16, &c. Lam. iv. 5. z Deut. xxviii. 41. 2 Kings xvii. 6, xxxix. 6, 7.

V. 8, 9. The prophet expressed his deep concern for the calamities that he predicted, by representing himself ready to appear as one frantic with grief; and not only weeping and howling for anguish of spirit, but stripping himself and going naked, as an emblem of their captivity and slavery; (*Marg. Ref.*;) and as making a most doleful noise, like that of dragons or owls. For Samaria's wound would be quite incurable; and the Assyrians, having destroyed the kingdom of Israel, would invade Judah, and march even to the gates of Jerusalem. This they afterwards did under the conduct of Sennacherib.—The word rendered *dragons*, frequently signifies *sea-monsters*; but here a land-animal seems to be intended.—The word may signify a kind of wild beast like a dog, between a dog and a fox, or a wolf and a dog, (our English travellers call them jackals;) which abiding in the fields and waste places, make in the night a lamentable howling noise.—*Owls, or ostriches.*—During the lonesome part of the night, they often make a very doleful and hideous noise. I have often heard them, as if they were in the greatest agonies, an action beautifully alluded to by the prophet Micah. (*Bp. Newcombe.*)

V. 10-16. The prophet seems here to have had in prospect both the ruin of Samaria and the desolations of Israel by Sennacherib, and the invasion of Judah by Sennacherib, kings of Assyria. These successes, of idolaters against JEHOVAH's worshippers, ought not to be declared at Gath, lest the Philistines should rejoice; (2 Sam. i. 20.) in their presence the Israelites ought not to weep at all. The word *Aphrah* signifies *dust*: and the prophet, it is likely, put it here for *Ophrah*, in the tribe of Benjamin, (*Josh. xviii. 23.*) that the name may better suit their condition.—In the distressed cities or towns of Israel and Judah, the inhabitants would be called to roll themselves in the dust. *Saphir* signifies *fair or beautiful*; (some think Samaria was intended;) but its inhabitants would be stripped of their comely ornaments, torn from their habitations, and led away as naked slaves. *Zaanan*, (*Josh. xv. 37.*) *Zaanan* signifies *a place of flocks*; *Beth-ezel*, *a house that is near*: the inhabitants of the former would not go forth to assist the latter under their distresses; but the enemy would soon fix his station among them, and they would share the fate of their neighbours, and the invaders would obtain a large compensation for their encamping before the city.—*Maroth* signifies *bitterness*, (*Josh. xv. 59. Maurath.*) but some think that *Ramoth* was meant, which signifies *exaltations*. The inhabitants carefully looked out for and expected better tidings or better times; but evil came from the Lord upon them, and even proceeded to the gates of Jerusalem. Lachish was a city of Judah, but it bordered on Israel; and having learned their idolatries, it communicated them to the inhabitants of other cities, and even to those of Jerusalem; therefore the city would certainly be taken and plundered by the Assyrians; and the inhabitants would be glad to flee away in chariots drawn by horses, dromedaries, or the fleetest animals; and they would give presents to Moresheth-gath, some town belonging to the Philistines, to shelter them from the invaders.—*Achzib* signifies *a lie*; and thus that city would deceive the expectation of the kings of Israel. The Lord would also bring the Assyrians, or their colonies, to be the heirs of Mareshah, which signifies *an heir*, or *an inheritance*: and they would also seize upon Adullam, and mar all the

A. M. 3274.

B. C. 730.

CHAP. II.

Reproofs of the people's iniquity, avarice, opposition to the prophets, and attachment to false prophets; with lamentations, and denunciations of judgment upon them, i.—11. Predictions of the gathering of Israel to Christ, and of his victories and kingdom, 12, 13.

WOE ¹to them that devise iniquity, and ²work evil upon their beds! ³when the morning is light they practise it, ⁴because it is in the power of their hand.

2 And ¹they covet fields, and take *them* by violence; and houses, and take *them* away: ²so they ³oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against ¹this family ²do I devise an evil, ³from which ye shall not remove your ⁴necks: neither shall ye ⁵go haughtily: ⁶for this time is evil.

4 ¶ In that day ¹shall one take up a parable against you, ²and lament with ³a doleful lamentation, *and say*, ⁴We be utterly spoiled: ⁵he hath changed the portion of my people: how hath he removed *it* from me! ⁶turning away he hath divided our fields.

5 Therefore thou shalt have none, that shall ¹cast a cord by lot in ²the congregation of the LORD.

6 ¹Prophecy ²ye not, *say they to them* that prophecy: ³they shall not prophecy to them, ⁴that they shall not take shame.

7 ¶ O thou that art ¹named the house of Jacob, ²is the Spirit of the LORD ³straitened? ⁴are these his

Am. iii. 6. m Josh. xv. 39. 2 Kings xviii. 13, 14, 17. 2 Chr. xi. 9, xxxii. 9. Gen. xix. 17. Is. x. 31. Jer. iv. 29. o Ex. xxxii. 32. 1 Kings xiii. 33, 34. v. 16. xvi. 31. Rev. ii. 14, 20. xviii. 1-5. p 2 Kings viii. 18. xvi. 3, 4. Jer. iii. 8. Ez. xxiii. 11. q 2 Kings xvi. 8. xviii. 14, 15. 2 Chr. xvi. 1-3. Is. xxx. 6. + Or. for. r Ps. lxii. 9. cxviii. 8, 9. cxlvi. 3, 4. + That is, *as if*. Josh. xv. 44. s Is. vii. 17, &c. x. 5, 6. Jer. xli. 1. t Josh. xv. 44. s Or. *the glory of Israel shall come to*, &c. 1 Sam. xlii. 1. Is. x. 3. u Josh. xv. 35. 2 Chr. xli. 7. x Job i. 20. Is. xv. 2. xlii. 12. Jer. vi. 26. vii. 29. xvi. 6. xlviii. 37. Am. viii. 10. y Deut. xxviii. 56, 57. Is. iii. 16, &c. Lam. iv. 5. z Deut. xxviii. 41. 2 Kings xvii. 6, xxxix. 6, 7.

glory of Israel.—The honourable men shall be forced to hide themselves in the cave of Adullam, as David did when he fled from Saul. (*Louth.*) (*Marg. Ref.*)—The nation might therefore prepare, (as a mother,) to shew every token of distress and mourning over her children, brought up delicately and greatly delighted in, (casting off her ornaments, and cutting off her hair, as the eagle moults its feathers;) for they would all in a short time be carried into captivity.

PRACTICAL OBSERVATIONS.

They, who would escape the Lord's indignation, must hearken diligently to the reproofs and warnings, as well as the doctrines and encouragements, of the sacred oracles.—The Lord will bear witness *against*, as well as denounce judgment *upon*, the workers of wickedness; and his holy temple will not protect hypocrites, but enhance their condemnation. When he comes forth from his place to execute judgment, the haughty and powerful of the earth will tremble and fall before him: for how can sinners endure that presence, before which the elements shall melt and the whole creation shall vanish away?—But our transgressions alone render his presence terrible to us; and if sin be pardoned and subdued we have nothing to fear, at death or in the day of judgment.—Capital cities and great men too often give examples of impiety and iniquity, which flow from them throughout whole kingdoms, and infect all the lower orders in society; and the judgments of God will follow in the same channels, and in the same proportion: for ringleaders in wickedness must expect to have the first or largest measure of punishment; and that wealth, which is obtained by vice, will be spent or lost with disgrace and misery.—But we should lament the distresses, that we foresee coming upon the ungodly; and tears seem far more congenial to our condition in this world than laughter. No hand can cure the wounds that the Lord inflicts, except his own: we may hope, wait, and seek for good, but evil must come upon us, unless he be reconciled to us; all other refuges but Christ must be *lies* to those who trust in them: other heirs will succeed to every inheritance, except that of heaven; and all *glory* will be turned into shame, if not connected with the honour that cometh from God only. Sinners may now selfishly disregard the sufferings of their neighbours; yet their turn will soon come. But it is most grievous, when the sins and sorrows of the church are so notorious, as to rejoice the hearts, or embolden the blasphemies, of her avowed enemies.

NOTES.

CHAP. II. V. 1. The people devised evil in their hearts on their beds, forming their schemes of oppression and robbery during the night, and arising early to carry them into execution; having power to overcome all opposition to their iniquities, and to bear them out in them. (*Marg. Ref.*)

V. 2, 3. As they devise mischief against others; so will I devise evil against them.—As they have unjustly deprived others of their inheritance; so shall a conquering enemy dispossess them, and carry them into captivity.—The word *family* is equivalent to *people*. (*Louth.*)

V. 4, 5. The Lord, by the Assyrians and Chaldeans, would make the whole house of Israel lament, that their portion was changed from prosperity in the promised land, to captivity in that of their enemies. He would wonder-

doings? ^ado not my words do good to him that ^bwalketh ^cuprightly?

8 Even ^aof late my people is ^brisen up as an enemy: ye pull off the robe ^cwith the garment from them that pass by ^dsecurely as men averse from war.

9 The ^awomen of my people have ye ^bcast out from their pleasant houses; ^cfrom their children have ye taken away ^dmy glory for ever.

10 Arise ye, ^aand depart; ^bfor this is not *your* rest: ^cbecause it is polluted, ^dit shall destroy *you*, even with a sore destruction.

11 If ^aman ^bwalking in the spirit and falsehood do lie, *saying*, ^c"I will prophesy unto thee of wine and of strong drink; ^dhe shall even be the prophet of this people.

12 ¶ I will ^asurely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel, ^bI will put them together as the sheep of ^cBozrah, as the flock in the midst of their fold: ^dthey shall make great noise by reason of *the multitude* of men.

13 The ^a'Breaker is come up before them: ^bthey

20, 21. i Deut. xii. 9. Ps. xcv. 11. Heb. iv. 1-9. k Lev. xviii. 24-28. xx. 22-26. Ps. cvi. 38. Jer. xiii. 2. l Jer. ix. 19. x. 18. Ez. xxxvi. 12-14. m l Kings xiii. 18. xxii. 21-23. 2 Chr. xviii. 19-22. Is. ix. 15. Jer. xiv. 14. xxiii. 14. 25. 32. xxvii. 14. 15. xxviii. 2, 3, 15. xxix. 21-23. Ez. xiii. 3-14. 22. xxii. 28. 2 Cor. xi. 12-15. 2 Thes. ii. 8-10. 2 Pet. ii. 1-3. 1 John iv. 1. Rev. xvi. 13. 14. || Or, *walk with the wind and the falsehood.* n iii. 5, 11. l Kings xxii. 6. Jer. vi. 13. 14. vii. 10. 11. xxiii. 17. Rom. xvi. 18. Phil. iii. 19. 2 Pet. ii. 13-19. o Is. xxx. 10, 11. Jer. v. 31. 2 Thes. ii. 11. p iv. 6, 7. Is. xi. 11. sc. xxvii. 12, 13. Jer. iii. 18. xxxi. 8. Ez. xxxvii. 21, 22. Hos. i. 11. q vii. 14. Jer. xxxi. 3. xxxii. 10. Ez. xxxiv. 11. 12. 22. 31. r Gen. xxxvi. 33. Is. xxxiv. 6. Am. i. 12. s Jer. xxxi. 7-8. Ez. xxxvi. 37. Zech. viii. 22, 23. ix. 14, 15. x. 6-8. t Is. xii. 7. 13-16. xiii. 1, 2. xlix. 5, 24. 25. 11. 9. 10. 14. 4. lix. 16-19. Jer. ii. 20-24. Dan. ii. 34, 35. 44. Hos. xiii. 14. Zech. xiii. 8. i Cor. xv. 21-26. Heb. ii. 14, 15. u Zech. x. 5-7. 12. xiii. 8.

fully remove their inheritance from them, and, turning away in anger he would divide their fields to others: nor should there be any appointed, to assign them by lot a portion of land amongst the congregation of the Lord, as had been the case in the days of Joshua, and in the years of jubilee: for they would be totally disinherited and excluded from their peculiar privileges.

V. 6, 7. The rulers and people endeavoured to silence the true prophets, that they might no more hear their offensive and alarming predictions; and therefore the Lord would deprive them of that invaluable advantage, and let none prophesy to them, to put them to shame or bring them to repentance.—But did it behove those, that were called by the name of Jacob, to act as if the Spirit of God might be limited in his operations, and constrained to inspire only such things as pleased them? Were these the doings of Jacob? Were these such actions as God would approve? Or were the severe messages of the prophets the Lord's doings, when the sins of the people alone had rendered them necessary? And would they not be useful to them, if they uprightly desired to know and do the will of God? And did not all his words, whether they alarmed, humbled, instructed, reprov'd, or encouraged the people, conduce to the real benefit of all who were upright in heart?

V. 8, 10. The people, who were called God's worshippers, had of late, more than ever before, risen against him and his servants as enemies: they had robbed and plundered the inoffensive and the helpless: they had forcibly dispossessed the women from their pleasant habitations; and had sold their children for slaves, depriving them finally of their liberty, country, religion, and all the privileges which God had bestowed on Israel to be their glory. The Lord in anger therefore commanded them to arise, and get out of the land, into captivity. It should no longer be their rest and quiet habitation, seeing it was polluted by their idolatry and iniquity: but it should rather be to them a place of execution, where they would be destroyed in a most tremendous manner.—Many suppose that the ravages committed by Pekah, when Israel made tremendous destruction in Judah, is referred to, as one cause of Israel's ruin.

V. 11. A man, habitually influenced by the spirit of lies, who, for the sake of wine, and sensual indulgence, would encourage the people to hope for impunity in sin, and abundance of every thing requisite for the gratification of their passions; who would be more welcome to them, and more congenial to their sentiments and conduct, than the holy servants of God were; and therefore they would be left to be deceived by such prophets.

V. 12, 13. Many expositors interpret these verses, according to the context, as a prediction of the captivity of Israel and Judah. After great numbers had perished, the remnant of them would be assembled, as a flock of sheep in Bozrah into the midst of the fold, to be thence taken out for slaughter; and the multitude of them, or that of their enemies, would make a great noise and confusion. The Assyrian or Chaldean commander would march before the army, to break his way into the city; and after the walls had been destroyed, the gates would be opened, by which they would go forth with their spoil and prisoners, with the king of the victorious army before them; and the Lord himself at the head of them, prospering their undertakings, and using them as his executioners; and indeed this seems the most obvious interpretation. Yet very respectable expositors understand the passage as a prophecy of the conversion of the Jews and Israelites to Christ. The Lord would not only bring back the remnant of the nation from Babylon, multiply them as a flock of sheep, and turn their mourning into joyful acclamations; but he would in due time bring them into the Christian church as the sheep of his pasture. The Lord Jesus, in the character of *The Breaker*, would open their way through all obstacles, into a state of communion with God, and happiness in

A.M. 3294.

B.C. 710.

a Ps. xix. 7-11. cxix. 70, 71. 92. 93. 99-103. Jer. xv. 16. Rom. vii. 13. b Ps. xv. 2. lxxviii. 11. Prov. ii. 7. x. 29. xiv. 2. xxviii. 18. * Heb. *upright.* † Heb. *yesterday.* c 2 Chr. xxviii. 5-8. Is. xi. 21. ‡ Or, *over against a garment.* d 2 Sam. xx. 19. 2 Chr. xxviii. 8. Ps. lv. 20, 21. cxx. 6, 7. Prov. xii. 29, 30. § Or, *voices.* e 2. Matt. xxiii. 14. Mark xii. 40. Luke xx. 47. f l Sam. xxvi. 19. Joel iii. 6. g Ps. lxxii. 19. Ez. xxxix. 21. Hab. ii. 14. Zech. ii. 5. 2 Cor. iii. 18. iv. 6. h Deut. iv. 26. xxx. 18. Josh. xxiii. 15, 16. l Kings ix. 7. 2 Kings xv. 29. Jer. vi. 2. 2 Chr. vii. 20. xxvi. 3. Ps. cvi. 38. m l Kings xiii. 18. xxii. 21-23. 2 Chr. xviii. 19-22. Is. ix. 15. Jer. xiv. 14. xxiii. 14. 25. 32. xxvii. 14. 15. xxviii. 2, 3, 15. xxix. 21-23. Ez. xiii. 3-14. 22. xxii. 28. 2 Cor. xi. 12-15. 2 Thes. ii. 8-10. 2 Pet. ii. 1-3. 1 John iv. 1. Rev. xvi. 13. 14. n iii. 5, 11. l Kings xxii. 6. Jer. vi. 13. 14. vii. 10. 11. xxiii. 17. Rom. xvi. 18. Phil. iii. 19. 2 Pet. ii. 13-19. o Is. xxx. 10, 11. Jer. v. 31. 2 Thes. ii. 11. p iv. 6, 7. Is. xi. 11. sc. xxvii. 12, 13. Jer. iii. 18. xxxi. 8. Ez. xxxvii. 21, 22. Hos. i. 11. q vii. 14. Jer. xxxi. 3. xxxii. 10. Ez. xxxiv. 11. 12. 22. 31. r Gen. xxxvi. 33. Is. xxxiv. 6. Am. i. 12. s Jer. xxxi. 7-8. Ez. xxxvi. 37. Zech. viii. 22, 23. ix. 14, 15. x. 6-8. t Is. xii. 7. 13-16. xiii. 1, 2. xlix. 5, 24. 25. 11. 9. 10. 14. 4. lix. 16-19. Jer. ii. 20-24. Dan. ii. 34, 35. 44. Hos. xiii. 14. Zech. xiii. 8. i Cor. xv. 21-26. Heb. ii. 14, 15. u Zech. x. 5-7. 12. xiii. 8.

have broken up and have passed through the gate, and are gone out by it: and ^atheir king shall pass before them, and the LORD on the head of them.

CHAP. III.

Micah reproveth the princes for their cruelty, and the prophets for their falsehoods and selfishness, 1-7. He declares himself inspired and authorized by the Spirit of God to protest against the sins and presumption of the princes, priests, and prophets; and to denounce the desolations of the city and temple, 8-12.

AND I said, ^aHear, I pray you, O heads of Jacob, and ye princes of the house of Israel; ^bIs it not for you to know judgment?

2 Who ^a'hate the good, ^band love the evil; ^cwho pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD ^a'concerning the prophets that make my people err, ^bthat bite with their teeth and cry, Peace: and he that putteth not into their mouths, they even prepare war against him:

6 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

7 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

8 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

9 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

10 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

11 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

12 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

13 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

14 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

15 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

16 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

17 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

18 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

19 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

20 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

21 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

22 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

23 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

24 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

25 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

26 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

27 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

28 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

29 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

30 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

31 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

32 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

33 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

34 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

35 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

36 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

37 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

38 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

39 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

40 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

41 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

42 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

43 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

44 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

45 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

46 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

47 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

48 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

49 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

50 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

51 ^a'Then shall they ^bcry unto the LORD, but he will not hear them: ^che will even hide his face from them at that time, ^das they have behaved themselves ill in their doings.

NOTES.

CHAP. III. V. 1-4. The rulers of Israel might be intended by this address, as well as those of Judah; yet the latter seem to be chiefly meant. They had every opportunity of knowing the rules of justice and equity, and

6 Therefore [†]night shall be unto you, ^{*}that ye shall not have a vision: and it shall be dark unto you, [†]that ye shall not divine: and [†]the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall [†]the seers be ashamed, and the diviners confounded: yea, they shall all [†]cover their lips; for *there is* [†]no answer of God.

8 ¶ But truly [†]I am full of power by the Spirit of the LORD, and of judgment, and of might, [†]to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, [†]"I pray you, ye heads of the house of Jacob, and princes of the house of Israel, [†]that abhor judgment, and pervert all equity.

10 They [†]build up Zion with [†]blood, and Jerusalem with iniquity.

11 The [†]heads thereof judge for reward, [†]and the priests thereof teach for hire, [†]and the prophets thereof divine for money: [†]yet will they lean upon the LORD, [†]and say, *Is not the LORD among us?* [†]none evil can come upon us.

12 Therefore shall [†]Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and [†]the mountain of the house as the high places of the forest.

Prov. xvii. 15. Is. i. 23. Jer. v. 28. y Jer. xxii. 13—17. Ez. xxii. 25—28. Hab. ii. 9—12. Zeph. iii. 3. Matt. xxvii. 25. John xi. 50. g Heb. bloods. z vii. 3. Num. xvi. 15. 1 Sam. vii. 3. xli. 3. 4. Is. i. 23. Ez. xxii. 12. 27. Hos. iv. 18. Zeph. iii. 3. a Jer. vi. 13. viii. 10. Mal. i. 10. 1 Tim. iii. 3. Tit. i. 11. 1 Pet. v. 2. b 5. Is. lvi. 11. Acts viii. 18—20. 2 Pet. ii. 1—3. 14. Jude ii. c 1 Sam. iv. 3—6. Is. xlviii. 2. Jer. vii. 4. 8—12. Matt. iii. 9. Rom. ii. 17. || Heb. saying. d Am. ix. 10. e i. 6. Ps. lxxix. i. cvii. 34. Jer. xxvi. 18. Matt. xxiv. 2. Acts vi. 13, 14. f iv. 1, 2. Is. ii. 2, 3.

it was peculiarly incumbent on them to understand and practise them: yet they carelessly, nay, wilfully, continued ignorant of them, or decided causes and enacted laws in opposition to them. They evidently hated every thing good and all pious men; and loved wickedness, and the wicked by whom they could serve their own base purposes. Instead of feeding and protecting the Lord's flock, they fleeced, butchered, and devoured them; reducing the poor people to the deepest misery by their cruel exactions and oppressions. They would therefore shortly cry out under the oppressions of their enemies or other great distresses; but the Lord would utterly disregard them, according to their behaviour to him and their poor brethren.—The marginal references will shew those who examine them, that these verses are also peculiarly descriptive of the character and conduct of the Jewish scribes, priests, and rulers in the days of Christ and his apostles; and perhaps predict the subsequent condition of that people.

V. 5—7. The false prophets likewise were highly criminal; and indeed the cause of the general wickedness of the nation. They flattered the people into a delusive expectation of peace in their evil ways: yet they were ready to bite and devour such as opposed them, and even to declare war against those who would not satisfy their avarice and rapacity, being "greedy dogs that could never have enough;" so that their peaceable and soft language was restricted to their prophesying before those who paid well for them. Therefore the approaching distresses should confute their prognostications, and prevent them from pretending to any more visions. The sun of their prosperity, reputation, and hope would suddenly be darkened, and leave them in misery, contempt, and despair. God would shame and silence all such seers and diviners; and they should cover their lips as mourners or unclean persons; confessing that they could obtain no answer from God to their anxious enquiries concerning the end of their calamities. (*Marg. Ref.*)—How exactly does this describe the state of that once favoured nation, for above the last seventeen hundred years!

V. 8—12. It is probable that Micah was greatly opposed by the wicked princes and false prophets: but he knew and confidently declared, that he spake by the authority of God and the inspiration of his Spirit; that he was abundantly endued with honesty, wisdom, and energy to deliver his faithful message, whether they would hear it, or not; and that he was especially commissioned to declare unto his people the number and heinousness of their sins. He therefore intreated the rulers of the people to attend, and not to persist in fighting against God. They had indeed abhorred all justice, and perverted equity: they had beautified the city with magnificent houses, and fortified it with walls, and perhaps repaired, or added buildings to, the temple; but it was done with money, that had been the wages of murder and oppression. The magistrates, priests, and prophets were alike mercenary and avaricious: yet they presumed upon their external privileges, the temple of God, and their formal worship: so that when they were warned of approaching judgments, they enquired whether the LORD were not among them, and were confident no evil would befall them. To punish therefore their hypocrisy and iniquity, the city would certainly be desolated, and become heaps of rubbish; and the mountain where the temple stood, would be rendered as waste and unfrequented, as the forests and deserts. This prophecy was delivered in the reign of Hezekiah, and probably in the beginning of it, (*Note, Jer. xxvi. 16—19.*) The princes, priests, and prophets in general either discountenanced his zeal for reforma-

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CHAP. IV.

A prediction of the establishment, enlargement, peace, and prosperity of the church in the latter days, 1—8. Assurances that Zion's troubles should end happily, and her enemies be destroyed, 9—13.

BUT [†]in the last days it shall come to pass, [†]that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills: [†]and people shall flow unto it.

2 And many nations shall come, [†]and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; [†]and he will teach us of his ways, and we will walk in his paths: [†]for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And [†]he shall judge among many people, [†]and rebuke strong nations afar off: [†]and they shall beat their swords into plowshares, and their spears into [†]pruning-hooks: nation shall not lift up a sword against nation, [†]neither shall they learn war any more.

4 But [†]they shall sit every man under his vine and under his fig-tree; [†]and none shall make *them* afraid: [†]for the mouth of the LORD of hosts hath spoken *it*.

5 For [†]all people will walk every one in the name of his god, [†]and we will walk in [†]the name of the LORD our God for ever and ever.

Is. ii. 2, 3. Jer. xli. 1. Is. ii. 1—3. Jer. xlviii. 47. Ez. xxxviii. 16. Dan. ii. 29. x. 14. Hos. iii. 5. Acts i. 17. Heb. i. 2. 2 Pet. iii. 3. b iii. 12. Ps. lxxviii. 15, 16. Is. xl. 9. lvi. 2. 2 Pet. iii. 3. c Gen. xlix. 10. Ps. xxii. 27. lxxviii. 15, 16. lxxii. 7—11. 17. —19. lxxxvi. 9. cx. 3. Is. xl. 10. xxviii. 13. xliii. 6. xli. 9. lvi. 23. liv. 2. lx 3. —14. lxi. 18—23. Jer. li. 17. xvi. 19. Zeph. iii. 9. 10. Zech. ii. 11. xiv. 16—21. Mal. i. 11. Rom. xi. 25, 26. Rev. xv. 4. d Is. ii. 3. Jer. xxi. 6. 1. 4, 5. Zech. viii. 20—23. Deut. vi. 1. Ps. xvi. 8, 12. Is. lv. 13. Matt. v. 25—30. John vi. 45. vii. 17. Acts x. 32, 33. xiii. 42. Jam. i. 19—25. f Ps. cx. 2. Is. xlii. 1—4. Is. 4. 5. Zech. xiv. 8, 9. Matt. xxviii. 19, 20. Mark xvi. 15, 16, 20. Luke xxiv. 47. Acts i. 8. xlii. 46, 47. Rom. x. 12—18. xv. 19. g 1 Sam. ii. 10. Ps. lxxxix. 4. xvi. 9. Is. xli. 5—11. 5. Matt. xxv. 31, 32. John v. 22, 23. xvi. 8—11. Acts xvii. 31. Rev. xix. 11. h v. 15. vii. 16, 17. Ps. ii. 5—12. lxxviii. 30. ex. i. 2, 5, 6. Is. xlv. 3. lx. 12. Dan. ii. 44. Joel ii. 2, 9—16. Zech. xii. 3—6. xiv. 3. 12—19. Rev. xix. 17—21. xx. 8, 9. i Ps. xli. 9. Is. ii. 4. xi. 6—9. Hos. ii. 18. Joel iii. 10. Zech. ix. 10. * Or, scythes. k Ps. lxxii. 7. Is. ix. 7. lx. 17, 18. lxxv. 25. 1 Kings iv. 25. Is. xxxvii. 16. Zech. iii. 10. m Is. liv. 14. Jer. xxxii. 5, 6. Ez. xxxiv. 25, 28. xxxviii. 11. xxxix. 26. n Is. i. 20. xl. 5. lviii. 14. o 2 Kings xvii. 29, 34. Jer. ii. 10, 11. p Gen. xli. 1. Ps. lxxi. 16. Is. ii. 5. Zech. x. 12. Col. ii. 6. iii. 17. q Ex. iii. 14, 15. Ps. lxxviii. 14. xlvii. 1, 2.

tion, or concurred in a hypocritical manner; but the king was decided, and these predictions seem to have encouraged and quickened his endeavours, and to have stirred up more persons to concur with him; by which means the judgments were retarded, but not averted.—The destruction of the city and temple by the Romans, (as well as that by the Chaldeans,) seems to have been predicted: in which the ground, where the temple stood, it said to have been broken up with a plough by the conquerors. (*Marg. Ref.*)—The avowed counsel of Caiaphas to put our Lord to death, without alleging any charge against him, that the nation might not perish, was a remarkable instance of that carnal policy, by which princes and priests have attempted to build Zion with blood, even the blood of the prophets, apostles, and ministers of God.

PRACTICAL OBSERVATIONS.

Princes and magistrates are more concerned to know judgment than other men, as their conduct has more important and extensive effects; and princes in Israel have abundant opportunity of knowing it. Yet, through human depravity and the temptations peculiar to their situation, they are often ignorant of the rules by which they ought to govern, judge, or act; and sometimes they most evidently prove, that they hate the good and love the evil, by their iniquitous exactions and oppressions. Thus thousands are made miserable, to humour the caprice, to maintain the luxury and ostentation, or to gratify the ambition or avarice, of one cruel tyrant! But let not such men expect to be heard or favoured by God, when they shall cry unto him in extreme distress; for "they shall have judgment without mercy, who have shewed no mercy." Alas! such wholesome truths can seldom reach their ears, which are environed with flatteries or teachers of lies, whom they reward with a share of their plunder and riot. Such are smooth in their doctrine, soft in their manners, and courtly in their address: but they can snarl and bite too, if their inferiors offend them; and contend furiously and maliciously with those, that refuse to satisfy their mercenary demands. And though they are dumb dogs, that cannot bark in the cause of God, yet open their mouths wide to bawl and to devour. But the light that is in them is darkness: their prosperity and honour will soon end in misery and disgrace, and their sanguine hope, in black despair: they will be ashamed of their lying divinations and erroneous doctrines, by which they have fatally misled the people; and they shall have no answer from God in the time of their distress. On the other hand, he who preaches by the authority and according to the oracles of God, from zeal for his glory and love to the souls of men; who is conscious of integrity and assured of the truth of his doctrine, may speak with constancy and confidence, in the midst of calumny and opposition: though he should be called upon to expose the transgressions of princes and priests, who abhor judgment, and prostitute their important offices to the gratification of their vile avarice, ambition, malice, or sensuality. For even such men may be so blinded as to have presumptuous confidence in God, and expect security in sin, because of their abused privileges and hypocritical profession: but they must be told that they are in the way of destruction; and it should be known by all, that rulers and teachers of this description are the causes of ruin to churches and nations, and answerable for all the calamities which for *their sakes* come upon them.

NOTES.

CHAP. IV. V. 1—3. (*Notes, &c. Is. ii. 1—5.*) The connection of this prophecy, (which hath already been explained,) with the close of the foregoing chapter, shews, that the establishment of the Christian church, in consequence

6 ¶ In that day, saith the LORD, 'will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted :

7 And 'I will make her that halted a remnant, and her that was cast far off a strong nation : 'and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, 'O tower of the flock, 'the stronghold of the daughter of Zion, unto thee shall it come, even 'the first dominion ; the kingdom shall come to the daughter of Jerusalem.

9 Now 'why dost thou cry out aloud ? 'is there no king in thee ? is thy counsellor perished ? 'for pangs have taken thee as a woman in travail.

10 Be in pain, 'and labour to bring forth, O daughter of Zion, like a woman in travail : for now 'shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon ; 'there shalt

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r ii. 12. Is. xxxv. 3-6 Jer. xxxi. 8. Ez. xxxiv. 16. Zeph. iii. 13. s Ps. cxviii. 2. Is. lvi. 8. Jer. iii. 18. xxx. 17, 18. Ez. xxxiv. 12, 13. xxxvi. 24. xxxvii. 21, 22. xxxix. 25-29. Luke xix. 10. John x. 16. t ii. 12. v. 3, 7. vi. 18. Is. vi. 13. x. 21, 22. xi. 11-16. xlix. 21-23. lx. 22. lxxvi. 8. Hos. i. 10. Zech. ix. 13. -17. x. 5-12. Rom. xi. 5, 6. 25-27. u Ps. ii. 6. Is. ix. 6. xiv. 23. Dan. vii. 14, 27. Joel iii. 17. Luke i. 33. Rev. xi. 15. x Is. v. 2. Matt. xxi. 33. Mark xii. 1. y 2 Sam. v. 7. Is. x. 32. Zech. ix. 12.

g Ps. cxi. 10. Jer. xv. 21. h Is. v. 25-30. viii. 7, 8. Jer. liii. 4. Lam. ii. 15, 16. Joel iii. 2, &c. i vii. 10. Ob. 12. k Is. lv. 8. Jer. xxi. 11. Rom. xi. 33. l Is. xxi. 10. Joel iii. 12, 13. Zech. xiv. 1-3. Rev. xiv. 14-20. m Is. xli. 15, 16. Jer. li. 33. n Is. v. 28. o v. 8-15. Dan. ii. 44. Zech. ix. 15-16. Rev. ii. 26, 27. p Josh. vi. 19. 2 Sam. viii. 10. 11. Ps. lxxviii. 29. lxxii. 10. Is. xxviii. 7. xxiii. 18. lx. 6-9. Rom. xv. 25-28. 1 Cor. xvi. 2. Rev. xxi. 24. q Zech. ix. 14. vi. 5.

CHAP. V.

a Deut. xxviii.

49. 2 Kings xxiv. 2. Is. viii. 9, 10. x. 6. Jer. iv. 7. xxv. 9. Joel iii. 9-11. Hab. i. 6-10. iii. 16.

b Deut. xxviii. 52-57. 2 Kings xxv. 1-3. Ez. xxi. 21, 22. xxiv. 2. Luke xix. 43, 44. c Job xvi. 10.

d Lam. iii. 30. Matt. v. 39. xxvi. 67. xxviii. 22. xix. 3. Acts xxiii. 2. 2 Cor. xi. 20.

e 1 Sam. viii. 5, 6. Is. xxxiii. 22. Am. ii. 3.

thou be delivered ; there the LORD shall 'redeem thee from the hand of thine enemies.

11 ¶ Now also 'many nations are gathered against thee, that say, Let her be defiled, and 'let our eye look upon Zion.

12 But 'they know not the thoughts of the LORD, neither understand they his counsel : 'for he shall gather them as the sheaves into the floor.

13 Arise 'and thresh, O daughter of Zion : for I will make thine horn iron, and I will make thy 'hoofs brass : and 'thou shalt beat in pieces many people : and 'I will consecrate their gain unto the LORD, and their substance unto 'the Lord of the whole earth.

CHAP. V.

A prophecy of the birth and kingdom of Christ ; and his powerful protection of his people, i. 6-15 : of the increase, purity, and peace of his church, and the ruin of her enemies, 7-15.

NOW 'gather thyself in troops, O daughter of troops : 'he hath laid siege against us : 'they shall smite the 'judge of Israel with a rod upon the cheek.

CHAP. V. 1. Deut. xxviii. 49. 2 Kings xxiv. 2. Is. viii. 9, 10. x. 6. Jer. iv. 7. xxv. 9. Joel iii. 9-11. Hab. i. 6-10. iii. 16. b Deut. xxviii. 52-57. 2 Kings xxv. 1-3. Ez. xxi. 21, 22. xxiv. 2. Luke xix. 43, 44. c Job xvi. 10. d Lam. iii. 30. Matt. v. 39. xxvi. 67. xxviii. 22. xix. 3. Acts xxiii. 2. 2 Cor. xi. 20. e 1 Sam. viii. 5, 6. Is. xxxiii. 22. Am. ii. 3.

of the abrogation of the Mosaic dispensation, and the destruction of Jerusalem by the Romans, were predicted. But though it hath in a measure been fulfilling ever since those events, yet its grand accomplishment must be future : for the Scripture cannot be broken ; and the nations have not yet so submitted to the Prince of peace, as to beat their swords into ploughshares, &c.

V. 4. This beautiful addition to the prophecy, as it stands in Isaiah, denotes the sweet harmony which in those happy days shall prevail among Christians, in communing with God and with each other ; their perfect security, and peaceful industry ; their thankful and comfortable use of temporal plenty, and the abundance of their spiritual consolations. (*Marg. Ref.*)

V. 5. The Gentiles were tenacious of the religion of their ancestors, and took pleasure in worshipping their imaginary deities : whilst Israel had always been disposed to grow weary of the worship of God, and to relapse into idolatry. But in the predicted period, the true Israel will cleave to the Lord with purpose of heart, and delight greatly in worshipping his name and doing his will, with constancy and perseverance.—This is, in some measure, the desire, purpose, and conduct of true believers in every age : God is their portion, and his service will be their happiness for ever and over.—'This will be remarkably fulfilled at the general conversion of the Jews, when this prophecy shall receive its utmost completion.' (*Louth.*)

V. 6, 7. The collecting of the enfeebled and dispersed Jewish captives, from Babylon to Jerusalem, (as sheep that had been lamed, or driven away by robbers ;) and their subsequent increase into a considerable remnant, and then into a strong nation, under the government of the Lord, formed but a faint shadow of the rapid increase of the Christian church, amidst all her persecutions and afflictions, in the first age after Christ ; and this was but an earnest of the healing, purifying, increasing, and prospering of the church, which we wait for ; when the kingdom of the Lord shall be conspicuously set up, the Jews shall be re-admitted into the church, and the Gentiles converted ; and this reign of Christ shall continue, till it is succeeded by the everlasting kingdom of heaven.—'Though I have broken the power of my people, removed them into captivity far off, and afflicted them ; yet will I restore them to their country, I will send them the Messiah, and will always be their King.—For ever. This will be fulfilled at the future restoration of the Jews. (*Bp. Newcombe.*)

V. 8-10. Mount Zion was the tower of the Lord's flock under the old dispensation, the centre of their union, and the special residence of their protector ; and the temple was its stronghold. Thither Christ the good Shepherd and the ruler of his people came, and there first he set up his kingdom. This kingdom would be like the first dominion of Israel in the days of David and Solomon ; and would surpass and supersede all other monarchies. The Son of David would come to Jerusalem and establish his kingdom, and thence its influence would extend to other nations. And though that city would soon after be destroyed ; yet the evangelical church, the spiritual Zion, would succeed to it ; in which Christ reigns for the benefit of his people, and his cause must prevail even to the end of the world.—Indeed the calamities to be endured by Zion, from the Assyrian invasion, and during the Chaldean ravages, and the taking and destruction of the city, (which were typical of the subsequent calamities of the Jewish nation and of the church ;) would cause her to cry aloud as a woman in her pangs ; and as if there were no king to protect, or counsellor to direct, her. But why did she yield to disconsolate sorrow ? Let her remember, that her pains were those of *travail*, not the *agonies of death*, that she might have hope under them, and know how to exert herself for deliverance. She would certainly be driven out of the city, and dwell as in an open field, and even be dragged to Babylon as a captive ; yet that crisis would make way for her happy restoration and for better times, when the Lord would redeem her from the hand of her enemies.—This event shadowed forth the recovery of the Jews from their present dispersions, and the deliverance of the christian church from antichristian tyranny.

V. 11-13. Many nations would be collected against Zion, to pollute her by their idolatries, or forward and exult in her calamities. But they would not understand, that the Lord collected them, as sheaves of corn are gathered upon the floor to be threshed ; and Zion, weak and dispirited as she was,

should be strengthened, as with horns of iron and hoofs of brass, to trample them down and beat them in pieces ; and being enriched by their plunder, she would consecrate her gain to the Lord of the whole earth, by whose assistance these victories would be obtained.—There occurs nothing in the history of the Jewish church, that fully accords to this prediction. Sennacherib's army was not destroyed by the Jews ; nor had they any hand in the subversion of the Babylonish monarchy. The victories of the Maccabees over Antiochus might be a partial accomplishment of it ; and so might that of the Christian church over the power of her persecutors, after the conversion of Constantine. But the grand accomplishment is yet in futurity. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

Whilst we wait for those last days, in which the kingdom of Christ shall be exalted above all other dominions, and extended over all nations ; let us be thankful for our privileges, and excite ourselves and each other to frequent the ordinances of our God ; that we may learn, and walk in his holy ways, receiving the law from his hands, that, being written in our hearts by his Spirit, it may evidence our interest in the righteousness of the great Redeemer. Let us also endeavour to keep the unity of the Spirit in the bond of peace, and to live peaceably with all men : that whilst the nations of the earth still continue to learn and practise war, and numbers delight in discord and confusion ; it may appear by our conduct, that harmony, equity, truth, and love, are genuine effects of faith in Christ, and of his gospel when truly obeyed. Even in this world of contention and violence, if we have peace with God, and with our consciences and our brethren, we may rest securely under the Divine protection, and fear no enemy : we may rejoice in our privileges, and walk in the name of our God, with grateful praises and unabated alacrity and vigour ; and we should cleave to him with more constancy, than the men of this world do to their idolized possessions and pleasures.—Even the weak in faith, and those who have been wounded and made to halt, in their conflicts with temptation, or have been cast out by their brethren, or driven away by persecution, or weighed down by affliction, may yet hope in the Lord. When they look to him, he will gather, strengthen, and heal them, and take care of them, as their King and Protector : even as he will render his enfeebled oppressed church a strong nation, and superior to all enemies or competitors. In his glory his people shall be glorious, and the feeblest believer shall rejoice in the joy of his inheritance ; and all the afflictions of the church and of the believer, are sure to end happily. We should then cry aloud with the prayer of faith, not with the voice of despondency, under our distresses. We have an omnipotent King to rule over us, and an all-wise Counsellor to advise us : his promises engage that the crisis of extreme sorrow shall introduce the most joyful deliverance, to all who love and obey him ; for he will redeem them from all their enemies.—But they, who unite against Zion, to pollute or triumph over her, are ignorant of these intentions and counsels of our God, and are not aware that they are compassing their own destruction, and that they are only collecting together to be destroyed.—As the strength and victory of believers are wholly from the Lord, they can do no less than ascribe all the glory to his name, and consecrate all their powers, advantages, and possessions to his service. Let us thus gird on our armour, and arise to fight the good fight of faith ; and amidst our conflicts let us rejoice in hope of being made more than conquerors, and anticipate the songs of heaven ; and dedicating all our talents to his service, let us seek and pray, that as the Redeemer of sinners, and the object of all love and worship to his ransomed people, he may become the Lord of the whole earth.

NOTES.

CHAP. V. V. 1. The victory of Zion over her enemies having been predicted in the close of the preceding chapter, they are here challenged to collect their forces for the assault. Either Nineveh, or Babylon, seems to be meant by "the daughter of troops," as their prosperity arose from success in war, and they were renowned for valiant soldiers.—The king of Assyria besieged Samaria, and he or his captains insulted Hosea, the judge or king of Israel, with all indignities ; as the victorious king of Babylon did Zedekiah, when he

xxi. 6. * Ho, the days of eternity. m vii. 13. Hos. ii. 14. n
 Is. xvi. 2 Chr. xvi. 7. Hos. ix. 8. o iv. 10. Is. lxvii. 8. Matt. i. 21. Rev. vi. 17.
 Is. x. 20, 21. xi. 11. Jer. xxxiii. 1-7-9. Rom. ix. 27, 28. xi. 4-6. q Matt.
 Rom. viii. 29. Heb. ii. 11, 12. r vii. 14. Ps. xxiii. 1-2. Is. xl. 10, 11. xlix. 9.
 Ps. xlv. 2 John. x. 17. s Or, *vale*. Matt. ii. 6. *Marg.* s Ex. xxxii. 21. t
 Ps. xlv. 6. lxxii. 19. u xii. 12. Matt. xxv. 31. John. x. 10. v
 i. 13-18. t John. xv. 17. Eph. i. 3. u Matt. xxv. 18. 1 Pet. i. 5. Jude. 1.
 lxxii. 8. 17. xxviii. 3. Is. xlix. 5, 6. lii. 10, 13. Zech. ix. 10. Luke i. 32. Rev. xi.
 lxxii. 7. Is. lx. 6. 7. Zech. ix. 10. Luke ii. 14. John. xv. 27, 31. 3 John. ii. 13-14.
 Zech. i. 18-21. ix. 13-16. x. 3. xi. 6-9. Rev. xxi. 14. x. 14, 15. b Job. v.
 xxx. 18, 29. Ec. xi. 2. Am. i. 3, 6, 8, c. t Heb. *princes of men*. c Is. x.
 Nah. i. 1-3. l. i. 1-3. s Heb. *eat up*. d Gen. x. 9-11. *Marg.*
of naked sons. e Is. l. f Luke. i. 71. f 2 Kings xv. 29. xxv. 31-3.

i. 18. n. 8.
 v. 14. 1 Kings
 i. 1, 2. p iv. 7.
 xii. 50. xxv. 40.
 x. Ez. xxxiv.
 Chr. xix. 11, 12.
 iv. 9—11. Rev.
 x Ps. xxii. 27.
 15. y Ps.
 7. Col. i. 20, 21.
 xlv. 28. lix 19.
 19. Prov. vi. 16.
 iv. 2. xxxiii. 1.
 || Or, *with her*
 v. xviii. 9—15.

n Ps. xxi. 8, 9.
 cvi. 26. Is. i.
 25. xi. 14. xiv.
 2—4. xxvi. 11.
 xxxiii. 10. xxxvii.
 36. Luke xix.
 27. 1 Cor. xv.
 25. Rev. xix. 13
 —21. xx. 8, 9.
 n Ps. xx. 7, 8.
 xxxiii. 16, 17.
 Jer. iii. 23. Ho.
 p Is. ii. 6—8. 18.
 Ez. vi. 9. xxxv.
 r 8, Ps. cxlix.

7. xiv. 3. Zech. ix. 10. o Is. ii. 12—17. Ez. xxxviii. 11. Zech. iv. 6.
viii. 19, 20. xxvii. 9. Zech. xiii. 2—4. Rev. xix. 20. q Is. xvii. 7, 8.
xxxviii. 23. Hos. ii. 16, 17. xiv. 3. 9. † Or, *statues*. ‡ Or, *enemies*.
2 Thes. i. 8. q

V. 3, 4. *Nevertheless*, (as the word *therefore* may be translated,) the Jews for their sins would be given up to be harassed by the Assyrians, Chaldeans, Syrians, and Romans, until the time when the virgin, that was to travail with child, should bring forth this great Deliverer. Then the chosen remnant of the Jews would be restored to the privileges of true Israelites; or the chosen remnant of the Gentiles would be converted, and united as brethren with the believers of Israel to be one fold under one Shepherd: and he, uniting tenderness and power, would govern, guard, and provide for his church of harmless, defenceless, and persecuted disciples, "in the Majesty of the name of the Lord his God;" exercising the perfections, performing the works, and displaying the glories of God through his human nature. Under his rule, the church would abide in safety, and be preserved as lambs in the midst of wolves; and at length he would be renowned, obeyed, and trusted even to the ends of the earth.—'God will not fully vindicate and exalt his people, till the virgin-mother shall have brought forth her Son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity.'

V. 10—15. In those happy times the Lord promised to wean the people from all confidence in chariots, horses, cities, and strongholds; even as though they had been entirely destroyed: and to purge out all sorcery, witchcraft, and idolatry, and the relics of those abominations from among them: and having done this, he would destroy their *enemies*, (so the word translated *cities* may be rendered;) and “execute vengeance in anger and in fury, on the nations which have not hearkened unto me.” (*Bp. Newcombe.*) The reformation of the Jews after their return from Babylon might be alluded to: but the purification of the christian church from all antichristian corruptions of faith and worship, and all idolatry and superstition, seem more immediately to be

B., 710.

730

ii. 11-18. Am. iv. 12. *Joh* ii. 5-10. *I Hag* i. 5-7. *Rov* iii. 19. * Or
every man on house of the riched, sc. 1. *Josh* vii. 1. 2 Kings v. 23, 24. *Prov*.
v. 26, 27. Am. iv. 10. Hab. ii. 5-11. *Zeph* i. 9. *Zech*. v. 3. *Jam*. v. 1-4. -
Ezra x. 1. *Psa* lxxvi. 23. *Eccl* x. 23. *Salm* lxxxviii. 8. *Am*. i. 1.
measure of leanness. + Or, be pure with, sc. n. *Prov* xvi. 11. o. i. 1, 2.
vit. 2-6. Is. i. 23. v. 7. *Jer*. v. 5, 6, 26-29. vi. 6, 7. *Ez* xxii. 6-13, 25-29. *Is*.
xlviii. 1. *Lam* i. 13. *Jer*. li. 1. *Jos* xxxix. 17. *Ps* cxlvi. 17. *Is*. i. 5.
q Lev. xxviii. 16. Deut xxviii. 21, 22. *Job* xxxiii. 19-32. *Ps* cviii. 17. *Is*. i. 5.
Acts xiv. 3. r *Lam* i. 13. i. 11. *Hos* xiiii. 16. s *Lev*. xlviii. 28. *Is*. lxxv.
Hos xiv. 10. *Hag* ii. 6, 15. t *Deut*. xxxiii. 22-25. *Is*. lxi. 6-8. *xliv*. 17-19.

Ez 12. Am. ii. 14. *Isa*. i. 13-14.

u Lev. xxvi. 20.
Deut. xxviii. 38
—40. 1s. xlii. 8.
9. 1xv. 21, 22.
Jer. xii. 13. Joel
i. 10—12. Am.
v. 11. Zeph. i.
13.
§ Or, *he doth
much keep the.*
&c.
x 1 Kings xvi. 25.
26. Hos. v. 11.
y 1 Kings xvi. 30
—33. xvi. 4.
xxi. 25, 26

CHAP. VII.

2 The 'good man' is perished out of the earth : and *there is* none upright among men : 'they all lie in wait for blood : they 'hunt every man his brother with a net.

CHAP. VII.
a Ps. cxx. 5. Is.
vi. 6. xxix. 16.

3. * Heb. *the gatherings of*, &c. b Is. xvii 6. xxiv. 13. c Is. xxviii. 4.
 † Or, *godly*, or, *merciful*. d Ps. xii. 1. xiv. 1-3. Is. lviii. 1. Rom. iii. 10-18.
 ii. 6. Is. lix. 7. Jer. v. 26. f 1 Sam. xxiv. 11. xxvi. 20. Ps. lvii. 6. Jer. v. 26.
 iv. 16. Hab. i. 15-17.

V. 16. The idolatries, that had long before been established in Israel by Omri and his son Ahab and his family, were observed to the times of Micah, not only in Israel, but, as it seems, in some parts of Judah, as if of higher authority than the law of God; and their hateful maxims, counsels, and examples were attended to. It was therefore proper, that the offenders should be exposed to contempt and desolation; and that they should bear reproach from the heathen as the worshippers of God, seeing they had acted so inconsistently with that character. (*Marg. Ref.*)

V. 1—8. The ministers of God must be very earnest, faithful, and intrepid, in pleading his cause against his enemies: and when his controversy with his rebellious subjects, and especially with hypocrites, shall be openly decided, the

V. 9.—16. In order that sinners may receive instruction, the Lord calls them by the voice of his word and by that of his providence: in these the wise behold his glory, and read his character; they hear the correcting rod speak to them of the evil of sin, and their need of repentance; they learn the lessons that he teacheth, and call others to attend, and to consider who hath appointed their afflictions, that they may not murmur or despond, but derive good from them. But if this voice be disregarded, the sword of vengeance will be drawn: for so bent is man on wickedness, that amidst all judgments and warnings, he is apt to proceed in covetous, fraudulent, or oppressive endeavours to grow rich; or in various ways to multiply lies and deceit. Thus heavier sufferings are ensured; the satisfaction of outward mercies is marred, and the wrath of God may be expected to corrode the inmost soul: nor can there be deliverance, except by repentance, faith, and renewed obedience. But, alas! men are much more ready to observe and cleave to iniquitous and ungodly laws, counsels, and maxims, than to walk in the good ways of the Lord; and when this is the case with his professing people, they may expect a double portion of misery and contempt.

CHAP. VII. V. 1-4. This description of the wickedness of the people, especially in Judah, has been thought inconsistent with the times of Hezekiah; and it hath therefore been considered as *prophetical* of the wicked reign of Manasseh. But perhaps the prophet witnessed such scenes towards the close of Hezekiah's reign, as caused him dolefully to presage the ensuing apostasy.

B. C. 710.

g Prov. iv. 16
17. Jer. iii. 5
Ez. xxii. 6.
h iii. 11. Is. i. 23
Jer. viii. 10, Ez
xxii. 27. Hos
iv. 18. Am. v. 12
Matt. xxvi. 15

l Neh. ii. 17. iii.
1, &c. iv. 3. 6.
Dan. ix. 25. Am.
ix. 11, &c.

m Ezra iv. 12—
24. Neh. ii. 8.

n Is. xi. 16. xix.
23 — 25. xxvii.
12, 13. xliii. 6.
xlix. 12, lx. 4—
9. lxvi. 19, 20.
Jer. iii. 18
xxiii. 3. xxxi. 8
Ez. xxxvii. 21,
22. xxxix. 27, 28
Hos. xi. 11.

* Or, *even to.*
† Or, *after that*
the land hath
been

o Lev. xxvi. 33—
39. Is. vi. 11—
13. xxiv. 3—6.
Jer. xxv. 11.

Dan. ix. 26, 27.
Luke xxi. 20—
24.
p. iii. 12. Job iv.
2. Prov. i. 21.

8. Prov. 1.31. v.
22. xxxi. 31. Is.
iii. 10, 11. Jer.
xvii. 10. xxi. 14.
xxxij. 19. Gal.

† Or. Rule. v. 4.
Murg. Ps. xxiii.

1-4. xxviii. 9.
xcv. 7. c. 3. Is.
xl. 11. xlix.
10. Matt. ii. 6.
-Marg. John x.

q Ex. xxxiii. 16.
Num. xxiii. 9.
Dent. xxxiii. 28.

John xvii. 16.
r Is. xxxv. 2.
xxxvii. 24. lxxv
10. Jer. l. 19. 20.

Ez. xxxiv. 13, 14.
Zeph. iii. 13.
22. lxxviii. 12, 13.
lxvi. 18. Ez. xlii. 15.

12 *In* that day ^aalso he shall come even to thee from Assyria : *and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

xxiii. 3. xxxi. 8,
Ez. xxxvii. 21,
22. xxxix. 27, 28
Hos. xi. 11.

o Lev. xvi. 33—
39. Is. vi. 1—
13. xiv. 3—6.
Jer. xxv. 11.
Dan. ix. 26, 27
Luke xxi. 20.

xvii, 10, xxi, 14.
xxxiii, 19. Gal
vi, 7, 8.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the

18 ¶ Who is ^aa God like unto thee, ^cthat
pardoneth iniquity, and ^dpasseth by the transgres-

19 He will ^hturn again, he will have compassion

xiv. 5. Rev. vi. 15-17. Is. xlviii. 9, 10. b Ex. xv. 11. Deut. xxxiii. 26. 1 Kings viii. 23. Ps. xxxv.
10. lxxi. lxxxix. 6. 8. cxviii. 5, 6. Is. xl. 18. 25. xlvii. 8, 9. c Ex. xxxiii. 18. 19. xxxiv. 6, 7.
Num. xiv. 18, 19. Neh. ix. 17. Ps. lxxv. 3. lxxxvi. 5. 15. ciii. 2, 3. cxxx. 4. 7, 8. Is. i. 18. xliii. 25.
xliv. 22. lv. 7. Jer. xxxi. 34. xxxiii. 8. Dan. ix. 9. Jonah iv. 2. Luke xxiv. 47. Acts xiii. 38, 39.
d. Num. xlviii. 21. Am. vi. 8. ciii. 2. e. 14. 12. 19. iv. 7. v. 3. 7. 8. Joel ii. 32. Rom. x. 4-7.

V. 11—13. When the appointed time for rebuilding the walls of Jerusalem should arrive, the decrees of the kings of Babylon, or of Persia, forbidding that work should be removed far away: and the Jews would flock to Jerusalem

V. 14—17. The prophet here intreated the Lord to feed his people, (the flock which he valued as his heritage,) with his rod, or by his word, Spirit, and providence, even during their dispersions in distant lands, where they

and providence, even during their dispersions in distant lands, where they would be exposed and be solitary as sheep. But let him feed them on mount Carmel; and provide for them, as for the flocks in Bashan and Gilead, where was good pasturage; or as he had fed their fathers in ancient times; that is, he prayed that God would preserve them during the captivity, and restore them to their own land, and prosper them in it as in their most flourishing times. To this prayer the Lord answered, that he would renew his ancient wonders in their deliverance; which the nations beholding should be astonished and silenced, not daring to oppose their power, though they stopped their ears to the truth. They would thus be degraded to the dust, grovelling on the earth as serpents; and afraid to shew themselves, as worms that seldom creep from their holes; for they would fear the wrath of God, who thus

upon us; he will 'subdue our iniquities; and thou wilt ^kcast all their sins into the depths of the sea.

Ps. cxxx. 8. Ez. xi. 19, 20. xxxvii. 25—27. Rom. vi. 14. 17—22. vii. 23—25. viii. 2, 3. 13. Tit. ii. 14. Lam. iv. 5, 6. 1 John iii. 8. k Ps. ciii. 12. Is. xxxviii. 17. Jer. i. 20. Dan. ix. 24.

A. M. 3217.

B. C. 717.

20 Thou wilt 'perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

1 Gen. xii. 2, 3. xvii. 7, 8. xxii. 16. —18. xxvi. 3, 4. xxviii. 13, 14. Ps. cv. 8—10. Jer. xxxiii. 25, 26. Luke i. 54, 55, 72—74. Acts iii. 25, 26. Rom. xi. 26—31. Heb. vi. 13—18.

pleaded the cause of his people.—This too must predict greater deliverances and triumphs of the church, and debasement and terror of her enemies, than those that took place, when Sennacherib's army was destroyed, when Babylon was taken, and the Jews liberated by Cyrus, or when the Maccabees were victorious over their persecutors; and doubtless those events were intended, which it hath repeatedly been proved that all the prophets foretold.—'If the expressions are thought too strong for the events which happened under the Maccabees; they may likewise have a reference to the times of the future restoration.' (*Bp. Newcombe.*) (*Marg. Ref.*)

V. 18—20. The prophet concluded his predictions, by celebrating, with admiring, adoring love and gratitude, the praises of God's mercy and truth, in his dealings with his people. Who, that ever was worshipped as god, could pretend to equal JEHOVAH in his perfections and operations? What could be found worthy to be compared with his readiness to pardon the sins, and to remit the punishment, of his heritage; notwithstanding that their transgressions had provoked him to reduce them to a remnant? Though he might justly have retained his anger for ever; yet he did not, because he ever delights in exercising mercy. This had often been evinced; and though heavy judgments were about to come upon the Jews; yet he would return to them with tender compassion, and subdue the power, as well as pardon the guilt, of their sins, and so entirely take them away, that they should be, as it were, for ever buried in the depths of the sea. Thus he would fulfil the engagements of his covenant and oath, that he made to Abraham and Jacob, for the glory of his mercy and faithfulness.—These engagements evidently related to Christ, and the success of his gospel to the end of time; and the future restoration of Israel, and the final prevalence of true religion in all lands, will be the complete performance of them.

PRACTICAL OBSERVATIONS.

V. 1—10. It is a heavy trial to pious persons to be deprived of the communion of the saints, especially when it is owing to the decay of godliness, and a decrease in the numbers and zeal of believers. Alas! we may long in vain for the company of many such Christians, as were the first-ripe fruits of the gospel, in those happy times when "great grace was upon them all," and "the Lord added to the church daily such as should be saved." Believers of this description are generally scarce; and when they are removed to heaven, the earth suffers a very grievous loss; and we should long earnestly to see their posterity copy their examples, or others raised up in their places to be the instruments of extensive good. We may, however, be thankful, that we meet with a few gleanings of this vintage: though, alas! the greater part of professed Christians seem given up to selfishness, fraud, iniquity, and ungodliness. Even they, who ought to support equity and patronize religion, too commonly "do evil with both hands earnestly;" and by their venality and concurrence in iniquity, help each other to grow rich and great; and thus

they conceal many an infamous transaction, which the Lord will at length unfold before the whole world. We cannot but lament the malice and mischievousness of multitudes on every side, and grieve to think of the misery that is coming upon them: we must grieve that so little confidence can be placed in those, who make the greatest professions of friendship; and that even the nearest relatives should so often forget their obligations, and prove unfaithful, and the sources of the most painful afflictions, to those connected with him. But if the believer finds that his worst foes are those of his own family, he should be rendered more simple in his dependence, and fervent in his prayers to, the God of his salvation, who will never refuse to hear and help him. We should also, under our trials, look continually unto our divine Redeemer, that we may learn to copy his patience, meekness, constancy, and love, amidst all his unequalled injuries and agonies; and thus become examples to those around us. If we truly belong to him, we shall share his victories, as well as be conformed to him in sufferings. Though our enemies may seem to prevail and rejoice over us, we should not despond, or decline the conflict: though cast down, we are not destroyed; though foiled, we are not slain; and ought therefore to resume our arms, and renew the combat. Our darkness, through temptation, tribulation, or persecution, will not long prevent our comfort in the Lord, our Light and Salvation. Though we have often and grievously sinned, and are suffering under the rod of his fatherly displeasure, yet we may unite hope in his mercy with submission to his correction; for he will at length plead our cause, and bring us forth to the light, clear our characters from slanderous imputations, and fulfil to us his faithful promises: so that all, who have derided our confidence in God, because of difficulties and distresses, shall be covered with shame; and those that hate us for his sake, shall be trodden down as the mire in the streets.

V. 11—20. No hinderances can obstruct the intended favours of God to his church or servants; and their returning peace and comfort allure others to come and join themselves to them. Let us then continue in prayer to the Lord, that he would graciously feed his dispersed flock; his heritage, that dwell "in the world, but are not of it;" and that he would support us and our brethren under all disconsolations and trials, and make us joyful in him as his people were in days of old. Then will he hear our prayers, and renew his ancient wonders, and make us victorious over every opposer; and at length all his enemies and those of his church shall be filled with terror, and have their portion with the old serpent, the tempter and murderer of mankind. Let us then rejoice, and praise the pardoning mercy of our God: let us hope and pray that he will turn to us, and turn us to himself; that he will have compassion on us, and subdue, as well as forgive, our sins, and fully and finally deliver us from these our inward and most dangerous foes. Let us rely on the mercy and truth, engaged by covenant and oath to Abraham and all his believing children; and remember, that the Lord hath given this infallible security, for "the strong consolation of all those, that have fled for refuge to lay hold on the hope set before them" in Christ Jesus.

THE BOOK OF

N A H U M.

It is probably conjectured, that Nahum delivered this prophecy about the time when Sennacherib invaded Judah. It relates almost entirely to the destruction of Nineveh and of the Assyrian empire, of which the cutting off of Sennacherib's army was an earnest and presage; and its primary intent seems to have been the encouragement of the pious Jews, amidst the troubles and alarms occasioned by that invasion.—It does not appear, that this short prophecy is referred to in the New Testament: yet it certainly formed a part of that volume which Christ, and his apostles called "the Scriptures," "the oracles of God." No other prediction is clearly contained in it, but that of the desolations of Nineveh; 'that vast and populous city, whose walls were an hundred feet high, and capable of admitting three chariots abreast upon them, and fortified with fifteen hundred towers, in walls of two hundred feet high!—So totally, indeed was this city destroyed, that in the second century after Christ not a vestige remained of it, to ascertain the spot on which it stood. Its situation has long been a matter of doubt and uncertainty.' (*Note, iii. 19.*) This remarkable prophecy, thus remarkably accomplished, affords a signal evidence of the inspiration of Nahum, and a striking lesson of humility to human pride.' (*Gray's Key.*)—The best judges are agreed, that, in respect of arrangement, style, and sublimity, it is one of the most finished poems extant in human language.

CHAP. II.

Predictions of the siege and taking of Nineveh: the ruin of the Assyrian empire; the captivity of the princes and people; the plundering and destruction of the city, and the extinction of the royal family; for their oppression, cruelty, and tyranny, 1-13.

HE that dasheth in pieces is come up before thy face: *keep the munition, watch the way, make thy loins strong, fortify thy power mightily.

2 For the LORD hath turned away the *excellency of Jacob, as the excellency of Israel: *for the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is *made red, the valiant men are *in scarlet: the chariots shall be with *flaming torches in the day of his preparation, and *the fir-trees shall be terribly shaken.

4 The *chariots shall rage in the streets, they shall justle one against another in the broad ways: *they shall seem like torches, they shall run like the lightnings.

5 He shall *recount his *worthies: *they shall stumble in their walk; they shall make haste to the wall thereof, and the *defence shall be prepared.

6 The *gates of the rivers shall be opened, and the palace shall be *dissolved.

7 And *Huzzab shall be *led away captive, she

i Is. xlv. 1, 2. † Or, molten. ‡ Pet. iii. 10, 11. § Or, that which was established, or, there was a stand made. || Or, discovered.

A. M. 3291.

B. C. 713.

* Or, The dispenser, or, hammer. Is. xiv. 6. Jer. xxv. 9, 11. 20-23.

a iii. 14, 15. 2 Chr. xxv. 8. Jer. xvi. 3-10. li. 11, 13. Joel iii. 9-11. b Is. x. 5-12. Jer. xxv. 29.

† Or, the pride of Jacob as the pride of Israel. Zeph. iii. 11.

c Gen. xlix. 22, 23. Ps. lxxx. 12. 13. Jer. xlix. 9. Hos. x. 1.

d Is. lxiii. 1, 2. Zeph. i. 8, vi. 12. Rev. vi. 4. xii. 3.

‡ Or, dyed scarlet.

§ Or, Jery.

e Is. xiv. 8. Zeph. ii. 2.

f iii. 2, 3. Is. xxxvii. 24. lxxvi. 15. Jer. iv. 13. Ez. xxvi. 10. Dan. xi. 40.

|| Heb. their shan.

g Is. xxi. 5. Jer. i. 29. ii. 27, 28.

* Or, gallants.

h iii. 3. Is. v. 27. Jer. xlvii. 12.

† Heb. covering, or, coverer.

k Is. xxxviii. 14. lix. 11. Luke xxiii. 27, 28.

* Or, from the days, that she hath been. Gen. x. 11.

i Jer. ii. 15. Rev. xvii. 1, 15. m iii. 17. Is. xlii. 14. xlvii. 13. xlviii. 20. Jer. i. 16. ii. 20.

† Or, cause them to turn.

n Is. xxxiii. 1, 4. Jer. ii. 56.

† Or, and their infinite store, &c. 12, 13.

§ Heb. vessels of desire, 2 Chr. xxxvii. 10. Jer. xxv. 34. Ez. xlvii. 12. Dan. xi. 8. Margins.

o iii. 7. Gen. i. 2. Is. xlii. 19-22. xlv. 23. xxiv. 1. xxxiv. 10-15. Jer. iv. 23-26. li. 62. Zeph. ii. 13-15. iii. 6. Rev. xviii. 21-23.

p Josh. ii. 11. Ps. xxxiv. 15. Is. xlii. 7, 8.

q Dan. v. 6.

r Is. xxi. 5. Jer. xxx. 6.

s Joel ii. 6.

t iii. 1. Job iv. 10. li. 15. v. 29. Jer. ii. 15. iv. 7. 1. 17. 44. Ez. xix. 2-8. Zeph. iii. 3.

u Gen. xlix. 9. Is. xxxi. 4. x. Ps. xvii. 12. Is. x. 6-14. Jer. li. 34. y iii. 5. Jer. xxi. 13. 131. ii. 25. Ez. v. 8. xxvi. 3. xxviii. 3. 10. xxxv. 3. xxxviii. 3. xxxix. 1. z Josh. xi. 9. 2 Kings xix. 23. Ps. xlvii. 9. a Is. xxxi. 8, 9. xxxvii. 35. b iii. 1. 12. Is. xxxiii. 1-4. xlix. 24, 25. c 2 Kings xviii. 17. 19. 27-35. xix. 9, 23. 2 Chr. xxxii. 9-16. 19.

shall be brought up, and her maids shall lead her, as with the voice of *doves, tabering upon their breasts.

8 But Nineveh is *of old *like a pool of water: yet they shall flee away, *Stand, stand, shall they cry; but none shall *look back.

9 Take *ye the spoil of silver, take the spoil of gold: *for there is none end of the store and glory out of all the *pleasant furniture.

10 She is *empty, and void, and waste: and *the heart melteth, and *the knees unite together, *and much pain is in all loins, *and the faces of them all gather blackness.

11 Where is *the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and *none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, *and filled his holes with prey, and his dens with ravin.

13 Behold, *I am against thee, saith the LORD of hosts, *and I will burn her chariots in the smoke, *and the sword shall devour thy young lions; *and I will cut off thy prey from the earth, *and the voice of thy messengers shall no more be heard.

and executeth most terrible punishments on those, who rebel against his authority, oppose his truth, or persecute his people. He is indeed slow to wrath, and ready to forgive the penitent and believing: but he will by no means acquit the wicked; and he reserveth "tribulation and anguish for every soul of man that doeth evil." But who regardeth the power of his wrath? When he shall arise to execute vengeance on his enemies, the whole creation will tremble, and melt or be consumed with fervent heat: and all things will concur in augmenting the dismay and destruction of the ungodly. "Who then will be able to stand before his indignation, or to abide the fierceness of his anger, when his fury shall be poured out like fire, and the rocks and mountains shall be thrown down by him?" What will it then avail the condemned criminal to reflect, that he hath amused himself and others by specious reasonings against the awful justice, holiness, and vengeance of his offended Sovereign; and soothed conscience into a delusive peace by vain speculations? But a believing apprehension of the goodness and mercy of God, as consisting with his perfect justice through the redemption that is in Christ Jesus, and a reliance on him for pardon and peace, induce a well-grounded confidence and assurance. They that come in this way to trust in the Lord, will find him their stronghold and impregnable fortress, in every time of trouble and danger; and he will make it appear, that he approved and favoured them; whilst his enemies shall be carried away as with a flood into the blackness of darkness and despair. For they, that imagine evil against God and his truth and cause, will be utterly destroyed: and their mischievous combinations and intoxicating revels, will prepare them as thorns folded together, or as dry stubble, for the fire of his wrath: nor will their multitudes, their confidence, their sagacity, or abilities, in the least secure them. For a time indeed the Lord employs such men to scourge his offending children, and to winnow the corn of his floor; but he will soon break off their yoke, terminate their power, and forbid them any more to afflict his church. All idols and idolaters, and all the vile and abominable of the earth, will soon be buried in the grave that the Lord is preparing for them; and then Zion shall rejoice and celebrate her solemn feasts, and pay her vows, and never more be troubled with the wicked passing through her. Let us then rejoice in the glad tidings and peace of the gospel; let us gladly attend on sacred ordinances, as the sacred feasts of our souls; let us remember to pay the vows that we made in the day of our distress and trouble; and so look forward with cheerful hope to our admission into that world, whither the wicked never can enter, and where sin and temptation will no more be known.

NOTES.

CHAP. II. V. 1, 2. (Note, 2 Kings, xxiv. 1.) Nabopolazzar king of Babylon, or Nebuchadnezzar his son, seems to be here particularly intended, by "the dasher in pieces," to denote his fierceness and success in war. In conjunction with Cyaxares king of Media, he marched his army to besiege Nineveh, with the avowed purpose of subverting the Assyrian empire: and the king and people of Nineveh are here challenged to employ every art of defence, and to exert all their courage and prowess to defend the city against them; which would all be in vain. For the Lord would avenge on Nineveh the pride and insolence, that the Assyrian kings had shewn to Jacob, when they magnified themselves against them, and grievously oppressed them. They had utterly destroyed the kingdom of Israel, and reduced its inhabitants to slavery in foreign lands; and they had harassed, distressed, and endeavoured to ruin, the kingdom of Judah. Thus they had gathered and carried off the fruit, and marred the branch of the Lord's vineyard: and he was about to execute vengeance upon them.—"For JEHOVAH restoreth the excellency of Jacob, as the excellency of Israel." (Bp. Newcombe).—This interpretation agrees better with the scope of the text, and suits very well with the Hebrew idiom. (Louth.)

V. 3-6. The soldiers of the confederate kings carried red shields and wore scarlet garments, to render their appearance more terrible, and to denote their purpose of shedding blood without fear or mercy. Their chariots of war glittered like torches when they were preparing for the assault, and the brandishing of their spears was like the shaking of fir-trees by a terrible tempest. And when they had broken into the city, their chariots would rage and jostle, and be driven with speed and fury, like flaming torches or flashes of lightning. The king of Babylon would recount his valiant captains, and order them to the assault; and their numbers, impetuosity, and contempt of danger and difficulty, would cause them to stumble in marching hastily to mount the walls. Some understand this of the Assyrian king and his army. The besiegers, however, would prepare to defend themselves: but the river Tigris, or other rivers that ran into it, being disregarded, would open the assailants a passage into the city; and the palace being seized on and destroyed, the city would soon be reduced.—It is recorded, that an inundation of the Tigris broke down a part of the walls of Nineveh, and thus opened the besiegers a way into the heart of the city.

V. 7. Huzzab signifies established. Some take it for the name of the queen-consort, who would thus be led captive. Perhaps the empire of Assyria, or Nineveh, was poetically represented as a queen, that had been established in great security, but was about to be brought forth, and carried captive to Babylon; and the captivity of the nobles and people of Nineveh might be represented, by this queen being attended by her maidens, mourning like doves, and beating their breasts, as a tabret is struck repeatedly by those who play on it.

V. 8-10. Nineveh had neither been taken nor put in fear for many ages: so that it was like an undisturbed pool, or fish-pond, replenished with great quantities of fish. But at the predicted time, her soldiers would flee before their enemies, and all the efforts of their captains to stop them would be ineffectual. The besiegers might then seize upon their immense treasures and all their magnificent furniture: for Nineveh would be emptied and desolated, with the extreme terror and anguish of the inhabitants. (Marg. Ref.)—The original is peculiarly animated, and in the highest degree poetical.

V. 11-13. The kings of Assyria had long been terrible, powerful, and cruel to their neighbours, like lions to the beasts of the forest, or of the pasture. Their successful wars enriched and advanced their families, and supported them in the most luxurious and magnificent manner. But what was become of this lions' den? of Nineveh that mighty city? The Lord, being against the wickedness of their kings, would certainly consume their power, destroy their posterity, spoil them of their prey, and silence the voice of their ambassadors, whom they sent to insult, menace, and exact upon the conquered nations; or to blaspheme God and revile his people, as Rabshakeh had done. And then the nations would rejoice at their fall. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

What delight have men in every age taken in dashing others in pieces, though by exposing themselves to similar destruction!—The event of the cruel contests of proud mortals for power, renown, or wealth, is entirely ordered by the just and holy God; who sometimes employs them to correct his people, and at other times to execute vengeance on oppressors and murderers.—The consideration of the horrors and miseries of war should make us thankful for the blessings of peace, and excite us to pray for the continuance of them. Yet we ought always to be prepared for troubles, for we know not how soon they may arrive. We should then be careful not to contract habits of effeminacy, delicacy, or self-indulgence; for these disqualify men for enduring hardship,

CHAP. III.

Heavy charges and denunciations against Nineveh, 1—7. The desolation of No in Egypt, a warning to Nineveh to expect similar calamities, 8—10. Further predictions of her ruin, and of the inefficacy of all methods to prevent it, 11—19.

WOE ^ato the ^bbloody city! it is ^call of lies and robbery; the prey departeth not;

2 The ^dnoise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifeth up both the ^ebright sword and the glittering spear; and ^fthere is a multitude of slain, and a great number of carcases; ^gand ^hthere is none end of ⁱtheir corpses: they stumble upon their corpses.

4 Because of the multitude of the whoredoms of the well-favoured harlot, ^jthe mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts;

5 Behold, ^kI am against thee, saith the LORD of hosts; ^land I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And ^mI will cast abominable filth upon thee, and ⁿmake thee vile, and ^owill set thee as a gazing-stock.

7 And it shall come to pass, ^pthat all they that look upon thee shall flee from thee, and say, ^qNineveh is laid waste: ^rwho will bemoan her? whence shall I seek comforters for thee?

8 Art ^sthou better than ^tpopulous No, that was situate among the rivers, ^uthat had the waters round about it, whose rampart ^vwas the sea, and her wall ^wwas from the sea?

9 ^xEthiopia and Egypt ^ywere her strength, and ^zit was infinite; ^{aa}Put and Lubim ^{ab}were ^{ac}thy helpers.

10 Yet ^{ad}was ^{ae}she carried away, she went into cap-

xxxviii. 5. Marg.

§ Heb. in thy help.

s Ps. xxxiii. 16, 17.

a Ez. xxii. 2, 3. xxiv. 6-9. Hab. ii. 12. Zeph. iii. 1-3. * Heb. city of bloods. b ii. 12. Is. xlvii. 14. xlii. 24. Hos. iv. 2. c ii. 3, 4. Judg. v. 22. Job xxxix. 23-25. Is. ix. 5. d Heb. flame of the sword, and the lightning of the spear. ii. 4. Gen. ii. 24. Hab. ii. 11. e Is. xxxvii. 36. Ez. xxi. 3-18. xxxix. 4. f Is. xlvii. 12. Rev. xvii. 1-5. xviii. 3, 9, 23. g Is. xlvii. 2, 3. Jer. xlii. 22. 26. Ez. xvi. 37. xxiii. 29. Mic. j. 11. Hab. ii. 16. h Job ix. 31. xxx. 18. Ps. xxxviii. 5-7. Lam. ii. 3. i Cor. iv. 13. j Lam. ii. 9. k I Kings ix. 7, 8. Is. xiv. 16-19. Jer. li. 37. Zeph. ii. 15. i Cor. iv. 9. h. Heb. x. 35. Jude 7. l Num. xvi. 34. Jer. ii. 9. Rev. xviii. 10. m ii. 9. 10. Jer. ii. 41-43. Rev. xviii. 16-19. n Is. li. 19. Jer. xv. 5. Lam. ii. 13. o Ez. xxxi. 2, 3. Am. vi. 2. t Or, nourishing. Heb. No Ammon. Jer. xli. 25, 26. Ez. xxx. 14-16. u Is. xix. 5-10. v Is. xx. 5. Jer. xli. 9. w Gen. x. 6. Phul. i Chr. i. 8. Ez. xxvii. 10. xxx. 5. Marg. Is. xx. 4.

A. M. 3291.

B. C. 713.

t 2 Kings viii. 12. Ps. cxxxvii. 3. Is. xlii. 16. Hos. xii. 16. Am. i. 13. u Lam. ii. 19. iv. 1. x Joel iii. 3. Ob. ii. 1. y i. 10. Ps. lxxxv. 8. Is. xxxix. 9. xlix. 26. lxxii. 6. Jer. xlv. 15. -17. 27. Is. 57. z i Sam. xiii. 6. xiv. 11. Is. ii. 10. 19. Hos. x. 8. Am. ix. 3. Mic. vii. 17. Luke xxiii. 30. Rev. vi. 15-17. a ii. 1. Jer. iv. 5. viii. 14. b Hab. ii. 10. Rev. vi. 13. c Is. xix. 16. Jer. i. 37. li. 30. d ii. 6. Ps. cvii. 16. Is. xlv. 1, 2. e Ps. cxlvii. 13. f 2 Chr. xxxii. 3. 4. 11. Is. xxii. 9-11. xxxvii. 25. g Is. viii. 9. Jer. xli. 3, 4, 9. Joel iii. 9-14. h Is. ii. 13. Zeph. ii. 13. i Jer. i. 4. ii. 25. k Ex. x. 13-15. l Gen. xv. 5. xxii. 17. Neh. ix. 25. Jer. xxxii. 22. m Or, spreadeth himself. n Rev. ix. 7. o Ex. xv. 16. Ps. lxxvi. 5, 6. Is. lvi. 9, 10. Jer. li. 39, 57. o Jer. i. 18. Ez. xxxi. 3, &c. xxvii. 22, 23. * Or, valiant ones. Is. xlvii. 1. Rev. vi. 15-17. p i Kings xxii. 17. Is. xlii. 14. q Jer. xxx. 13-15. xlvii. 11. Ez. xxx. 21, 22. Mic. i. 9. Zeph. ii. 13-15. r Heb. winking. s Jer. x. 22. s Job xxvii. 23. Is. xiv. 8, &c. Lam. ii. 15. Ez. xxv. 6. Rev. xviii. 20. t ii. 11, 12. Is. x. 6-14. xxxvii. 18. Rev. xiii. 7. vii. 2. xxviii. 3.

tivity: ^aher young children also were dashed in pieces ^bat the top of all the streets: and they ^ccast lots for her honourable men, and all her great men were bound in chains.

11 Thou also ^dshalt be drunken: ^ethou shalt be hid, ^fthou also shalt seek strength because of the enemy.

12 All ^gthy strongholds ^hshall be like fig-trees with the first-ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, ⁱthy people in the midst of thee ^jare women: ^kthe gates of thy land shall be set wide open unto thine enemies: the fire shall devour ^lthy bars.

14 ^mDraw thee waters for the siege, ⁿfortify thy strongholds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There ^oshall the fire devour thee; the sword shall cut thee off, ^pit shall eat thee up like the canker-worm: make thyself many as the canker-worm: ^qmake thyself many as the locusts.

16 Thou hast multiplied thy merchants ^rabove the stars of heaven: the canker-worm ^sspoilth, and fleeth away.

17 Thy ^tcrowns ^uare as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, ^vbut when the sun ariseth they flee away, and their place is not known where they ^ware.

18 Thy ^xshepherds slumber, ^yO king of Assyria: thy ^znobles shall dwell ^{aa}in the dust: ^{ab}thy people is scattered upon the mountains, and no man gathereth ^{ac}them.

19 ^{ad}There is ^{ae}no ^{af}healing of thy bruise: thy wound is grievous: all that hear ^{ag}the bruit of thee ^{ah}shall clap the hands over thee: for ^{ai}upon whom hath not thy wickedness passed continually?

and render poverty or captivity doubly terrible. We ought also to beware of covetousness, ostentation, and magnificence: for what will treasures or glory do for us, in the seasons of extreme distress or in the day of wrath? Yet in making such acquisitions for themselves or their families, how many lose their souls!—We should use power or prosperity with gentleness and moderation: for selfishness, arrogance, and inhumanity expose men to the wrath of God, and the hatred of their neighbours also.—If the Lord be against any persons or nations, they must soon be rendered miserable, and sink into silence and darkness. Let us then come to him upon his mercy-seat, that having peace with him through our Lord Jesus Christ, we may know that he is for us, and that all things shall work together for our everlasting good.

NOTES.

CHAP. III. V. 1. 'They are still increasing their conquests by ruin and oppression, till it will come to their own turn to be spoiled and conquered.' (Lowth.)

V. 2, 3. 'Vengeance is near thee; I do already hear the noise of the Babylonian whips, in the hands of the charioteers, driving furiously against thee.' (Bp. Hall.)—'The flame of the sword, and the lightning of the spear,' &c. (Bp. Newcombe.)—The passage is peculiarly poetical.

V. 4-6. The idolatries and sorceries of Nineveh, and that licentiousness with which they were attended; and the captivating methods, by which the Assyrians brought other nations to submit to their authority, or to unite in their idolatries and iniquities, are here assigned as the reasons of the Lord's determination to expose them to the greatest ignominy and misery imaginable; in the same manner as they had utterly disregarded the welfare of whole nations, and given them to be spoiled and ruined without remorse. Israel and Judah especially had been thus treated by them. (Marg. Ref.)

V. 7. 'If we seek for any mourners over departed Nineveh, none will be found, every one rejoicing over her destruction.' (Lowth.) (Marg. Ref.)

V. 8-11. Populous No, or, No-Ammon. (Marg.) No-Ammon, in Egypt, (concerning the situation of which learned men are not agreed,) seems to have been desolated in the manner here described, a short time before this prophecy was delivered: some think that Sennacherib had just taken and destroyed it. It had been very populous, situated in a very fertile soil, and fortified by nature and art in an almost impregnable manner. As an Ethiopian then reigned over Egypt, the immense forces of these two kingdoms were combined for its defence, together with the assistance of the Libyans and Mauritanians, and other nations of Africa: yet was the city taken, and its inhabitants carried captive, after the most shocking cruelties had been exercised upon numbers of

them, and even upon their infants; whilst their most honourable men were divided by lot among the conquerors as slaves, and so led away in chains.—And were the inhabitants of Nineveh better than those of No, or more likely to be preserved from such a ruin? By no means: on the contrary, they would be infatuated with prosperity, or stupified by excess or calamity; they would hide themselves within their walls, and look out in vain for assistance against their besiegers.

V. 12. Fig-trees. 'The image, though a common one, is very lively and expressive.' (Bp. Newcombe.)

V. 14. Go, &c. That is, make bricks and prepare mortar, in order to erect new fortifications, if possible to repel the enemy.

V. 15-17. 'Whilst thou art repairing the old fortifications, or making new ones, the enemy shall set thy works on fire.—The sword of thine enemies, who shall be as numerous and destructive as locusts or canker-worms, shall destroy thee.'—'As the locusts destroy the fruits of the earth, and fly away to another place; so shall thy soldiers pillage all the wealth thou hast gained by traffic, and then leave thee.' (Lowth.)—Nineveh, by commerce became extremely populous: but the number of her traders, when the city was besieged, would consume her provisions as caterpillars waste the land. Perhaps mercenary soldiers are meant, who having devoured the produce of the country, fled or deserted to the enemy, when their help was wanted. Even their tributary kings, or most honourable captains, would resemble locusts that remove when the sun grows hot; for they would abide with them whilst danger was distant, but would be gone when the enemy approached.—'The tributary princes deserted Nineveh, in the day of her distress.' (Herodotus.)—Diodorus Siculus, speaking of the siege in which Nineveh fell, says, 'When the enemy shut up the king in the city, many nations revolted, each going over to the besiegers for the sake of their liberty; that the king despatched messengers to all his subjects, requiring forces from them to assist him; and that he thought himself able to endure a siege, and remained in expectation of the armies, which were to be raised throughout the empire; relying on an oracle, that the city could not be taken, till the river became its enemy.' (Bp. Newcombe.)

V. 18. The rulers of Assyria were become supine, self-indulgent, and negligent, or they would be disheartened and debased; and they would be slain and left upon the ground; while the people were scattered as lost sheep, without any to seek after them.

V. 19. Upon, &c. Nineveh had corrupted, or oppressed by her wickedness all the surrounding nations, continually during many ages: therefore all the nations would rejoice at her fall.—The obsolete word *bruit* signifies report.—The entire desolation of Nineveh is in this prophecy most expressly and

particularly foretold: yet no event can be imagined more improbable, at the time when Nahum wrote, than this was. The entire desolation of London, so that none could decide where this great metropolis was situated, would not be considered by us as more improbable, than the desolations of Nineveh must have appeared at that day; when it was the greatest, and most populous and powerful, city in the known world. Yet, when conquered by the kings of Babylon, who transferred the seat of empire to the city which they had built for their own glory, Nineveh was deserted by its inhabitants and left to moulder into ruins; and within two hundred years after the coming of Christ, no trace remained of this vast capital of the Assyrian empire! And now, it is not agreed, either among learned men or travellers, or the inhabitants of those regions, where Nineveh stood! Some even place it on the Euphrates. But of those who agree that it stood on the Tigris, some place it on one side, some on the other, of that river; and some higher up, and some nearer the sea by many miles. I do not know, that these discordant opinions are alike probable; for, most well informed and competent judges would perhaps nearly agree, except as to the exact spot where the city stood: yet the very circumstance, of so many discordant opinions, is the completest proof imaginable that the prediction has been most wonderfully accomplished; and that it was delivered by the inspiration of that God, "known unto whom are all his works, from the beginning of the world."

PRACTICAL OBSERVATIONS.

Very flourishing cities are often full of lies and robbery, of fraud and injustice; and in general they are contaminated with blood, shed in massacres, persecutions, oppression of dependent provinces, or iniquitous war: and by

these means the prey is accumulated, and departeth not till the Lord constrains them to make restitution: but he will recompense the crimes of such cities and kingdoms, and pour out the blood of those who are lavish of the blood of others.—Too often they resemble well-favoured harlots; and disseminate far and wide their impiety, infidelity, licentiousness, and vice; and the nations are corrupted by their example, or enslaved to support their grandeur and luxury, or to gratify their avarice and ambition. The Lord will surely express his abhorrence of such politics and practices; and will turn the glory of such cities into shame, and make them vile, and as a gazing-stock to others. Thus Nineveh, Babylon, Tyre, and many others, have been reduced and ruined, that they might be a warning to us; even as No was to Nineveh. And what better are we, than these ancient cities or kingdoms? except as there is a remnant of true Christians among us, who are a greater security and a stronger rampart to us, than all our advantages of situation; than our fleets, armies, or allies, even though our strength should appear to be infinite. In these respects we are not superior to the cities and empires that have been mentioned: and the multitude of the nation are equally wicked, amid vastly superior advantages for being holy.—When the Lord shews himself against a people, their enemies have an easy victory, and power to destroy their children, or enslave their nobles and honourable men. Then their strongholds are taken upon the first assault; their valiant soldiers become as women; their efforts are unsuccessful, their confederates treacherous, their helpers the immediate causes of their ruin: and every confidence must fail, till their wounds become grievous and incurable; and all, on whom their wickedness hath passed continually, will rejoice and exult at their fall. Thus will it at length happen to all the enemies of God: but he continues good to Israel, a stronghold in every time of trouble, that cannot be stormed and taken; and "he knoweth them that trust in him."

THE BOOK OF

H A B A K K U K.

The absurd and contradictory legends of the Jewish writers concerning this prophet, are not worthy of notice, except as they shew how little dependence can be placed on such witnesses. Some pretend that he was the son of the Shunamitish woman, whom Elisha restored to life! While others, (especially the apocryphal book of Bell and the Dragon;) introduce him as feeding Daniel in the den of lions, just before the return of the Jews from Babylon. It is, however, plain that he prophesied before the captivity, and probably, about the close of Josiah's reign, and the beginning of Jehoiakim's, being contemporary with Jeremiah. 'Habakkuk stands high in the class of the Hebrew poets. The beautiful connection between the parts of this prophecy; its diction, imagery, spirit, and sublimity, cannot be too much admired.' (Bp. Newcombe.) He is repeatedly quoted, as an inspired writer in the New Testament. (Comp. i. 5. with Acts xiii. 40, 41. and ii. 3, 4. with Rom. i. 17. Gal. iii. 11. Heb. x. 37, 38;) and his predictions of the devastations made by the Chaldeans, and the judgments to be inflicted on them, are generally considered as including the temporary success and final ruin of the oppressors and corrupters of the Christian church, and the final and universal prevalence of true religion throughout the earth.—'Nahum foretold the destruction of the Assyrians, who carried the ten tribes captive; Habakkuk foretells the judgments that should come on the Chaldeans, who completed the captivity of the remaining tribes.' (Lowth.)—The prophet begins with complaints of the wickedness of his people, and then proceeds to predict the Chaldean invasion and its terrible effects. He bewails the successful wickedness of the invaders; gives encouragement to God's people, and denounces judgments on his enemies: and he concludes with celebrating, in the highest strains of sublime poetry, the ancient wonders that the Lord had wrought for Israel, in order to excite confidence and joy in him, in the prospect of approaching calamities.

CHAP. I.

The prophet complains that violence and contention prevailed among his people. 1—11. The Lord shews him the vengeance to be inflicted by the Chaldeans, 12—17. He adores God, and laments the treachery and cruelty of prosperous sinners, 12—17.

THE burden which Habakkuk the prophet did see. 2 O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save!

3 Why dost thou shew me iniquity, and cause

ix. 2—6. Ez. ii. 6. Mic. vii. 1—4. Matt. x. 16. 2 Pet. ii. 8.

A. M. 3404.

B. C. 600.

a Is. xxii. 1. Nah. i. 1.
b Ps. xlii. 1, 2.
c Ps. xlii. 9, 10.
d Ps. xlii. 3. Rev. vi. 10.
e Jer. xiv. 9, 2.
f Lam. iii. 8.
g Ps. xlii. 1, 2. Iv. 9—11. xxiii. 3—9. cxx. 5, 6. Ec. iv. 1. v. 8. Jer. ix. 2—6. Ez. ii. 6. Mic. vii. 1—4. Matt. x. 16. 2 Pet. ii. 8.

e Ps. xi. 3. cxix. 126. Mark vii. 9. Rom. iii. 31.
f 1 Kings xxi. 13. Job xxi. 7.
g Ps. xxii. 12, 16.
h Iviii. 1, 2. Iix. 2—4. lxxxi. 1.
i Ps. xlii. 20, 21. Is. i. 21—23. Iix. 2—8. 13—15. Jer. v. 27—29. xii. 1, 6. xxvi. 8, 21—23. xxxvii. 14—16. xxxviii. 4—6. Ez. xxi. 25—30. Hos. x. 4. Am. v. 7, 12. Mic. ii. 1, 2. iii. 1—3. vii. 2—4. Matt. xxiii. 34—35. xxvi. 59—66. xxvii. 1, 2, 25, 26. Acts vii. 52, 59. xxiii. 12—14. Jam. ii. 6, 7.
* Or, erected. Ez. xxiii. 2, 6. Deut. xvi. 19. Ez. ix. 9. Marg.

me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

to witness discords and virulent contentions? These things were become so common, and the rulers were so addicted to bribery, that the law lay dormant, and the execution of it was entirely relaxed; so that wicked men circumvented and defrauded the righteous with impunity: for either no sentence could be obtained, or it proved an iniquitous decision. Such was the wretched condition of Judah; and it was the consequence of idolatry, impiety, or hypocrisy in religion.

V. 5. In answer to the prophet's complaint, the Lord shewed him, that the Chaldeans would speedily execute vengeance on the Jews. They were therefore, warned to give peculiar attention to the events, which took place among the heathen, by the victories of the Chaldeans; or to consider themselves as one of the nations that were to be scourged by them: or they were reminded

NOTES.

CHAP. I. V. 1. (Notes, Is. xlii. 1. Jer. xxiii. 33—40.)

V. 2—4. 'It is but a vexation to me, O Lord, to see that iniquity which I cannot reform. I see every where cruelty and oppression; and when I reprove them, there are those which raise up strife and contention against me.' (Bp. Hall.) It appears, that the prophet had long lamented the abounding and increasing wickedness of his people, and prayed that God would put some effectual stop to it: but it continued to prevail, and he was tempted to conclude that his prayers were disregarded. He also complained that the Lord constrained him to behold violence and iniquity; whilst the poor were crushed and cruelly plundered by the powerful. He enquired why his lot was cast in such evil times, that he was forced to dwell among robbers and oppressors, and

5 ¶ Behold *ye among the heathen, ^hand regard, and wonder marvellously: 'for I will work ^mwork in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, ^kI raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the 'breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: 'their 'judgment and their dignity shall proceed of themselves.

8 Their 'horses also are swifter than the leopards, and are more 'fierce than the 'evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far, 'they shall fly as the eagle *that* hasteth to eat.

9 They shall come all 'for violence: 'their faces shall sup up 'as the east wind, and 'they shall gather the captivity as the sand.

10 And they shall 'scoff at the kings, and the princes shall be a scorn unto them: 'they shall deride every stronghold; for they shall heap dust, and take it.

11 Then 'shall *his* mind change, and he shall

Matt. xxiv. 29. Luke xvii. 37. p. 6. lii. 5-13 Deut. xxviii. 51. 52. Jer. iv. 7. v. 15-17. xxv. 9. || Or, *the supping up of their faces, as, &c.*; or, *their faces shall look toward the east.* Heb. *the opposition of their faces shall be toward the east.* q Is. xxvii. 8. Jer. iv. 11, 12. Ez. xvii. 10. xix. 12. Hos. xiii. 15. r ii. 5. Gen. xli. 49. Judg. vii. 12. Job xxix. 18. Ps. cxxxix. 18. Jer. x. 8. xxxiii. 22. Hos. i. 10. Rom. ix. 27. s 2 Kings xxiv. 12. xxv. 6, 7. 2 Chr. xxxvi. 6, 10. t Is. xiv. 16. Jer. xxxii. 24. xxxiii. 4. lii. 4-7. u Dan. iv. 30-34.

that they would wonder with great astonishment, when scattered among the heathen, at the accomplishment of those predictions which at present they disregarded. For they would not believe that God would work such a work, at least in their days and by the Chaldeans, though God himself informed them by his prophets, that he certainly would. The application of this by St. Paul to the Jews in his days, evinces, that the destruction of Jerusalem by the Chaldeans, was an emblem, or anticipation, of the calamities that came on the nation for rejecting the gospel. (Acts, xiii. 41.)—The apostle quoted the passage from the Septuagint, rather than from the original text: yet the quotation does not exactly accord to either. The Greek translators seem to have read *Begadim*, or *despisers*, instead of *Bagoyim*, among the heathen. This, and another trivial variation, gives nearly the rendering of the passage, as it stands in the Acts. The meaning is not materially different: and it is not necessary to decide, which is the true reading.

In your days. 'Hence it follows, that the Chaldeans invaded Judea, while those were living whom the prophet addressed.' (Bp. Newcombe.)—As Jerusalem was destroyed within less than thirty years from the death of Josiah; and as the Chaldeans were not, till about that time, very formidable among the nations; it may be probably conjectured, that Habakkuk delivered this prophecy about the end of Josiah's reign, or soon after his death; and that the circumstance of the obscure Chaldeans, rather than the renowned Assyrians, being appointed to accomplish it, conducted to harden the people in unbelief.

V. 6. Bitter, &c. That is, *fierce, cruel, and impetuous*, bearing all down before them, regardless of the miseries which they occasioned.

V. 7. The decisions and regulations of the Chaldeans, would be framed entirely according to their own caprice, and to confirm their own authority, without any regard to the good of the people: they would consider their prosperity and dignity as proceeding from their own courage and conduct, and glory in them on that ground; and they would not consider themselves as accountable to any superior for their use of them.

V. 8 (Marg. Ref.)

V. 9. Shall sup, &c. That is, they would devour all before them, as the unwholesome east-wind blasts and withers the productions of the earth. (Marg. Ref.)—Some render the words, 'Whatever they gather they shall carry it toward the east,' meaning 'to Babylon.' (Louth.)

V. 10. 'The Hebrew uses the singular number here, as in the following verse; and is to be understood of the king of Babylon, who conquered kings and princes, and treated them with scorn and contempt. So he used Zedekiah and his princes,' &c. (Louth.) (Ez. xxv—xxxii.)

V. 11. The rapid and uninterrupted success of the king of Babylon against the Jews and the adjacent nations, would intoxicate him with arrogance, and cause him to pass all bounds of reason, moderation, or decency in his oppressions and impieties: and he would greatly offend the Lord who had prospered his undertakings, by imputing his success to his idol Belus, or Nebo. This may refer to the golden image, that Nebuchadnezzar set up; and to his extraordinary insanity, which was the punishment and cure of his pride; and perhaps Belshazzar's arrogance and blasphemy also might be alluded to, which preceded the ruin of the Chaldean monarchy, and the deliverance of the Jews from captivity. (Marg. Ref.)

V. 12-17. The prophet again poured out his complaints before God, in the prospect of the dreadful calamities which were coming on his people from the Chaldeans. He had hoped, that the Lord would reform the nation by gentler corrections, or by raising up eminent instruments for that work: but when he understood the heavy judgments to be inflicted upon them, he was grieved, even as he had been by witnessing their crimes; he was astonished, that God would punish his offending worshippers by so wicked and

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g Deut. iv. 27. Jer. ix. 25, 26. xxv. 14-29. h Is. xxxix. 14. Num. iv. 12. Dan. ix. 12. Acts xiii. 40, 41. i Is. xxxviii. 21, 22. Jer. v. 12, 13. xlviii. 18. Ez. xii. 22-28. Zeph. i. 12. Acts vi. 13, 14. k Deut. xxviii. 49-52. 2 Kings xxiv. 6, 17. Is. xxxiii. 15. xxxiv. 6, 7. Jer. i. 13. 16, 17. Jer. ii. 6, 7. vi. 22, 23. xxi. 4. xxv. 9. l Heb. breadths. m Or, from them shall proceed the judgment of these, and the captivity of these. n Jer. xxxix. 5-9. lii. 9-11. 25-27. Dan. v. 19. m Deut. xxviii. 49. Is. v. 26-28. s Heb. sharp. n Jer. v. 6. Zeph. iii. 3. o Jer. iv. 13. Lam. iv. 19. Ez. vii. 3, 12. Hos. viii. 1. Jer. x. 11. 15-17. xxv. 9. || Or, *the opposition of their faces shall be toward the east.* Heb. *the opposition of their faces shall be toward the east.* q Is. xxvii. 8. Jer. iv. 11, 12. Ez. xvii. 10. xix. 12. Hos. xiii. 15. r ii. 5. Gen. xli. 49. Judg. vii. 12. Job xxix. 18. Ps. cxxxix. 18. Jer. x. 8. xxxiii. 22. Hos. i. 10. Rom. ix. 27. s 2 Kings xxiv. 12. xxv. 6, 7. 2 Chr. xxxvi. 6, 10. t Is. xiv. 16. Jer. xxxii. 24. xxxiii. 4. lii. 4-7. u Dan. iv. 30-34.

x Dan. v. 3, 4. y Deut. xxxiii. 27. Ps. c. 2. xlviii. 15. xl. 28. lvi. 15. Mic. v. 2. 1 Tim. vi. 16. Heb. i. 10-12. xlii. 8. Rev. i. 8, 11. z Is. xliii. 15. xlix. 4. Acts iii. 14. a lii. 2. Ps. cxviii. 17. Is. xxvii. 6. -9. Jer. iv. 27. v. 18. xxx. 11. xxxiii. 24-26. xlii. 28. Ez. xxxviii. 11-14. Am. ix. 8, 9. b Ps. xvii. 13. Is. x. 5-7. xxxvii. 26. Jer. xxv. 9. &c. Ez. xxx. 25. * Heb. Rock. Deut. xxxii. 4. 30, 31. I Sam. ii. 2. Ps. xviii. 1, 2. l Heb. founded. c Is. xxvii. 9, 10. Jer. xxx. 11. xlii. 11-20. xlv. 28. Heb. xii. 5, 6. d Job xv. 15. Ps. v. 4, 5. xi. 15, 16. 1 Pet. i. 15, 16. e Ps. x. 1, 2. 14. lxxiii. 3. Jer. xii. 1-4. f Or, grievance. g Bath. iv. 14. Ps. xxxv. 22. 1. 3. 21. lxxxiii. 1. Prov. xxxi. 8, 9. Is. lxix. 12. h 3, 4. 2 Sam. iv. 11. 1 Kings ii. 32. Ps. xxxvii. 12-15. 32. xlv. 1, 2. Acts ii. 23. iii. 13-15. i Prov. vi. 7. k Jer. xvi. 16. Ez. xxx. 4, 5. Am. iv. 2. Matt. xvii. 27. l Ps. x. 9. Luke v. 5-10. John xxi. 6-11. || Or, *face-net*, m Jer. i. 11. Lam. ii. 15, 16. Ez. xxv. 6. xxvi. 2. xxxv. 15. Rev. xi. 10. n 11. Deut. vii. 17, 18. Is. x. 13, 14. xxxvii. 24, 25. Ez. xxxviii. 3-5. xxxix. 3. Dan. iv. 30. v. 23. o 9, 10. ii. 5-8. 17. Is. xiv. 16, 17. Jer. xxv. 2, &c. xlii-xlix. lii. Ez. xxv. xxx.

pass over and offend, 'imputing this his power unto his god.

12 ¶ Art 'thou not from everlasting, O LORD my God, 'mine Holy One? 'we shall not die. O LORD, 'thou hast ordained them for judgment: and, 'O mighty God, thou hast 'established them 'for correction.

13 Thou art 'of purer eyes than to behold evil, and canst not look on 'iniquity: 'wherefore lookest thou upon them that deal 'treacherously, and 'holdest thy tongue when 'the wicked devoureth *the man that* is more righteous than he?

14 And makest men as the fishes of the sea, as the 'creeping things, *that have* 'no ruler over them?

15 They 'take up all of them with the angle; 'they catch them in their net, and gather them in their 'drag: 'therefore they rejoice and are glad.

16 Therefore 'they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat 'plenteous.

17 Shall they therefore empty their net, 'and not spare continually to slay the nations?

idolatrous a people as the Chaldeans; and he still hoped that he would not finally leave them in their hands. As an Israelite, and as representing that nation, he addressed God, the everlasting JEHOVAH, his God, his eternal and unchangeable Portion, and the glorious Object of his adoration; "his Holy One," who was perfect in justice, truth, goodness, and purity: he was therefore assured that he and his people should not die, or be utterly cut off by their enemies. The Lord had indeed ordained and established the Chaldean in power, to judge his people, to distinguish betwixt hypocrites and believers, to punish the one, to correct the other for their good, and thus to reform the nation. But he was of purer eyes, than to behold iniquity without abhorrence; and therefore he would by no means countenance injustice, treachery, or tyranny. Why then would he look on, and keep silence as an unconcerned spectator, whilst these wicked idolaters devoured those that were more righteous than themselves? Why did he so prosper the cruel and rapacious, as to enable them to prey upon their inferiors, as the sea-monsters and large fishes do upon the multitude of the smaller fishes; or as reptiles are destroyed by more powerful creatures, having none to rule over or protect them?—Indeed men become the prey of their own species, as fishes are taken by the fishermen, without being able to make any effectual resistance; whilst some were drawn out by the angle, others by the cast-net or the draw-net. Thus the victorious Chaldeans would prey upon the helpless Jews, and rejoice in their miseries and their own successful wickedness; and ascribe their victories to means and instruments, to their sword, courage, and conduct, by which they lived in plenty and luxury; and not to the living God, who alone giveth men power to grow rich and great. And this would increase their propensity to vain glory or vain idolatry; in which they would act as absurdly, as if the fisherman should offer sacrifice or burn incense to his net, when he had taken a large draught of fishes, or grew rich by his occupation. But would the Lord permit them thus to gather and hoard up wealth by fraud and rapine, and to destroy whole nations, (especially his own nation,) to aggrandize themselves?

PRACTICAL OBSERVATIONS.

V. 1-11. The servants of God cannot but be greatly afflicted, by witnessing the prevalence of ungodliness, iniquity, violence, and contention; especially among those that profess the truth. This will excite their earnest cries; and it will often cause them to complain, that the Lord delays to hear their prayers and to prosper their labours, and constrains them to stand by while his law is despised and trampled on, the laws of men are slackened or perverted, and the wicked are allowed to compass about the righteous, and to ruin him by iniquitous judgments. But sometimes their prayers and complaints are answered in a way, of which they were not aware; and the Lord lifts up a standard, against the incursions of impiety, by meeting them with desolating judgments. Even when he gives warning that this is his purpose, few to whom it is told will believe it. Most men presume upon continued prosperity, or that calamities will not come in their days; so that when predicted judgments overwhelm guilty nations or individuals, "they marvellously wonder," as if no intimation had been given about them! But when the Lord has work of this kind to do, he can soon raise up bitter and hasty instruments, to desolate countries, and seize upon dwelling-places that are not theirs; men whose pride and arrogance are as terrible as their cruelty and fierceness. Their valour, speed, and success are from God: but their barbarity, rapacity, and treachery, and the abuse of their power and dignity, are of themselves. These influence them to ravage nations, to destroy or enslave millions, to deride and scorn princes, and to take pleasure in mischief and devastation. And whilst the Lord employs and prospers them in executing his judgments; they grow

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37000. 3 28, 1. 3. 2. 7—15. p 110v. xxvii. 20. xxx. 15, 16. Ec. v. 10.

c Deut. xxvii. 8.
xxxi. 19, 22. Is.
viii. 1. xxx. 8.
Jer. xxxvi. 2—
4. 27—32. Dan.
xii. 4. Rev. i.
18, 19. xiv. 13.
xix. 9. xxi. 5—
8.
d John xvi. 25.
29. 1 Cor. xv.
19. 2 Cor. iii.
12.
e al. iv. 2. 2 Thes.
Kings vi. 33. Ps.
h Luke xviii.
14. 2 Thes. ii. 4.
1 John v. 10—12.
12, 22, 23. xxi. 5.
f xxx. 13, 14. Is.
0. 1 Thes. iv. 11.

ii. 4.
 || *Or, Ho, he.*
 s i. 9, 10-15. Job
 xx. 15-29. xxii.
 6-10. Prov.
 xxii. 16. Jer. li.
 34, 35. Jam. v.
 1-4.
 t Ps. xciv. 3.
 Luke xii. 29.
 1 Cor. vii. 20-
 31. 1 Pet. iv. 7.
 u 13. Is. xlv. 20.
 lv. 2.
 x Prov. xxix. 1.
 Is. xiii. 1-5. 16.
 -18. xxi. 2-9.
 xli. 25. xlv. 1-
 3. xlvii. 11. xlviii.
 11. xlviii. 14, 15.
 Jer. l. 21-32.
 li. 11, 27, 28, 37.
 Dan. v. 25-31.
 Nah. i. 9, 10.
 1 Thes. v. 3.
 y Ec. x. 3. Jer.

viii. 17.
z :o. 17. Is. x
* Heb. *bloods*. 17
Mic. iv. 11—13.
xiii. 10—13. xix
v. 20—27. Job
an evil gain.
Jer. xlix. 16. C
Jer. xxii. 30. x
i. 18. viii. 36.

xxi. 1. 4. J. xxvii. 7. xxx. 16. 1. 37. 11. 33. 44. 55. 56. Zech. 11. 8, 9.
 Jer. c. xxxviii. 8. Is. xviii. 6. Jer. 1. 11, 17. 18. 28. 33. 34. 11. 24. 34. 35.
 Zech. 1. 16. 11. 8. xii. 2. 4. xiv. 12. Rev. vi. 10. xix. 20—24. b Gen.
 c. 26—38. Deut. vii. 25. 26. Josh. vii. 21—24. 1 Kings xii. 2—4. 19—24. 2 Kings
 xix. 19—28. Jer. xxii. 13. Zech. v. 1—4. Acts i. 17—25. Jude 11. *i* gaineth
 c Ps. x. 3—6. xlix. 11. 17. Prov. xiii. 11, 12. Is. xlviii. 15. xlvii. 7—9.
 Job. 4. Heb. *palms of the hand*. d 2 Kings ix. 26. x. 7. Is. xlv. 20. Prov.
 xvi. 31. Nah. i. 14. Matt. xxvii. 25. e Num. xiv. 38. 1 Kings ii. 23. Prov.
 ix. xxix. 11.

NOTES.

When I am, &c. "What shall I answer, as to what I have argued;" viz. 'to the expostulations I made with God just before.—God commands the prophet to write the contents of this vision, in such visible characters, as were

V. 5—8. The prophet, having assured the Jews of a deliverance in God's appointed time, proceeds now to denounce his judgment against the Babylonian monarchy, speaking of it, as comprised under one person. He describes him as intoxicated with successes, and not knowing how to set any bounds to his ambition.' (*Lophth.*)—It is probable, that the kings of Babylon, (as well as their subjects,) indulged to a great excess of riot; and inflamed their passions by intoxication for the execution of their destructive projects. Nebuchadnezzar was a very proud ambitious man, intoxicated by greatness and prosperity: he was not satisfied with his paternal dominions; but his lust of dominion and his ambitious views expanded, till he became insatiable as hell and death, or the grave; and he wanted to gather to him all nations, to aggrandize himself by extending his authority, to increase his revenues, and to acquire a greater measure of fame among men. But his overgrown empire would speedily be subverted: all the nations, which he or his successors had conquered and oppressed, would at length insult over his fallen family and empire, with taunting proverbs; they would denounce woes upon him, for seizing upon those countries that did not belong to him; and enquire scoffingly how long he had held them? and they would ridicule and reprobate him, for loading himself with thick clay; or with those ill-gotten dominions and treasures which would only pollute, burden, and encumber him, without being of any real use to him or his family. For the Medes and Persians would soon rise up to perplex and harass the kings of Babylon, whose great wealth and extensive empire would render them the richer booty for them. As they had spoiled many nations, a remnant of these very people would join their enemies in spoiling them; to avenge the innocent blood which they had shed, and

11 For 'the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, his it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For 'the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: "drink

Is. xli. 5-8. 1. 11. lv. 2. Jer. li. 58, 64. Mal. i. 4. + Or, in vain. i Ps. xxii. 27. lxxvii. 1, 2. lxxxi. 19. lxxxvi. 9. xlviii. 1-3. Is. vi. 3. xi. 9. Zech. xiv. 8, 9. Rev. xi. 15. xv. 4. † Or, by knowing the glory, &c. k Gen. xix. 32-35. 2 Sam. xi. 13. xlii. 26-28. Jer. xxv. 15, &c. li. 7. Rev. xvi. 2, 6. xviii. 3. 1 Hos. vii. 5. m Gen. ix. 22. Ex. xxxii. 26. s Or, more with shame than with glory. Prov. iii. 35. Is. xlvii. 3. Hos. iv. 7. Phil. iii. 19. n Ps. lxxv. 8. Is. xlix. 26. li. 21-23. Jer. xxv. 26, 27. li. 57. Rev. xviii. 6.

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f Gen. iv. 10. Josh. xxiv. 27. Job xxxi. 38-40. Luke xix. 40. Heb. xii. 24. Jam. v. 3, 4. Rev. vi. 10. s Or, piece, or, fastenings. || Or, witness against it. † Gen. iv. 11-17. Josh. vi. 26. 1 Kings xvi. 34. Jer. xxii. 13, 17. Dan. iv. 27-30. Mic. iii. 10. Nah. iii. 1. John xi. 47-50. Rev. xvii. 6.

* Heb. bloods. h Gen. xi. 8-9. 2 Sam. xv. 31. Job v. 13, 14. Ps. xxxix. 6. cxvii. 1, 2. Prov. xli. 30.

o Is. xx. 4. xlvii. 3. Nah. iii. 6, 6. p Is. xxviii. 7, 8. Hos. vii. 5. q Zech. ii. 23. cxxxvii. 8. Prov. xxviii. 17. Rev. xviii. 20-24. Jer. i. 28, 33, 33. ii. 24, 34-37. t Is. xxxvii. 38. xlii. 17. xlv. 9. xlv. 16, 20. xlv. 1, 2, 6-8. Jer. ii. 27, 28. x. 3-5. 1. 2. Rom. vi. 21. u Jer. x. 8, 14, 15. Job ii. 8. Zech. 1-2. 2. Rom. i. 23. -25. 2. Thes. ii. 9-11. 1 Tim. iv. 1, 2. Rev. xiii. 11-15. xix. 20. x Ps. cxv. 4-8. cxvix. 15-18. Is. i. 31. xlvii. 11-20.

|| Heb. fashiner of this fashion. y 1 Cor. xii. 2. z 1 Kings xviii. 26-29. Ps. xvii. 7. Is. xlv. 17. Jer. li. 47. Dan. iii. 7, 18, 29. v. 23. Jonah i. 5. a Is. xl. 19. xlv. 6. Jer. x. 4, 9. Dan. iii. 1. Acts xvii. 29. Rev. xvii. 4. b Ps. xl. 4. cxv. 3. cxxxii. 13, 14. Is. vi. 1. lxxvi. 1, 6. Jonah ii. 4, 7. Eph. ii. 21, 22. * Heb. Be silent all the earth before him. Ps. xlvii. 10. lxxvi. 8, 9. Zeph. i. 7. Zech. ii. 13.

especially the violence done to the land of Judah, the city of Jerusalem, and the Jews.—It is obvious, that all this may be applied both to the temporal conquests, dominion, and tyranny of pagan Rome, and her persecution of the primitive Christians, and to the ruin of that overgrown empire; and also to the spiritual pride and ambition, the insatiable thirst of dominion, the tyranny, cruelty, and persecution of papal Rome; and to the expected event of that usurpation, and the ruin of that city which hath been the seat of it, whether these events were intended in the prediction, or not.

V. 9-11. The king of Babylon aimed to exalt his family to such power and greatness, that they might be out of the reach of their enemies, and have nothing to fear from any rival; (as the eagle's lofty nest is the security of her young;) but this covetousness or rapacity prompted him to use most iniquitous, oppressive, and cruel methods of aggrandizing himself, which proved ruinous to his posterity; both by rendering him the object of the hatred and envy of his neighbours, and by exposing him to the righteous judgment of God. Thus by cutting off many people, he ensured disgrace to his family, even as if he had consulted how to shame them: and he brought guilt upon himself, as if he had intended to destroy his own life or soul. For if other witnesses of his guilt should be wanting, or men should not dare to give in their evidence; the very stones and timber of the city and palaces, which he had erected with the spoils of the oppressed nations, would concur in crying to God for vengeance upon him and in testifying his guilt.—The temporal effects of Nebuchadnezzar's oppressions on his kingdom and family, which were speedily to be ruined by the Medes and Persians, were here predicted: but we cannot draw any conclusion from it, as to the state of his soul; for it is probable that he repented and obtained forgiveness. 'The stones of the house shall cry, and say that they are built of blood; and the wood shall answer and say the same of itself.' (Marg. Ref.)

V. 12-14. Nebuchadnezzar was very proud of great Babylon, which he had builded for himself: but this work was performed at the expense of immense bloodshed, and the iniquity thus contracted brought down the wrath of God on his posterity. He had exposed himself and his soldiers to vast fatigue, hardship, and peril in his wars; and he had wearied his subjects and vassals, as if they had laboured in the fire, whilst they builded the walls, castles, temples, and palaces of Babylon: and all this was in fact for very vanity. For that city would soon be taken by the Medes and Persians; the monarchy and royal family would be ruined, the seat of empire removed, and Babylon itself at length entirely destroyed. Indeed, it was the righteous purpose of God, to permit the Chaldeans and their associates, to be thus harassed and wearied, in order to punish their idolatry, and their oppression of his worshippers: and he intended to destroy that city, in order to shew his glory to the whole earth, by redeeming Israel and replenishing Jerusalem; that there the Redeemer might appear, and that his gospel might spread from thence, to fill the earth with the knowledge of the glorious perfections, truth, and salvation of the Lord, with the worship of his name, and obedience to his will, even as the waters deeply and entirely overspread the whole channel of the seas.—This universal spread of the gospel will follow the ruin of the New-Testament Babylon; that city, which hath been builded with blood and iniquity, and where the people have been left to labour in the fire, and to weary themselves for the veriest vanities, in idolatries, superstitions, will-worship, and fruitless efforts to preserve an usurped authority. It is therefore evident that these events also were intended.—'God's providence in governing the world shall conspicuously appear in the downfall of the Babylonian empire; especially as it is described by the prophets, as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke, that will thoroughly vindicate oppressed truth and innocence.' (Louth.)

V. 15-17. Probably the Chaldeans were exceedingly prone to drunkenness, and delighted in tempting each other, or strangers, to that vice; giving them liquor and pressing them to drink to excess of it, in order that they might over-reach them when intoxicated, or discover and expose their infirmities and faults. For this, a woe was denounced against them, that they should be exposed to shame, instead of retaining their present honour and reputation; that they would be left to drink to excess, and to expose themselves as uncircumcised idolaters; (which Belshazzar did at his feast;) and that then the Lord would put his cup of wrath into their hands, intoxicate them with his judgments, and leave them to defile their magnificence, according to the

thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

17 For 'the violence of Lebanon shall cover thee, and the spoil of beasts, which made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?

19 Woe unto him that saith to the wood, Awake, to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

20 But 'the LORD is in his holy temple: *let all the earth keep silence before him.

loathsome behaviour of drunken men. But the same image is elsewhere used for tempting others to idolatry or other iniquity, or rendering them miserable. (Marg. Ref.) It may therefore predict the pains, which the king and people of Babylon would take to tempt the nations, especially the Jews, to idolatry, or to debase them by oppression; and the judgments of God upon them for it; in which they typified the church of Rome, the great seducer of Christians to idolatry and superstition, and the persecutor of the church, which shall soon receive its righteous retribution. The Chaldeans would thus be punished "for the violence of Lebanon," that is, say some, 'for the violence done to the temple built of cedars of Lebanon'; or for the ravages committed near that mountain; or rather for the cruelties, by which they resembled the wild beasts which frequented it. "Therefore the spoil of beasts shall make them afraid;" 'as thou hast spoiled others, without any sense of common humanity: so the army of the conqueror shall deal with thee, and shall tear thee in pieces as wild beasts do their prey,' (Louth;) and "the spoil of beasts," &c. or as men pursue and destroy beasts of prey upon the mountains, who have made them afraid by their depredations. They would suffer for men's blood that they had shed, and for the violence done to Judah, Jerusalem, and the Jews.

Cap. 'Grotius justly observes that the fifteenth and sixteenth verses contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry, and deceitful alliance; and in return they received from JEHOVAH the cup of his fury.' (Bp. Newcombe.)

V. 18, 19. The idols of Babylon could not profit their makers: they were teachers of lies, leading men to false conceptions of God and the nature of his worship; their oracles, as interpreted by the priests, were unprofitable and pernicious lies; and the whole deluded men into an absurd confidence in a dumb idol, the work of their own hands. A woe was therefore denounced against those, who continued so stupid and perverse, as to say to a log of wood, or block of marble, formed into any shape, by the saw, plane, or chisel, 'Awake, arise, come, help, teach, counsel us;' when, though it was overlaid with gold and silver, and appeared very splendid; yet being lifeless it was actually inferior to the meanest reptile.—This is certainly applicable to the idolatry of the New-Testament Babylon. For, her example, influence, and authority diffused the worship of angels, saints, and images throughout the christian church, which hath continued in many places to this day; and probably will do, till that city shall be destroyed, and "swept with the besom of destruction," as ancient Babylon hath been.

V. 20. Opposed to these false and imaginary objects of worship, JEHOVAH was here revealed, as dwelling in his sanctuary among his people; that is, in Christ, in his church, and amidst his worshippers in heaven and earth. 'The true God has his throne in heaven, whence he will answer the prayers of his servants, though the temple at Jerusalem should be destroyed.' (Louth.) He is the sovereign Lord of all, to whom all worship, honour, and obedience are due: let all the earth keep silence before him, not daring to oppose his truth or provoke his wrath; but submitting quietly to his rebuke, humbly adoring his perfections, accepting of his salvation, and obeying his will, without objecting, murmuring, or disputing.—'It alludes to such a silence, as is kept in courts of justice, when a judge pronounces the sentence.' (Louth.)

PRACTICAL OBSERVATIONS.

V. 1-8. When we have presented our prayers before God, we should expect and wait for an answer; using every means of information, and watching the course of providence; that we may learn his will, and how to answer those who cavil, object, or revile our confidence in him, and our belief of his word. Ministers also must wait upon God, to know how to answer their opposers; as well as watch for opportunities of usefulness. It behoves them to render their important message as plain and energetic as possible; that it may be level to the capacity of the most unlearned, and may excite the attention of the most heedless. For all men are concerned in the truths of God's word: all his predictions, promises, and threatenings shall in the appointed season be accomplished; every part shall then declare its own truth and divinity; and they, who wait for the Lord, will not complain of having waited in vain. We should rest on and plead his promises; and though the performance of them tarry, we should "hope unto the end;" and we shall thus experience their truth and preciousness. But pride objects to this method of

CHAP. III.

The prophet prays that God would revive his work, and have mercy on his people, 1, 2. He commemorates the displays made of Jehovah's glory in his ancient works for Israel, as encouraging hope of future deliverances, 3-15. He shows how deeply he was affected by the prospect of the approaching judgments; but resolves to rejoice in God when all other comforts failed, 16-19.

A *PRAYER of Habakkuk the prophet, upon *Shigionoth.

2 O LORD, ^aI have heard thy ^aspeech, and was afraid: ^cO LORD, ^arevive thy work ^din the midst of the years, in the midst of the years make known; ^ein wrath remember mercy.

3 ¶ God ^fcame ^ffrom ^fTeman, and the Holy One from mount ^fParan. ^fSelah. ^fHis glory covered the heavens, ^fand the earth was full of his praise.*

4 And his ^gbrightness was as the light; he had ^hhorns coming out of his hand; and there was ⁱthe hiding of his power.

vi. 2, 3. Phil. i. 6. ^z Or, *persevere alive*. d Jer. xxv. 11, 12. lii. 31-34. Dan. ix. 2. 10-12. Num. xiv. 10-23. xvi. 46, 47. 2 Sam. xxiv. 10-17. Ps. vi. 1, 2. xxxviii. 1. lxxviii. 38. Jer. x. 24. xxix. 10. Lam. iii. 32. Zech. i. 12. f Judg. v. 4, 5. Ps. lxxviii. 7, 8. Is. lxxv. 3. g Gen. xxxvii. 1. Jer. xlix. 7. Am. i. 12. Ob. 9. s Or, *the south*. h Gen. xxi. 21. Num. x. 12. Deut. xxxiii. 2. 1 Sam. xiv. 1. i Ps. iii. 2, 4. iv. 4. ix. 16, 20. k Ex. xix. 16-20. xx. 18. xxxiii. 17. Deut. v. 24. Ps. lxxviii. 17. cxiv. 3-7. l Is. vi. 3. 2 Cor. iii. 7-11. Rev. v. 13, 14. m Deut. xlii. 21. xiv. 20. Neh. ix. 12. Ps. cii. 2. Is. lx. 20. Matt. xvii. 2. 1 Tim. vi. 16. Rev. xxi. 23. xxii. 5. || Or, *bright beams out of his side*. = Job xxvi. 14. Prov. xviii. 10.

seeking happiness, and to the whole system of revealed religion: the ambitious, self-wise, and self-sufficient are not, and cannot be, upright in heart in their religious enquiries and professions; and by rejecting and despising the "righteousness of God by faith," they evince their insincerity. The humble broken-hearted sinner alone believes this report; he submits to God; he fears, hopes, waits, prays, and uses every means of obtaining an interest in this free salvation. He rests his soul on the promise, and on Christ through whom it is given: thus he obtains righteousness and strength, wisdom and grace; he walks and works, as well as lives, by faith; perseveres unto the end, and is exalted to glory, whilst proud pharisees and hypocrites are debased unto hell. But in what varied ways does human depravity break forth! A vain exorbitant ambition disposes men to despise the most eligible situations, and to rove from home in quest of happiness: success only enlarges their desires, and renders them insatiable and boundless; and the wretched slaves of them would be as far from felicity as ever, could they obtain the whole earth for their possession. Thus they multiply crimes, enemies, and dangers: they fall under the woe denounced against those, who "increase that which is not theirs;" and their short-lived ennoblement defiles their souls, and excites others to rise up, vex, and make a booty of them in their turn; and to avenge on them the blood that they have shed.

V. 9-20. In vain do men expect, by "an evil covetousness," to advance their families, and secure them from the power of evil: they only treasure up guilt and shame for them; and every part of their treasures, amassed by fraud or violence, will cry out for vengeance on them. For were a man thus to build a city, or erect a kingdom for his posterity, he would leave them a curse instead of a blessing: and he in acquiring and they in attempting to preserve it, would labour in the fire, and weary themselves for very vanity. For the Lord will assuredly glorify himself before all the inhabitants of the earth, in executing judgment upon the murderers and plunderers of mankind; under whatever specious guise they make their appearance.—Nor can sensual pleasures do more, for men's happiness, than avarice or ambition: whilst they transgress by wine and tempt others to that degrading vice, and glory in making their neighbours drunken also, that they may cheat or deride them; they forget, that God hath denounced a woe upon them, and that the cup of his wrath is about to be put into their hands, which will turn all their mirth into howling and all their glory into contempt. Indeed, all, who seduce others into any kind of carnal or spiritual wickedness, to gratify their own vile passions or interests, will meet with the severest condemnation from the Lord. Nor can idols, superstitions, or teachers of lies, of whatever description, profit any man, or render him profitable to others. Woe be to all who inculcate or countenance such human inventions or diabolical delusions! nay, to those, who are deluded to give that glory to a dumb idol, or to any creature, which our jealous God claimeth wholly to himself! He dwelleth in his holy temple; may we, may all the inhabitants of the earth fall down before him; welcome his salvation, and worship him through Christ Jesus, and by the influences of his Spirit! Thus we shall shun these vices and delusions, seek durable honours, riches, and pleasures, and employ all our powers to glorify our God and Saviour.

NOTES.

CHAP. III. V. 1. "A prayer of Habakkuk the prophet, with an Ode." (Sept.)—^a Shigionoth may denote a musical instrument of great compass, with which the Jews accompanied this piece of poetry.' (Bp. Newcombe.) (Marg. Ref.) The word *prayer* seems to be taken generally for an act of devotion to God.

V. 2. The prophet had hearkened attentively to the discovery, which the Lord had made to him of his future dealings with Israel: and though heavy judgments had been denounced on their oppressors, and intimations of future deliverances had been given; yet there was no reason to hope, that the threatened judgments on Israel might be averted or retarded. He was therefore alarmed at the prospect of the captivity; and prayed that God would revive his work among them in the midst of those years of adversity, and make known his glorious perfections and his favour for his people, by preserving them and purifying them in this furnace of affliction, that they might be prepared for deliverance from it; and that even in the midst of his wrath

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B.C. 600.

a Ps. lxxxvi. xc. titles.

* Or, according to variable songs, or tunes, called in Hebrew, *Shigionoth*. Ps. vii. title.

b 16.15-10. Ex. ix. 20, 21. 2 Chr. xxxiv. 27, 28. Job iv. 12-21. Ps. cxix. 120.

c Is. lxvi. 2. Jer. xxxv. 12-24. Dan. viii. 17. Heb. xi. 7. xli. 21. Rev. xv. 4.

+ Or, report, or, hearing. Is. liii. 1. Rom. x. 16, 17.

* Ezra ix. 8. Ps. lxxxv. 6. xc. 13-17. lxxxviii. 7. Is. li. 9-11. lxviii. 16-19. lxix. 1-4. Hos. i. 5. Ex. xxxii. 1.

g Gen. xxi. 21. Num. x. 12. Deut. xxxiii. 2. 1 Sam. xiv. 1. i Ps. iii. 2, 4. iv. 4. ix. 16, 20. k Ex. xix. 16-20. xx. 18. xxxiii. 17. Deut. v. 24. Ps. lxxviii. 17. cxiv. 3-7. l Is. vi. 3. 2 Cor. iii. 7-11. Rev. v. 13, 14. m Deut. xlii. 21. xiv. 20. Neh. ix. 12. Ps. cii. 2. Is. lx. 20. Matt. xvii. 2. 1 Tim. vi. 16. Rev. xxi. 23. xxii. 5.

n Jer. xxi. 23. xxii. 5. || Or, *bright beams out of his side*. = Job xxvi. 14. Prov. xviii. 10.

o Ex. xii. 29, 30. Num. x. 12. xvi. 46-49. Ps. lxxxviii. 60, 61. Nah. i. 2.

p Ps. xviii. 7-13.

* Or, burning diseases. Deut. xxxii. 24.

q Ex. xv. 17. xlii. 31. Num. xxxiv. 8. Ps. lxxviii. 26.

r Josh. x. 42. xi. 18-23. Neh. ix. 22-24. Ps. lxxviii. 26. Deut. xxxii. 24.

s 10. Gen. xlix. 26. Deut. xxxii. 15. Judg. v. 5. Ps. lxxviii. 16. cxiv. 4-7. Is. lxi. 1-3. Nah. i. 5. Zech. xiv. 4, 5.

t Ps. xc. 2. ciii. 17. Is. li. 6, 8. Matt. xxiv. 35. Luke i. 51. Heb. xlii. 8.

u Ex. xv. 14-16. Num. xxii. 3, 4. Josh. ii. 10. ix. 24. + Or, *Ethiopia*. Gen. x. 6, 7. y Ex. xiv. 21, 22. Josh. iii. 16, 17. z Or, *under affliction, or, vanity*.

x Gen. xxi. 1-4. Num. xxxi. 2, &c. Ps. lxxxiii. 5-10. y Ex. xiv. 21, 22. Josh. iii. 16, 17. z Or, *under affliction, or, vanity*.

z Or, *under affliction, or, vanity*.

|| Or, *the rivers of the earth*.

5 Before him ^awent the pestilence, ^aand ^aburning coals went forth at his feet.

6 He stood, ^aand measured the earth: he beheld, ^aand drove asunder the nations; and ^athe everlasting mountains were scattered, the perpetual hills did bow; ^ahis ways ^aare everlasting.

7 I ^asaw the tents of ^aChusan ^ain affliction: ^aand the curtains of the land of ^aMidian did tremble.

8 Was ^athe LORD displeased against the rivers? ^awas thine anger against the rivers? ^awas thy wrath against the sea, that thou didst ^aride upon thine horses, ^aand thy chariots ^aof salvation?

9 Thy ^abow was made quite naked, ^aaccording to the oaths of the tribes, ^aeven thy word. ^aSelah. ^aThou didst cleave ^athe earth with rivers.

against them he would remember mercy also, and give them some mitigation of their calamities, and revive true religion among them.—This seems primarily to refer to the years of the Babylonish captivity, though it may be applied to the years, that were to intervene before the coming of the Messiah; to those of the antichristian oppressors of the church; or to any other season when the church is under divine rebukes or grievous afflictions.

V. 3-5. The prophet, (to encourage his hope of effectual help from God in behalf of the people,) set himself to celebrate the praises of his former interpositions in their behalf. As Israel's "Holy One," the object of their worship, and their righteous ruler and protector, he had come from Teman, or mount Seir, and from Paran, to deliver Israel from Egypt and to meet them on mount Sinai. He had sent Moses from that quarter, and his visible glory seemed to come from thence. Then the firmament was illuminated by the displays of his Majesty; he was adored by all the angels of heaven, and the praise of his wonders rang through all the earth. The brightness of his glory was conspicuous and resplendent as the light: "he had horns coming out of his hand," an emblem of the power, which he exerted to defend Israel and scatter their enemies: or, as it may be rendered, "bright beams came forth from his side." The verb, whence the word here used is derived, signifies *to shine*, Ex. xxxiv. 28, 29, 35; and a pencil, or cone, of rays, issuing from a point, diverges in the shape of a horn. (Note, Ex. xxxiv. 19-35.)—In the place, whence the light proceeded, he gloriously concealed his presence. Capellus understands the verse, of the lightning on mount Sinai: but I rather refer it to the brightness, which occasionally issued from the Shechinah.—The Israelites were consumed by a fire, which went out from JEHOVAH.—The burnt-offering was consumed by a fire which came out from before him.' (Bp. Newcombe.) (Notes, Lev. ix. 24. x. 1, 2. Marg. Ref.)—All this, however, was rather the *hiding* than the *discovery* of his almighty power: or, the hiding-place of his power under which Israel was safely sheltered. Pestilence and fire marched before him and attended his steps, when he passed through Egypt, to destroy the first-born and desolate the land; when he appeared to the people from the top of Sinai; when he destroyed the rebels from among them; and when he marched before them to subdue the Amalekites, Amorites, Midianites, and other enemies.—This is a sudden burst of poetry, in the true spirit of the ode; the concealed connection being, that God who had formerly displayed such power in delivering the Israelites from Egyptian slavery, might succour their posterity in a like wonderful manner; and the enthusiasm of the poet leading him to neglect all obvious ways of entering on his subject.' (Bp. Louth.) 'The grandest circumstances are selected; the diction is as splendid as the subject.' (Bp. Newcombe.)

V. 6. The God of Israel stood and measured out Canaan, and allotted it for the inheritance of their tribes; as he had divided the whole earth among the nations. He dispersed the power of Egypt, which would have hindered Israel's departure to the promised inheritance; he destroyed the confederated nations of Canaan, that would have prevented them from taking possession of it. The whole creation seemed to be thrown into convulsions at the presence of Israel's God: Sinai and Horeb shook and quaked; and the most formidable and powerful opposers, (which were as the mountains and hills, that have kept their places from the creation,) were driven away as chaff, or made to bow down in subjection to his people. (Marg. Ref.)—'The mountains and hills are spoken of as emblems of eternity, because time seems to make no change in them.—His ways, &c. His purposes are decreed from eternity, and will infallibly be executed in the appointed time.' (Louth.)

V. 7. The prophet, in his vision, saw the consternation and distress of the Ethiopians, Arabians, Midianites, Moabites, Ammonites, and others who inhabited the adjacent regions; whilst they heard of the wonders wrought by JEHOVAH in delivering Israel; whilst they witnessed the convulsions of nature around them; whilst they learned how the Amalekites, and Sihon and Og had been destroyed by Israel; and when they found themselves attacked by the same terrible enemies. (Marg. Ref.) Several of these tribes dwelt in tents, or within curtains.

V. 8. The Lord was not displeased with the rivers or the sea, when he turned the waters of the Nile into blood, or when he divided those of the Red Sea and of Jordan: but he came, as in haste to deliver Israel, attended by his holy angels, with his horses and chariots of salvation; and love to his people

10 The "mountains saw thee, and they trembled; the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high.

11 The "sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst "thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation "with thine anointed; thou woudest the head out of the house of the wicked, by "discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves "the head of his villages: they came "out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

xxviii. 8. i Ps. xix. 4. * Or, thine arrows walked in the light, &c. xlviii. 12-14. cxlv. 5, 6. 1 Num. xxi. 23-35. Josh. vi-xii. Neh. ix. 22-24. Ps. xlv. 1-3. lxxviii. 55. Acts xiii. 19. m Jer. li. 33. Mic. iv. 12, 13. n Ex. xiv. 13, 14. xv. 1, 2. Ps. lxxvii. 7, 19-23. o Ps. lxxviii. 20. lxxix. 19-21. xxi. 6. cv. 15, 26. Is. lxiii. 11. p Ex. xli. 20, 30. Josh. x. 11, 24. xi. 2. x. 12. Ps. xviii. 37-45. lxxvii. 21. lxxix. 13, 14. q Ex. xli. 4-7. xii. 12, 13, 29, 30. xiv. 17, 18. Ps. lxxviii. 50, 51. lxxix. 9-11. r Ex. xiv. 5-9. xv. 9, 10. Ps. lxxix. 2-8. cxviii. 10-12. Acts iv. 27, 28. † Heb. were tempestuous. Dan. xi. 40. Zech. ix. 14. s Ex. i. 10-16. 22. Ps. x. 8. lxxv. 2-7.

caused him thus to alter the course of nature, for their deliverance and prosperity. (Marg. Ref.)

V. 9, 10. "The question asked in a very bold and poetical manner, in the eighth verse, is answered in the ninth; that God displayed his power to deliver his people, according to his faithful word." (Bp. Newcombe.) (Marg. Ref.) The Lord appeared as a mighty warrior to fight for Israel, and made his bow, (here put for all the weapons of war,) quite naked, as openly prepared for the assault. This accorded to his oath and word of promise, to Abraham, Isaac, and Jacob, in behalf of their descendants the tribes of Israel, to give them the land of Canaan. Therefore the Lord "did cleave," or divide, "the rivers of the earth," to open them a passage to their promised inheritance; and the mountains, as if conscious of JEHOVAH's presence with his people, trembled and quaked. The overflowing waters of the Red Sea, or of Jordan, removed to make way for them; and being piled up as walls or mountains, they seemed to celebrate the praises of their Creator's power, and to lift up their hands in admiration and adoration of him. A most emphatic, sublime, and bold poetical figure!—Some, however, understand the last clause in the ninth verse, of the rivers of waters miraculously flowing from the rock, when smitten by the rod of Moses, and following the camp of Israel, during their wanderings in the wilderness.

V. 11. The sacred poet and prophet, in the midst of his rapturous praises, cannot be supposed to have attended to exactness of method. He therefore suddenly passed from the power of God displayed in dividing the sea and Jordan, to that shewn, when the sun and moon were stayed in their course, whilst Joshua was fighting with the Canaanites. They stood still in their tabernacle, the firmament of heaven. They stopped, and again moved, they shone, and then set, as best coincided with the Lord's plan when he fought for Israel: for his arrows and "the lightning of his spear," his manifested power, truth, and love to his people, shone so bright as to eclipse their feeble beams.

V. 12, 13. The Lord, at that time, and frequently in after ages, marched through the land of Canaan in indignation, to crush and scatter its heathen inhabitants, and to deliver his people from their oppressions. Thus he rescued them by the judges; and at length by David his anointed, all whose victories were typical of Christ's salvation. At those times he wounded the head, or the chief persons, in the families of these wicked enemies of Israel: he subverted their power and prosperity, as a building that is razed to the foundation; or he wounded them mortally as when the head is cloven down to the neck. Some, however, interpret these verses of preceding events.—"The ardour of the prophet having led him to begin in the midst of his subject, (3;) he here returns to what passed in Egypt before the dividing of the Red Sea; the mention of which astonishing miracle he repeats, (15)—"Out of the house," "Or so that there should be no house: the prophet refers to the destruction of the first-born; this is figuratively called the utter overthrow of the Egyptian houses." (Bp. Newcombe.) Moses, Aaron, Joshua, &c. being especially appointed by God to their distinct services, may be included among his anointed. (Marg. Ref.)—As the Egyptians had craftily attempted to crush the enslaved Israelites by destroying their male children; so God crushed Egypt by destroying the first-born. And when Pharaoh had consented to Israel's departure, hearing afterwards that they were entangled in the country, he craftily attempted to come on them unawares, when unarmed or unable to resist or flee, that he might glut his revenge in their destruction: but he fell a victim, with all his forces, to his own malicious and insidious policy. (Marg. Ref.) "The Egyptians rapidly followed the Israelites; and in imagination devoured a defenceless people." (Bp. Newcombe.) Nothing similar to this occurred after Israel had entered Canaan: though some expositors understand the passage, of their triumphs over the Canaanites.

V. 14, 15. The Lord, by those instruments that he employed for the deliverance of his people, effectually smote through the heads of the cities and villages of Egypt. They came out furiously as a whirlwind to scatter Israel, rejoicing to afflict and oppress them, either by open violence, or by secret machinations: but JEHOVAH marched before his poor people through the Red Sea, as with his horses and chariots of war; and having guarded them through the heap of mighty waters, he overwhelmed and destroyed their pursuers by the reflux of the sea into its former channel.

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e 6. Ex. xix. 16. —18. Judg. v. 4, 5. Ps. lxxviii. 7, 8. xlviii. 5, 6. cxiv. 4, 6. 19. lxxv. 1, 2. Jer. iv. 24. Mic. i. 4. Nah. i. 5. Mat. xxviii. 51. Rev. vi. 14. xx. 11. f Ex. xiv. 22—28. Josh. iii. 15, 16. iv. 18, 23. 24. Neh. ix. 11. Ps. xviii. 15. lxxvi. 6. lxxvii. 13—15. lxxviii. 16—19. cxiv. 3. —15. Is. xi. 15. 16. lxiii. 11—13. Heb. xi. 29. Rev. xvi. 12. g Ps. lxx. 13. xciii. 3. xcvi. 11—13. lxxviii. 7, 8. Is. xliiii. 20. iv. 12. h Josh. x. 12, 13. Is. xlviii. 21. k Josh. x. 11. Ps. x. 11. Ps. xlv. 1—3. n Ex. xiv. 13, 14. xv. 1, 2. Ps. lxxvii. 7, 19—23. o Ps. lxxviii. 20. lxxix. 19—21. xxi. 6. cv. 15, 26. Is. lxiii. 11. p Ex. xli. 20, 30. Josh. x. 11, 24. xi. 2. x. 12. Ps. xviii. 37—45. lxxvii. 21. lxxix. 13, 14. q Ex. xli. 4—7. xii. 12, 13, 29, 30. xiv. 17, 18. Ps. lxxviii. 50, 51. lxxix. 9—11. r Ex. xiv. 5—9. xv. 9, 10. Ps. lxxix. 2—8. cxviii. 10—12. Acts iv. 27, 28. † Heb. were tempestuous. Dan. xi. 40. Zech. ix. 14. s Ex. i. 10—16. 22. Ps. x. 8. lxxv. 2—7.

t 8. Ps. lxxviii. 19. § Or, mud. u 2. i. 6—11. x Ps. cxix. 120. Jer. xxii. 9. Ez. iii. 14. Dan. viii. 27. x. 8. y Ps. xci. 15. xclv. 12, 13. Is. xxvi. 20, 21. Jer. xv. 10, 11. xlv. 3—5. Ez. ix. 4—6. 2 Thes. i. 6—9. z 1. 6. Deut. 2 Kings xxiv. 1. 2. Jer. xxv. 9—11. Or, cut them in pieces. a Deut. xxviii. 16—18. 30—31. Jer. xiv. 2—5. Joel i. 10—13. 16—18. Am. iv. 6—10. Hag. ii. 16, 17. b Heb. lie. c Deut. xii. 18. 1 Sam. ii. 1. Ps. xlviii. 1. xlv. 1—5. lxxv. 6. xlvii. 12. civ. 34. cxviii. 15. cxix. 2. Is. xli. 16. lxi. 10. Zech. x. 7. Luke i. 47, 48. Rom. v. 2, 3. Phil. iv. 4. Jam. i. 2, 9, 10. 1 Pet. i. 8. iv. 12, 13. c Ex. xii. 2. Ps. xxv. 5. xlvii. 1. cxviii. 14. Is. xli. 2. Mic. vii. 7. Luke ii. 30. d Ps. xviii. 1. xlvii. 1. xlv. 1. Is. xli. 2. xlv. 24. Zech. x. 12. 2 Cor. xii. 9, 10. Eph. iii. 16. Phil. iv. 13. Col. i. 11. e 2 Sam. xxii. 34. Ps. xlvii. 33. f Deut. xxxii. 13. xxxiii. 29. Is. lviii. 14. † Heb. Neginoth. Ps. iv. vi. liv. lv. lxxv. lxxvi. titles.

15 Thou didst "walk through the sea with thine horses, through the "heap of great waters.

16 When "I heard, "my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, "that I might rest in the day of trouble; when he cometh up unto the people, "he will "invade them with his troops.

17 ¶ Although "the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall "fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18 Yet "I will rejoice in the LORD, I will joy in "the God of my salvation.

19 The LORD God is "my strength, and he will make my feet "like hinds' feet, and he will make me "to walk upon mine high places. To the chief singer on my "stringed instruments.

V. 16. This refers to what the prophet had heard of the Chaldean invasion which had thrown him into the greatest agitation. His body trembled and was convulsed; his voice faltered: his bones were in pain and weakness, as if decayed through disease; and he trembled in the inmost recesses of his heart; anxiously enquiring, what refuge he could flee to, or what means he could use, to be safe and at rest in the approaching day of trouble; when the king of Babylon would come up, and invade, or cut in pieces, the people with his troops. "I shall rest secure under the divine protection, when the Chaldeans shall come to invade Judea." (Lowth.)—Some expositors suppose, that the calamities and deliverances which the prophet foresaw, were those of the Christian church, as well as those of the Jews.

V. 17—19. The prophet foresaw, that the Chaldeans would utterly desolate the land, and render the vineyards, olive-yards, orchards, fields, and pastures entirely unproductive; that every outward comfort would fail, and that the extremity of distress and hardship must be endured. And perhaps he also understood, that all the ordinances of God's house, and other means of grace and of divine consolation would be suspended. Yet by meditation, prayer, and praise composing his mind, he was enabled to exercise faith and hope in God; he had those views of his power, truth, love to his people, and all-sufficiency for their happiness in life and death, and for ever; that he was determined to rejoice in him and his salvation, in all possible circumstances. The Lord God, his Strength, his Support, Protector, and Comforter, was able to make up all losses, to supply all wants, and to rejoice his heart under all afflictions. He would make his feet as those of the hind or hart; that he might walk safely on the brink of the most tremendous precipices, or climb on high places out of the reach of his pursuers; or that he might live in the enjoyment of his exalted privileges, and the hope of a most glorious inheritance; notwithstanding all difficulties, temptations, and dangers.—This song of praise and believing prayer, he dedicated to the chief singer at the temple, to be set to music on some stringed instruments, which he had chosen or provided for that purpose. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

V. 1—16. Whatever causes us to fear or grieve should remind us to pray; whether it be a message from God's word, or a dispensation of his providence; whether it respect ourselves, or the church, or those with whom we stand connected. If we fear or grieve, that the work of God in our hearts, families, or congregations, declines; we should pray the more earnestly that the Lord would revive it in the midst of the years of our pilgrimage; that he would subdue our iniquities, increase our faith and love, convert sinners, and cause believers to be zealous, diligent, and fruitful. Even when we suffer the fatherly corrections of our God, we should hope and pray that in wrath he would remember mercy, and that we may be supported under our trials, and profited by them. We shall see no cause for despondency, either in our own case, or in that of the church, when we remember the ancient wonders of his love to his people. The displays of his power, truth, and mercy to Israel, and of righteous severity upon his enemies, were very resplendent, and his glory covered the heavens and the earth. How then have they been filled with the brightness of his light, displayed in the great redemption of his Son! The Majesty that shone from mount Sinai, at the Red Sea, in the wilderness, at the river Jordan, and in Canaan; (whilst the mountains saw and trembled, the deep adored, and the sun and moon stood still, as in amazement at their Creator's power, when he rode on his horses and chariots of salvation,) was great, and worthy to be praised: yet was it eclipsed by the harmonious discovery of the Divine perfections, which was made when the Son of God suffered on the cross for the sins of his rebellious creatures. Then the sun was darkened, the rocks were cleft, the graves were opened, the veil of the temple was rent; and all creatures seemed to share in the astonishment and consternation, except the hardened priests, scribes, and pharisees! How glorious also was that display, when the earth quaked, and angels descended to attend upon the resurrection of their crucified Lord! when the Holy Ghost came down from heaven on the assembled apostles, to testify his glorious ascension, and exaltation at the right hand of the Father! and when he came in holy majesty

and power to avenge himself on his crucifiers, to destroy Jerusalem, and to erect his kingdom on the ruins of that abrogated dispensation; and again, to terminate the persecutions of his pagan enemies by subverting the Roman empire! Great and glorious have been the works of our God for his church: yet not only history, but prophecy, causes us to meditate terror, when we consider the intimations that are given of various severe conflicts, which his people must sustain with many antichrists.

V. 17—19. In respect of the troubles which may befall us, however we may be impoverished, tempted, despised, persecuted, or afflicted, in life or death; we should seriously and frequently consider, how we may rest in the day of trouble. And if our fears lead us to abound in prayer and meditation, and in praising God for his former mercies to us or to his church; if we are led to live wholly by faith in him, as the God of our salvation, and to exercise ourselves to have a conscience void of offence, towards him and all men; we

shall find hope prevail. And as we shall have cause for rejoicing in every tribulation or peril, we shall be generally enabled to rejoice: we shall find our hearts assured of support and comfort by the way, and of finishing our course happily; and then other things will less move us; and whatever fail us, or be taken from or laid upon us, we may and ought to rejoice in our all-sufficient and eternal Portion. As he is the Strength, as well as Salvation, of his people, he will fit us for our warfare and our trials; he will carry us above, out of the reach of our enemies, and he will bring us to tread on our high places in his holy habitation in heaven, and to join the songs of those chief singers, who are now celebrating the praises of God and the Lamb. In hopes of this immortal crown, let us sit loose to earthly possessions and comforts, and let us cheerfully bear up under our crosses: for yet "a little while, and he that shall come, will come, and will not tarry;" and he will "take us to himself, that where he is, there we may be also."

THE BOOK OF

ZEPHANIAH.

It is probable that Zephaniah delivered these prophecies towards the close of Josiah's reign, when religion was greatly declined in Judah, through the hypocrisy of those who had concurred in the reformation of that pious king. He was contemporary with Jeremiah, in the first years of that prophet; and often uses the same language. He severely reprobated the wickedness of the Jews, and predicted the Chaldean invasion and its fatal effects: he exhorted the people to repent and seek the Lord, as the only method of escaping ruin, personal and public; he foretold various judgments, that were coming on those nations, which inflicted, or rejoiced over, the miseries of the Jews; and he concluded with most animating predictions of evangelical times, and of great prosperity to the church.—These predictions entirely accord with many which have been considered: and it is certain that this prophecy formed a part of the sacred Scriptures, in the days of Christ and his apostles, though no express quotation is made from it in the New Testament.

CHAP. I.

The time when Zephaniah prophesied, 1. Denunciations of wrath against Judah and Jerusalem, for idolatry and apostasy, 2—6. Predictions of unavoidable judgments coming on men of different orders and descriptions, 7—18.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 ¶ I will utterly consume all things from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, e Ez. vii. 19. xiv. 3—7. xlv. 12. Matt. xiii. 41. Rev. ii. 14. f Or, idols. Is. xxvii. 9. Hos. xiv. 3. 8. Mic. vi. 11—14. Zech. xiii. 2. g Ex. xiv. 13—21. xv. 6—8. h Ex. xv. 12. 8 Kings xxi. 13. Is. xiv. 26, 27.

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B. C. 630.

a Ez. i. 3. Hos. i. 1. 2 Tim. iii. 16. 2 Pet. i. 19. b 2 Kings xxii. xxiii. 2 Chr. xxxiv. xxxv. Jer. i. 2. xxv. 3. * Heb. By taking away, I will utterly make an end. c 2 Kings xxii. 16, 17. 2 Chr. xxxvi. 21. Is. vi. 11. Jer. vi. 8, 9. xxiv. 8—10. xxxiv. 22. xxxvi. 29. Ez. xxxiii. 27—29. Mic. vii. 13.

+ Heb. face of the land. d Jer. iv. 23—29. xli. 4. Hos. iv. 3.

h 2 Kings xxiii. 4, 5. 2 Chr. xxxiv. 5. Hos. x. 5. Marg. k 8 Kings xxi. 12. Jer. xix. 13. xxiii. 29. l 1 Kings xviii. 21. 2 Kings xvii. 41. Matt. vi. 24. m Deut. x. 20. Is. xlviii. 1. Jer. iv. 2. Hos. iv. 15. n Or, to. Is. xlv. 5. xiv. 23. o Josh. xxiii. 7. 1 Kings xi. 33. Micom. Am. v. 26. Moloch. p 1 Sam. xv. 11. Ps. xxvii. 3. cxv. 5. Is. i. 4. Jer. iii. 10. xv. 6. Ez. iii. 20. Hos. iv. 15, 16. xi. 7. Heb. x. 38, 39. 2 Pet. ii. 18—22. q Ps. x. 4. xlv. 2, 3. Is. xliii. 22. Hos. vii. 7. Rom. iii. 11. r 1 Sam. ii. 9, 10. Job xl. 4, 5. Ps. xlvii. 10. lxxvi. 8, 9. Is. vi. 5. Am. vi. 10. Hab. ii. 20. Zech. ii. 13. Rom. iii. 19. ix. 20. s 14. Is. ii. 12. xlii. 6. Ez. vii. 7, 10. Joel ii. 1, 2, 11, 31. Am. v. 18—20. Mal. iv. 1. 2 Pet. iii. 10—12. t Is. xxxiv. 6. Jer. xlv. 10. Ez. xxxix. 17—20. Rev. xix. 17, 18. u Prov. ix. 1—6. Matt. xxii. 4. Luke xiv. 16, 17. || Heb. sanctified, or, prepared. 1 Sam. xvi. 5. xx. 26.

and upon all the inhabitants of Jerusalem: and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops; and them that worship and that swear by the LORD, and that swear by Malcham:

6 And them that are turned back from the LORD; and those that have not sought the LORD, nor enquired for him.

7 Hold thy peace at the presence of the Lord God: for the day of the LORD is at hand; for the LORD hath prepared a sacrifice, he hath bid his guests.

or a solemn invocation of God, as a Witness or Judge, and therefore expressly forbid to be used to idols. (Lowth.) (Marg. Ref.)

V. 6. Some had concurred in Josiah's reformation, who afterwards relapsed into idolatry; and they would be punished with those, that had never professed to seek and serve him. (Marg. Ref.)

V. 7, 8. The people were ordered to keep silence, and not murmur or object to the execution, that was to take place in the approaching day of the Lord; for the slaughter of the wicked, would be a sacrifice to his justice, which he had invited the Chaldeans and their confederates to feast upon.—This alludes to the custom of those that offered sacrifice, which was to invite their friends to partake of the feast which accompanied it. (Lowth.) In that day the princes and even the king's children would be punished. For though Josiah set his sons a good example, and doubtless gave them good instructions; yet they were very wicked, and shared abundantly in the public calamities. Jehoahaz died a captive in Egypt; Jehoikim by a violent death; and Zedekiah, having seen his sons slaughtered, had his eyes put out, was carried to Babylon, and died there. Such of the Jews also would be punished, as were weary of the dress of their country, and clothed themselves with the strange apparel of idolaters, as desirous of being in all respects conformed to them.—The text may likewise be explained of such men as wore women's apparel, and such women as wore that belonging to men; which was contrary to an express law, and was a rite observed in the worship of some idols. (Lowth.) (Note, Deut. xxii. 5.)—The courtiers did imitate the strange apparel of other nations, to win their favour thereby, and to appear glorious in the eyes of all others.

NOTES.

CHAP. I. V. 1. Hizkiah. The letters of this name are the same with those of Hezekiah; and some have thought that this prophet was descended from that pious king. But it does not appear that he had any son except Manasseh; and there was not 'a sufficient distance of time, between Hezekiah and Zephaniah, for four descents.' (Lowth.)

V. 3. These are figurative representations of desolating judgments. Neither the fowls of the air nor the fishes of the sea would profit the Jews; and this would be equivalent to their being destroyed. Their idols were stumbling-blocks, the occasion to the people of falling into sin and misery: but in mercy they would be destroyed with their obstinate worshippers; and accordingly that nation no more relapsed into gross idolatry after the captivity.

V. 4. A remnant of Baal's worshippers remained in Jerusalem, notwithstanding all Josiah's efforts to destroy that idolatry; but the Lord by the Chaldeans finally extirpated it. The Chemarims, or the black ones, were an order of idolatrous priests or devotees to Baal, who perhaps wore black garments, or painted their faces black. (Marg. Ref.) The Chemarim were an order of superstitious priests, appointed to minister in the service of Baal, and were as his peculiar chaplains.—'I will destroy these, together with the priests of the tribe of Levi, who have joined in the worship of idols.' (Lowth.)

V. 5. 'They join the worship of idols to that of the true God, who is a jealous God, and will not admit of any rival.—Malcham is the same with Moloch, to whom the people continued to offer their children, notwithstanding the reformation that Josiah had made.—Swearing is an act of religious worship

8 And it shall come to pass in the day of the LORD's sacrifice, that I will *punish *the princes, and the king's children, and all such as are clothed with *strange apparel.

9 In the same day also will I punish all those that *leap on the threshold, *which fill their masters' houses with violence and deceit.

10 And it shall come to pass *in that day, saith the LORD, that there shall be *the noise of a cry from *the fish-gate, and a howling from *the second, and a great crashing *from the hills.

11 *Howl, ye inhabitants of Maktesh, for *all the merchant-people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that I will search Jerusalem with candles, and punish *the men that are *settled on their lees; that say in their heart, *The LORD will not do good, neither will he do evil.

13 Therefore *their goods shall become a booty, and their houses a desolation: they shall also *build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

14 The *great day of the LORD is near, *it is near, and hasteth greatly, *even the voice of the day of the LORD: *the mighty man shall cry there bitterly.

Is. v. 19. Jer. x. 5. Ez. viii. 12. ix. 9. Mal. iii. 14, 15. 2 Pet. iii. 4. m 9 Is. vi. 11. xxi. 13. n Deut. xxviii. 30. 39. 51. Is. v. 8, 9. lxxv. 21, 22. Am. v. 11. Mic. vi. 15. o 7 Jer. xxx. 7. Ez. xxx. 3. Joel ii. 11, 31. Mal. iv. 5. Acts ii. 20. Rev. vi. 17. p Ez. vii. 6, 7, 12. xxi. 23. Am. vii. 12. Phil. iv. 5. Jam. v. 9. 2 Pet. ii. 3. q 10 Is. xxxii. 4, 5. lxxvi. 6. Jer. xxv. 36. Joel ii. iii. 16. 1 Thes. iv. 16. Heb. xii. 26. r Is. xv. 4. xxxiii. 7. Jer. xlviii. 41.

V. 9. The servants of the oppressive princes and nobles; exulted in forcing their way into the houses of the oppressed; leaping for joy, when they passed over the thresholds, that they might convey the plunder into their masters' houses, for which they doubtless were liberally rewarded. (Marg. Ref.)

V. 10. A cry, &c. That is, of the enemy rushing into the city at different gates and in different quarters, on the people, from the hills; and a howling of the people, as terrified or slaughtered by them.

V. 11. Maktesh. 'The lower city.—This is agreeable to the etymology of the word, which signifies a hollow place or a mortar.' (Bp. Newcombe.) (Prov. xxvii. 22. Heb.) 'This is meant of the street of the merchants, which was lower, than the rest of the place about it.'

Bearers of silver. 'The rich merchants in general, or the money-changers in particular.' (Bp. Newcombe.)

V. 12. The Lord determined to detect, expose, and punish those secret idolatries, iniquities, and impieties, which had escaped all human observation. He would search every retired corner; as men search with candles for stolen goods; and no concealed abomination would then escape conviction or punishment. Or, 'No corner would escape the Chaldeans, who should diligently search the houses and plunder the wealth of them.' They especially would be punished, who were become daring through long-continued impunity and prosperity; as wine grows stronger and more heady, when it hath long settled on the lees; who had run into infidelity or atheism, and despised alike the promises and threatenings of God, saying in their hearts, that he would neither do good to his worshippers, nor punish his enemies.—'The thoughtless tranquillity of the rich is compared to the fixed unbroken surface of fermented liquors.' (Bp. Newcombe.)

V. 13. 'The enemy shall plunder their goods, and then demolish their houses: so that they shall not enjoy those possessions which they have gotten by fraud and violence.' (Louth.)

V. 14—16. (Marg. Ref.) Towers. 'Properly such as were erected on the angles of walled cities.—The topic of approaching calamity from JEHOVAH, is often insisted on in the prophets; but no where, I think, with such beautiful amplification, as in these verses.' (Bp. Newcombe.)

V. 17. The blood and the carcasses of the slain would be thrown upon the ground, like dust or dung upon the face of the earth, and there left to putrify.

V. 18. (Marg. Ref.)

PRACTICAL OBSERVATIONS.

The servants of God are all of one mind, and with one voice proclaim that "there is no peace for the wicked."—How soon doth human depravity subvert all that man can do to revive true religion! Even where a decent exterior excites our favourable judgment, the Lord often sees such abominations as call for his severest vengeance.—If the materials and occasions of sin shall perish with the wicked; how much more will the tempters, who seduce men to iniquity!—When professors of true religion copy the crimes of the heathen, they must expect severer punishment than they.—Vain are all endeavours to worship God and idols, to serve God and Mammon; and apostasy evinces hypocrisy, as neglect of God shews impiety and contempt: "for if any man

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* Heb. visit upon. Is. x. 12. xxiv. 21. Marg. x 2 Kings xxiii. 30—34. xxiv. 12. 13. xxv. 6, 7, 19.—21. Is. xxxix. 7. Jer. xxii. 11.—19. 24—30. xxxix. 6, 7. y Deut. xxii. 5. 2 Kings x. 22. Is. iii. 18—24. z 1 Sam. v. 5.

a 1 Sam. ii. 15. 16. 2 Kings v. 20—27. Neh. v. 15. Prov. xxix. 12. Acts xvi. 19. b 7. 15. Jer. xxxix. 2.

c Is. xxii. 4, 5. lix. 11. Jer. iv. 19—21. 31. Am. viii. 3.

d 2 Chr. xxxiii. 14. Neh. iii. 3. e 2 Kings xxiv. 14. 2 Chr. xxxiv. 22. Marg.

f 2 Sam. v. 7. 9. 2 Chr. iii. 1. g Jer. iv. 8. xxv. 34. Ez. xxi. 12. Joel i. 5. 13. Zech. xi. 2, 3.

Jam. v. 1. h Neh. iii. 31, 32. Hos. xvi. 4—6. John ii. 16. Rev. xviii. 11—15.

i Jer. xvi. 16, 17. Am. ix. 1—3. Ob. 6.

k Jer. xlviii. 11. Am. vi. 1. l Heb. guarded, or thickened.

l Job xxi. 15. Ps. x. 11—13. xiv. 1. xlv. 7.

m 9 Is. vi. 11. xxi. 1—3. n Deut. xxviii. 30. 39. 51. Is. v. 8, 9. lxxv. 21, 22. Am. v. 11. Mic. vi. 15. o 7 Jer. xxx. 7. Ez. xxx. 3. Joel ii. 11, 31. Mal. iv. 5. Acts ii. 20. Rev. vi. 17. p Ez. vii. 6, 7, 12. xxi. 23. Am. vii. 12. Phil. iv. 5. Jam. v. 9. 2 Pet. ii. 3. q 10 Is. xxxii. 4, 5. lxxvi. 6. Jer. xxv. 36. Joel ii. iii. 16. 1 Thes. iv. 16. Heb. xii. 26. r Is. xv. 4. xxxiii. 7. Jer. xlviii. 41.

s ii. 2. Am. v. 18.—20. Luke xxi. 22, 23. Marg. ii. 5. 2 Pet. iii. 7. Rev. vi. 17. t Job iii. 4—8. Joel ii. 2. u Jer. iv. 19, 20. vi. 1. viii. 16. Hos. v. 8. viii. 1. Am. vi. 6. Hab. ii. 10. iii. 6. 1 Ps. xlviii. 12. 13. Is. ii. 12—15. xxxii. 14.

y Deut. xxviii. 28. Is. xxxix. 10. lxx. 9, 10. Lam. iv. 14. Rom. ix. 40, 41. 2 Cor. iv. 4, 2 Pet. i. 9. 1 John ii. 11. Rev. iii. 17. z Is. xxiv. 5, 6. 1. li. 12—15. 1 Cor. x. 22. f 2, 3. Is. i. 24.—CHAP. II. a 2 Chr. xx. 4. Neh. vii. 1. Jer. ii. 17. 19. iv. 8. Lam. i. 8. 14. ix. 13. 15. v. 16, 17. Ez. xxi. 25—2. 3. lxxxi. 10. Jer. ix. 21, 22. xv. 3. xvi. 4—6. xviii. 21. Lam. ii. 21. iv. 14. Am. iv. 10.

b 11. Ps. xlix. 6—9. lxx. 5—7. Prov. xl. 4. xlviii. 7. ii. 20, 21. Jer. ix. 23, 24. Ez. vii. 19. Matt. xvi. 26. Luke xii. 19—21. xvi. 22, 23. Lev. xxvi. 33—35. Deut. xxix. 20—28. xxxi. 17. Is. xxi. 1—12. Jer. iv. 26—29. v. 30. 34. ix. 11. e Deut. xxiii. 21—25. 1 Kings xiv. 22. Ps. lxxviii. 58. lxxix. 5. f 2, 3. Is. i. 24.—CHAP. II. a 2 Chr. xx. 4. Neh. vii. 1. Jer. ii. 1. Esth. iv. 16. Joel i. 14. ii. 12—15. Matt. xviii. 20. b Is. i. 4—6. 10—15. Jer. xii. 7—9. Zech. xi. 8. * Or, desirous. Is. xxvii. 8, 9. c iii. 8. 2 Kings xxii. 16, 17. xxiii. 26, 27. Ez. xii. 25. Matt. xxiv. 35. d Job xxi. 18. Ps. i. 4. Is. xvii. 12. xli. 15, 16. Hos. xiii. 3. e i. 18. Ps. ii. 12. 1, 22. Jer. xxiii. 20. Lam. iv. 11. Nah. i. 6. Mal. iv. 1. 2. Luke xxi. 24—28. f Ps. cv. 4. Is. lv. 6, 7. Jer. iii. 13. iv. 1. 2. xxix. 12, 13. Hos. vii. 10. x. 12. Am. v. 4—6. 14, 15. Matt. vii. 7, 8. g 2 Chr. xxxii. 37, 28. Ps. xxi. 26. xxv. 8, 9. lxxvi. 9. clix. 4. Is. lxi. 1. Jer. xli. 15, 16. Matt. v. 5. Jam. i. 21, 22. 1 Pet. iii. 4. h Phil. iii. 13, 14. 1 Thes. iv. 1. 10. 1 Pet. i. 22. 2 Pet. iii. 18.

15 That day *is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, *a day of darkness and gloominess, a day of clouds and thick darkness.

16 A *day of the trumpet and alarm against the fenced cities, *and against the high towers.

17 And I will bring distress upon men, that *they shall walk like blind men, *because they have sinned against the LORD; *and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither *their silver nor their gold shall be able to deliver them *in the day of the LORD's wrath; *but the whole land shall be devoured by *the fire of his jealousy: for *he shall make even a speedy riddance of all them that dwell in the land.

CHAP. II.

An exhortation to seek God, without delay, in hope of preservation in the day of his anger. 1—3. Prophecies against the Philistines, Moabites, Ammonites, Ethiopians, and Assyrians, 4—15.

GATHER yourselves together, yea, *gather together, *O nation not *desired;

2 Before *the decree bring forth, *before the day pass *as the chaff, *before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 *Seek ye the LORD, *all ye meek of the earth, which have wrought his judgment; *seek righteousness,

draw back, the Lord will have no pleasure in him." May we "none of us be of those, that draw back unto perdition, but of them that believe to the saving of the soul!" It will be unavailing in the day of the Lord, for sinners to object, cavil, or complain; nay, his presence will certainly stop their mouths, for it will appear that they who perish fall a sacrifice to his justice, for breaking his law, and because they have have no interest by faith in the Redeemer's atoning blood.—That day of God, (of which all temporal judgments are earnest,) will soon arrive; and then neither pious nor royal parents will prove any security to their ungodly children: nay, the children of kings and of saints, who have abused their peculiar privileges, will experience the deepest condemnation. Then various instances of vanity and conformity to the world will be adduced as proofs of men's pride and carnality, which now are deemed trivial or justifiable; and oppressors, and their agents, will be reckoned with for their ill-gotten treasures. Then there will be cries and howlings from every quarter, and among men of all descriptions. Then covetous and fraudulent merchants and traders will forget their gainful projects; and plausible hypocrites will be exposed in their secret iniquities. Then daring infidels, who have settled on their lees, and equally despised the favour and defied the wrath of God, will cry to the rocks to fall on them, and hide them from his intolerable frown. In short, in that time of wrath, of trouble and distress, neither men's silver nor their gold will be able to deliver them; but the whole world will be consumed with the fire of the Lord's indignation. "What is a man profited, if he gain the whole world, and lose his own soul? And what shall a man give in exchange for his soul?" Let us then "flee from the wrath to come," and "choose that good part, that shall never be taken from us;" then we shall be prepared for every event; and nothing "shall separate us from the love of God which is in Christ Jesus our Lord."

NOTES.

CHAP. II. V. 1—3. This exhortation to repentance plainly intimated, that the preceding denunciations of desolating judgments were *absolute*, only because the Lord foreknew, that the nation would generally continue impenitent.—Judah was addressed as "a nation not desired;" God had delighted in his people, but he now no longer desired them; nay, he abhorred their odious crimes. Or it may be rendered, *not desirous*; that is, wholly careless respecting the favour, or wrath, of God. They were, however, ordered to gather together in a solemn assembly, to fast, and pray, and humble themselves before God: or, (as some render it,) to *examine themselves*, that they might discover and repent of their sins. This must be done without delay; for "the decree" or sentence against them, was about "to bring forth" those desolations, which would put it out of their power to assemble. The day, allotted them for this purpose, would soon pass, as the chaff driven by the wind: and the fierce anger of God, in the day of his wrath, would speedily overtake them. But if the nation in general still neglected this duty, yet let the remnant of the meek and lowly, the humble, teachable, and peaceable, seek the Lord in fervent prayer. Though they were poor, despised, and afflicted: yet they had obeyed his commandments and adhered to his worship; or being truly penitent, they were now disposed to do so. Let them therefore seek his favour, and his justifying and sanctifying righteousness, and endeavour more fully to under-

ness, seek meekness; 'it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For 'Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod "at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the "Cherethites! "the word of the LORD is against you; "O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And "the sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.

7 And "the coast shall be for "the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: "for the LORD their God "shall visit them, and "turn away their captivity.

8 ¶ I have "heard the reproach of Moab, and "the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.

9 Therefore "as I live, saith the LORD of hosts, the God of Israel, "Surely Moab shall be as Sodom, and the children of Ammon "as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: "the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have "for their pride, because they have reproached, "and magnified themselves against the people of the LORD of hosts.

11 Therefore "as I live, saith the LORD of hosts, the God of Israel, "Surely Moab shall be as Sodom, and the children of Ammon "as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: "the residue of my people shall spoil them, and the remnant of my people shall possess them.

stand, and keep his commandments. Though they were meek; yet let them seek more meekness, that they might be more humbled, and become more submissive, dependent, and obedient. This might possibly preserve them from sharing in the approaching calamities; or at least they would in this way be prepared for behaving properly, and finding comfort under them, and for deriving benefit from them.

V. 4-7. 'There will be no escaping into the neighbouring countries, such as the Philistines are in particular: for they likewise shall become a prey to the forces of Nebuchadnezzar.—The word 'Cherethites' is translated *Cretians* by the Septuagint. They are supposed to have been a colony removed from Crete to Palestine.—'The sea-coast shall in after-times belong to the Jews, who shall possess all the Philistines' country; as it appears that they did in the first times of Christianity.' (Acts, viii. 26, 40.) (Louth.)—The sea-port towns of the Philistines, and Cherethites, (Note, Ez. xxv. 16.) would be so desolated that their commerce would cease, and the sea-coast would wholly be occupied by shepherds; until at length it would fall into the hands of the remnant of Judah after the captivity; as it did in the time of the Maccabees. The Lord purposed thus to destroy the enemies of the Jews, and restore his people from captivity; and this information would serve to encourage the repentance and prayers of those who regarded it. (Marg. Ref.)

V. 8-10. (Notes, Jer. xlviii. xlix. 1-6. Ezek. xxv. 1-11. Amos, i. 13-15. ii. 1-3.) Moab and Ammon would be rendered as desolate as Sodom and Gomorrah, though in another way. These countries would become a barren desert, covered with nettles, or dug up for salt-pits, till at length they would be possessed by the Jews.—Some think the conversion of the inhabitants of those regions to Christianity was intended, by the expression, "The remnant of my people shall possess them." 'Judas Maccabeus and his brethren subdued the Ammonites: (1 Mac. i. 6.) but this and the seventh verse will receive their utmost completion, at the general restoration of the Jewish nation.' (Louth.)—'These nations presumed to take from the Jews that country, which the Lord had given them.'

V. 11. JEHOVAH, by his terrible judgments, intended to destroy the idolatrous inhabitants of these nations, and to famish their gods. These were supposed to feast upon the sacrifices, and they would therefore be made lean when none were offered. The extirpation of pagan idolatry through many nations, by the promulgation of the gospel in the primitive ages, in part fulfilled this prophecy: yet it will have a more signal accomplishment, when the universal success of Christianity shall destroy all kinds of idolatry; and men shall worship the Lord, every one in his own place all over the earth, even to the most remote isles of the gentiles; without any occasion to go up to Jerusalem to worship. (Marg. Ref.)—'The Jews called all places islands, to which they went by sea.' (Louth.)

V. 12. Ye, &c. (Ezek. xxx. 4-6. 9.) Nebuchadnezzar, by whom these predictions were fulfilled, may be here called the Lord's sword. 'Also, ye Ethiopians, shall be with "those, that are the slain of my sword;" namely the Moabites and Ammonites. (Notes, Ez. xxx. 1-9. (Marg. Ref.)

V. 13-15. (Notes, Ez. xxxi. Nah. i. ii. iii.) After Nineveh was taken by the kings of Babylon and Media, it went to decay, through the endeavours of

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2 Sam. xii. 22.
Joel ii. 13, 14.
Am. v. 15. Jon. i. 9.
k Gen. vii. 15, 16.
Ex. xii. 27. Ps. xxxi. 20. xxxii. 6, 7. lviii. 1. xci. 1. Prov. xviii. 10. Is. xvi. 20, 21. Jer. xxxix. 18. xlv. 5. Col. iii. 2-4.
l Jer. xxv. 20. xlvii. Ez. xxv. 15-17. Am. i. 6-8. Zech. ix. 5-7.
m Ps. xci. 6. Jer. vi. 4. xv. 8. n Jer. xlvii. 7. Ez. xxv. 16. Cherethites.
o Am. iii. 1. v. 1. Zech. i. 6. Mark xii. 12. p Josh. xiii. 3. Judg. iii. 3.

q 14, 15. Is. xlvii. 2. Ez. xxv. 5. Jer. xlv. 29-32. Ob. 19. Zech. ix. 6, 7. Acts vii. 26, 40.
r 9. Is. xi. 11. Jer. xxxi. 7. Mic. ii. 12. iv. 7. v. 3-5. Hag. i. 12. ii. 2. Rom. xi. 5.
s Or, when, &c. t Gen. i. 24. Ez. iv. 31. Luke i. 68. vii. 16.
u iii. 20. Ps. lxxxv. 1. cxxvi. 1-4. Is. xiv. 1. Jer. iii. 18. xliii. 3. xxx. 3. 18, 19. xxxiii. 7. Ez. xxxix. 25. Am. ix. 14, 15. Mic. iv. 10. x Jer. xlviii. 27-29. Ez. xxv. 8-11.

z Num. xiv. 24. Is. xlix. 18. Jer. xlv. 18. Rom. xiv. 11. a Is. xi. 14. xv. xvi. xxx. 10. Jer. xlviii. xlix. 1-7. Ez. xxv. 1, 2. Am. i. 13-15. ii. 1-3. b 14. Gen. xix. 24, 25. Deut. xxxii. 23. Is. xliii. 19, 20. xxxiv. 8, 9. Jer. xlix. 18. 1. 40. c 7. iii. 13. Joel iii. 19, 20. Mic. v. 7, 8. d 8. Is. xvi. 6. Jer. xlviii. 27-29. Dan. iv. 37. v. 20-23. Ob. 3. 1 Pet. v. 5. e Ex. ix. 17. x. 3. Is. x. 12-15. xxxvii. 22-23. Ez. xxxviii. 14-18.

f Deut. xxxii. 38. Hos. ii. 17. Zech. xiii. 2.
g Ps. ii. 8-12. xlii. 27-30. lxxii. 8-11. lxxvii. 9. xcvi. 6-8. cxvii. cxxxviii. 4. Is. xlv. 1. Mic. iv. 1, 2. 3. Zech. ii. 11. viii. 20-23. xiv. 9-21. Mal. i. 11. John iv. 21. 23. 24. 1 Th. ii. 8. Rev. xi. 15.
h Gen. x. 5. Is. xxiv. 14-16. xlii. 4, 10. xlix. 1-3.
i Is. xlviii. 1, &c. xx. 5. xliii. 3. Jer. xlv. 9, 10. Ez. xxx. 4-9.

k Ps. xviii. 13. Is. x. 5. xlii. 5. Jer. xlvii. 6, 7. lxx. 20-23. 1 Ps. lxxxiii. 8, 9. Is. x. 12. xi. 11. Ez. xxxi. 3, &c.
m Nah. i. 1. ii. 10, 11. iii. 7, 18. 19. Zech. x. 10, 11.
n 6. Is. xlii. 19-22. xxxix. 11-17. Rev. xxi. 12.
o Or, pelican.
p Or, knops, or chapters. Am. ix. 1.
q Or, when, he hath uncovered, o Jer. xlii. 14. p Is. x. 12-14. xxii. 2. xlvii. 7. Rev. xviii. 7-10.
r Is. xiv. 4, 5. Lam. i. 1. ii. 1. Rev. xviii. 10-19. s 1 Kings ix. 7, 8. Job xxvii. 23. Ps. lii. 6, 7. Lam. ii. 15. Ez. xxvii. 36. Nah. iii. 19. Matt. xxvii. 38.—CHAP. III. * Or, gluttonous. Heb. crav. Lev. i. 16. a Is. v. 7. xxx. 12. ix. 13. Jer. vi. 6. xlii. 17. Ez. xxii. 7. 29. Am. ix. 1. iv. 1. Mic. ii. 2. Zech. vii. 10. Mal. iii. 5. b Deut. xxxviii. 15. &c. Neh. ix. 26. Jer. vii. 23-28. Zech. vii. 11-17. c Is. i. 5. Jer. ii. 30. v. 3. Ez. xlv. 13. + Or, instruction. Ps. i. 17. Prov. i. 7. v. 12. Jer. xxxiii. 33. xxxv. 13, 17. John iii. 18, 19. d Ps. lxxviii. 22. Is. xxx. 1-3. xxxi. 1. Jer. xvii. 5, 6. e Ps. x. 4. Is. xxxix. 13. xlii. 22. Heb. x. 22.

11 The LORD will be terrible unto them: 'for he will 'famish all the gods of the earth: "and men shall worship him, every one from his place, even all "the isles of the heathen.

12 ¶ Ye "Ethiopians also, ye shall be slain by "my sword.

13 ¶ And 'he will stretch out his hand against the north, and destroy Assyria; and "will make Nineveh a desolation, and dry like a wilderness.

14 And "flocks shall lie down in the midst of her, all the beasts of the nations: both the "cormorant and the bittern shall lodge in the "upper lintels of it; "their voice shall sing in the windows; desolation shall be in the thresholds: "for he shall uncover "the cedar-work

15 This is "the rejoicing city that dwelt carelessly, that said in her heart, "I am, and there is none beside me: "how is she become a desolation, a place for beasts to lie down in! "every one that passeth by her shall hiss, and wag his hand.

CHAP. III.

Sharp rebukes of Jerusalem, for divers aggravated sins, 1-7. Gracious promises to the church; with exhortations to wait for the accomplishment of them, and to rejoice in it, 8-20.

WOE to "her that is filthy and polluted, "to the oppressing city!

2 She "obeyed not the voice; "she received not "correction; "she trusted not in the LORD; "she drew not near to her God.

the Chaldeans to aggrandize Babylon, until it was at length utterly desolated. (Marg. Ref.)

Cedar work. 'This reference to the former elegance of the city is finely introduced; and, in the next verse, the grand and affecting description of her desolate state, is beautifully contrasted, by her past festivity and pride. Preferable to rejoicing Nineveh, was a proverb.' (Bp. Newcombe.) The word translated bittern is by some rendered porcupine.

PRACTICAL OBSERVATIONS.

The most alarming passages in the word of God encourage sinners to repent and seek his favour: and though none are more hopeless than degenerate professors of true religion; yet they should be exhorted to judge themselves, that they may not be judged of the Lord.—Nations under tokens of God's displeasure, should gather together to deprecate his vengeance, before it be executed upon them: and whilst life is continued, sinners should be called upon to seek forgiveness, that the sentence recorded in Scripture may not be awarded against them; (Matt. xxv. 41.) otherwise the fierce wrath of the Lord will then drive them as chaff into everlasting punishment. Yet none but the meek of the earth, the contrite who tremble at God's word, will sincerely seek this salvation. These are poor in spirit, and will hearken to the Lord's teaching, submit to his authority, plead guilty at his mercy-seat, do his will, and trust wholly to his mercy: these will "seek first his kingdom and his righteousness; "they will long and pray for more humility and meekness; they will be harmless and blameless; and the chief hope of deliverance from national judgments is placed on their prayers and endeavours. But if they fail in this, they will be preserved or comforted under public calamities, and be safe "in the day of wrath and revelation of the righteous judgment of God." But whilst the worshippers of God are punished for their hypocrisy, or corrected for their benefit, his open enemies have no cause to triumph. The whole word of the Lord is against them, and the sword of his justice shall certainly slay them. He hears their reproaches and revilings, when they calumniate his people, or rejoice over their faults, or speak evil of them for righteousness' sake; or when they magnify themselves against them in their afflictions; and he will assuredly abase the pride of his enemies, and avenge the injuries done to his servants.—Carnal security, ambition, luxury, and sensual dissipated mirth tend to dismay and desperation, whether in cities or individuals. Yet all the desolations of flourishing nations will make way for the subversion of Satan's kingdom of idolatry, impiety, and iniquity; that all men may worship the God and Father of our Lord Jesus Christ. As we, in these remote isles of the heathen, experience the truth of these predictions; let us study to improve our advantages, expecting the performance of every promise, and praying that our Father's name may be hallowed all over the earth.

NOTES.

CHAP. III. V. 1-4. The prophet, having shewn the judgments of God on the enemies of the Jews, returned to his subject, and proceeded to reprove and condemn that people for their transgressions. Jerusalem was become

3 Her 'princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.

4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the

m Gen. xlviii. 23. Job vii. 3. xxxv. 10. 17-19. xxxiii. 2. 1. 4. Jer. xli. 12. Lam. iii. 23. n Ps. xxxviii. 6. Is. xlii. 3. 4. Mic. vii. 9. Luke 1. 2. Rom. ii. 5. 1 Cor. iv. 5. m Jer. iii. 3. vi. 15. viii. 12. xxvii. 11-13. 21-26. 36. Jer. xxi. 9-11. 18-26. Nah. ii. iii. 1 Cor. x. 6. 11. p Is. x. xv. xvi. xxi. q 2. Is. v. 4. lxiii. 8. Jer. viii. 6. xxi. 3. Luke xix. 42-44. 2 Pet. iii. 9. r Jer. vii. 7. xvi. 20-27. xxv. 6. xxxviii. 17. s 2 Chr. xxxviii. 1. 2. xxxiii. 11. xxxvi. 3-10. t Gen. vi. 12. Deut. iv. 16. Hos. ix. 9. u Ps. viii. 14. xxxvii. 7. 34. lxii. 1. lxv. 2. cxxx. 5. 6. Prov. xx. 2. Is. xxx. 18. Lam. iii. 25. 26. Hos. xii. 6. Mic. vii. 7. Jam. v. 7. 8. x Ps. xlii. 5. lxviii. 65. 66. Is. xlii. 13. 14. lx. 16-18. y Ez. xxxviii. 14-23. Joel iii. 9-15. Mic. iv. 11-13. Zech. xiv. 2. 3. Rev. xvi. 14. xix. 17-19. z i. 18. Deut. xxxii. 21. 22. Cant. vii. 6. Ez. xxxvi. 5. 6. xxxviii. 19.

filthy and polluted; she was gluttonous, luxurious, and infamous for all kinds of abominable wickedness, especially for oppression and violence. The inhabitants would not obey the voice of God, who spake to them by his word and his prophets: they hardened themselves in iniquity, or gave themselves up to rebellious murmurs and despondency when corrected; they trusted in their strength and allies, and not in the Lord, for protection and safety: and they drew not near to him, in his courts and ordinances, to seek his favour and assistance in their difficulties; but rather turned from him to their idols. Their princes, nobles, and judges were ravenous as lions; or as wolves that prowl abroad in the evening, after having been pinched with hunger all the day; and they seized all they could to lay it by for the future, as the greedy wolf makes havoc of the flock, reserving the bones to be gnawed when he had no longer an opportunity of devouring the prey.—'They devour all presently, and leave not so much as the bones to the next day; as the most voracious creatures commonly do.' (Louth.)—Their prophets were superficial declaimers, men of light minds, without knowledge or seriousness: they deceived the people with false doctrines and predictions, and imposed upon them in their secular concerns. and the priests, like Hophni and Phinehas, polluted the temple by their crimes, and wrested the law by their corrupt glosses, that it might not seem to condemn them.—This may be understood of the state of Jerusalem from the death of Josiah to the Babylonish captivity: yet the context rather leads our attention to a subsequent period. The predictions of the former chapter relate to the return of the Jews from captivity, and to events connected with their prosperity after that deliverance; the latter part of this chapter evidently predicts the times of the gospel; and the character here given of Jerusalem aptly suits the state of things among the Jews, from the birth of Christ to the calamities brought upon them by the Romans.—Being filthy and polluted, they hearkened not to the voice of God, by John Baptist, by Christ, and by his apostles; instructions and corrections were unavailing for their reformation; they trusted in themselves, and not in their incarnate Lord, to whom they would not draw near. And the chief priests, elders, scribes, and pharisees, were precisely such blind guides, deceivers, oppressors, and perverters of the law, as are here described. (Marg. Ref.)

V. 5-7. The special presence of the just Lord in Jerusalem, by his temple and ordinances, aggravated their guilt. He would do no iniquity, and their crimes would neither receive countenance from his example, nor toleration from his justice. By the continual instructions of his word and prophets, he failed not to make known his judgments to them: yet they continued shameless in their iniquities. This is very applicable to the personal presence of Christ with the Jews, and his daily teaching in the temple, the synagogues, and the streets: neither his holy example nor his doctrine could make them ashamed of their crimes.—The Lord had also given the Jews warning, as well as wrought deliverance for them, by the desolations that he had made of other nations and their strongholds; not only those of distant countries, but also those of Ephraim and Samaria: expecting, (to speak after the manner of men,) that they would take the alarm, and fear him and receive instruction; that it might not be necessary utterly to destroy Jerusalem, however they were punished with gentler visitations. But instead of repenting, they grew more bent on wickedness, and corrupted all their doings.—Thus the Jews, in after ages, grew more and more corrupt amidst all warnings and deliverances; they rose early to crucify Christ and to persecute his followers; and in this manner they filled up the measure of their iniquities.

V. 8. 'Therefore, since both the nations and ye, are so unreclaimably sinful, make account of an heavy day, wherein I will arise to execute my

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f Job iv. 8-11. Ps. x. 8-10. Prov. xxvii. 15. Is. i. 23. Jer. xxii. 17. Ez. xxii. 6. 25-27. Mic. iii. 1-4. 9 -11. g Jer. v. 6. Hab. i. 8. xiv. 20. h Is. ix. 15. lvi. 10-12. Jer. v. 31. vi. 13. 14. viii. 10. xiv. 13 -15. xliii. 9. xxvii. 14. 15. Lam. ii. 14. Ez. xiii. 3-16. Hos. ix. 7. Mic. ii. 11. iii. 6. Matt. vii. 15. 2 Cor. xi. 13. 2 Pet. ii. 1-3. 1 John iv. 1. Rev. xiv. 20. i 1 Sam. ii. 12-17. 22. Ez. xxii. 26. xlv. 7. 8. Hos. iv. 6-8. Mat. ii. 8. k Deut. xxxii. 4. Ps. xcix. 3. 4. cxlv. 17. Is. xlv. 21. Hab. i. 13. Zech. i. 12. 9. 1 Pet. i. 17. 15. 17. Deut. xlviii. 14. Is. xli. 6. Ez. xlvi. 35. Mic. iii. 11. Zech. ii. 5. Is. xxviii. 19. Luke x. 12. xxv. xvi. xxi. x. 6. 11. p Is. x. xv. xvi. xxi. q 2. Is. v. 4. lxiii. 8. Jer. viii. 6. xxi. 3. Luke xix. 42-44. 2 Pet. iii. 9. r Jer. vii. 7. xvi. 20-27. xxv. 6. xxxviii. 17. s 2 Chr. xxxviii. 1. 2. xxxiii. 11. xxxvi. 3-10. t Gen. vi. 12. Deut. iv. 16. Hos. ix. 9. u Ps. viii. 14. xxxvii. 7. 34. lxii. 1. lxv. 2. cxxx. 5. 6. Prov. xx. 2. Is. xxx. 18. Lam. iii. 25. 26. Hos. xii. 6. Mic. vii. 7. Jam. v. 7. 8. x Ps. xlii. 5. lxviii. 65. 66. Is. xlii. 13. 14. lx. 16-18. y Ez. xxxviii. 14-23. Joel iii. 9-15. Mic. iv. 11-13. Zech. xiv. 2. 3. Rev. xvi. 14. xix. 17-19. z i. 18. Deut. xxxii. 21. 22. Cant. vii. 6. Ez. xxxvi. 5. 6. xxxviii. 19.

a Is. xix. 18. Matt. xii. 35. Eph. iv. 25. b 1 Esdr. i. 7. Gen. xi. 1. Marg. b 1 Kings viii. 41 -43. Ps. xxii. 27. lxxvii. 9. 10. cxlii. 3. Jer. xvi. 19. Hab. ii. 14. Zech. ii. 11. viii. 20-23. xiv. 9. Rom. xv. 6-11. Is. xl. 15. * Heb. shoulder. c Ps. lxxviii. 31. lxxii. 8-11. Is. xi. 11. xlviii. 1. &c. xxvii. 12. 13. xix. 20-23. lx. 12. lxxvi. 18-21. Mal. i. 11. Acts viii. 27. xxiv. 17. Rom. xiv. 12. 13. x. 15. 16. 1 Pet. i. 1. d 19. 20. Is. xiv. 17. liv. 4. lxi. 7. lxx. 13. 14. Joel ii. 26. 27. Rom. ix. 33. 1 Pet. ii. 6. e Num. xvi. 3. Is. xlviii. 1. 2. Jer. vii. 4. 12. Ez. vii. 20. 24. xxiv. 21. Mic. iii. 11. Matt. iii. 9. Rom. ii. 17. f Or, corner. g Ps. lxxviii. 1, 2. Is. lxviii. 1, 2. Is. lx. 16-18. h Is. xiv. 32. lxi. 1-3. Zech. xi. 11. xlii. 8. 9. Matt. v. 3. xi. 5. 1 Cor. i. 27. 28. Jam. ii. 5. h Ps. xxxvii. 40. Is. i. 10. Nah. i. 7. Matt. xii. 21. Rom. xv. 12. Eph. i. 12. 13. 1 Pet. i. 21. i 11. 7. Is. v. 13. s 20-22. Mic. iv. 7. Rom. xi. 4-7. k Is. xi. 6-9. Jer. xxxi. 33. Ez. xxxvii. 25-27. Joel iii. 17. 21. Zech. xiv. 20. 21. 1 John iii. 9. v. 18. l 1. lxiii. 8. John i. 47. Col. iii. 2. Rev. xiv. 5. xxi. 8. m Ps. xxii. 2. Is. lxv. 10. Jer. xxiii. 4. Ez. xxxiv. 13-15. 23-28. Mic. iv. 4. v. 4. 5. vii. 14. Rev. vii. 15-17. n Is. xlv. 2. Hiv. 14. Jer. xxx. 10. Ez. xxxix. 26. 1 Pet. iii. 14. o Ezra iii. 11-13. Neh. xii. 43. Ps. xiv. 7. xlvii. 5-7. lxxxi. 1-3. rev. 1. 2. c. 1. 2. cxxvi. 2. 3. Is. xii. 6. xlv. 14-16. xxv. 2. Is. xli. 10-12. H. 11. Hiv. i. lxx. 13. 14. 15. 19. Jer. xxx. 19. xxxi. 13. xxxiii. 11. Zech. ii. 10. 11. ix. 9. 10. 15-17. Matt. xxi. 9. Luke ii. 10-14. Rev. xix. 1-6. p Mic. iv. 8.

earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

10 From beyond the rivers of Ethiopia my supplicants, even the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 ¶ Sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

vengeance on you.' (Bp. Hall.)—'Notwithstanding these provocations, I exhort the godly among you to expect the fulfilling of the promises I have made of restoring the Jewish nation to my wonted favour, in the latter ages of the world; in order to which crisis, I will execute remarkable judgments upon the unbelievers and disobedient.—The same general summons may be meant which Joel speaks of.' (Joel iii. 2-12.) (Louth.)—'My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: when all the land shall have been devoured with the fire of my jealousy.'—When a jealous God had inflicted vengeance on his apostate worshippers, and desolated the promised land, he would proceed to pour out his indignation on all the nations and kingdoms, which rejected him and his salvation. This accords with the general scope of prophecy. (Marg. Ref.)—The remnant, who waited for redemption in Israel, were exhorted, amidst the wickedness that they witnessed, and the oppressions they endured, to wait for the Lord. He was about to rise up as a lion to devour his prey: he had determined to gather the nations, that by them he might pour his fierce anger on the wicked Jews; until the whole land should be consumed by the fire of his jealousy against that adulterous generation: and then he would punish those who, influenced by corrupt motives, had been the executioners of his vengeance on his professed worshippers.—This may be interpreted, either of the Chaldeans and their allies, the Romans and their tributaries, or the antichristian nations that have so long supported the cause of idolatry, superstition, and persecution.

V. 9, 10. These verses predict the purifying and enlarging of the church, by the preaching of the gospel, about the time when vengeance would be executed on the Jewish nation. Then 'the Lord would turn to the people,' or peoples, (the original is plural,) 'a pure language;' which may signify either the pure and purifying doctrine of the gospel; or the language, which the grace of the Lord would then teach them to use. He would bring men acquainted with the language of humility, repentance, faith, spiritual knowledge and wisdom, sincerity, purity, and love. He would teach them to speak of him and to him, as they ought to speak; in order that they might all call upon, and serve him, with harmony and cordial unity of mind and mouth. For he would bring from the remote regions, beyond the rivers of Ethiopia, humble supplicants to his grace, who would be acknowledged as the children of his dispersed church, and who would offer to him spiritual sacrifices with acceptance. Doubtless this predicted the conversion of the Gentiles to Christ, as well as the happy effect of the gospel on the believing Jews: and the conversion of the Ethiopian eunuch, with the effects of his preaching in his own country, may be considered as one instance of its literal accomplishment. (Marg. Ref.) 'Lest any should think that God's glory should have perished when Judah was destroyed, he sheweth that he will publish his grace throughout the world.' 'The Jews shall come as well as the Gentiles; which is to be understood under the time of the gospel.'—This is a blessing reserved for the latter ages, after the conversion of the Jews, and the coming in of the fulness of the Gentiles; when there 'shall be one Lord and his name one.'

One consent. 'The metaphor is taken from beasts drawing together under one yoke; or men setting their shoulders together to carry the same burden.' (Louth.)

V. 11-13. When this new dispensation should be introduced, and this new people formed of the converted Jews and Gentiles incorporated together, the church would no more be ashamed for her sins. This does not mean, that believers would not be ashamed in a penitent manner; but that the reproach and punishment of all the former sins of the Jewish nation, would rest on the

15 The LORD ^{hath} taken away thy judgments, ^{he} hath cast out thine enemy; ^{the} King of Israel, ^{even} the LORD, ^{is} in the midst of thee: ^{thou} shalt not see evil any more.

16 In that day it shall ^{be} said to Jerusalem, Fear thou not: ^{and} to Zion, Let not thine hands ^{be} slack.

17 The LORD thy God ^{is} in the midst of thee ^{is} mighty; he will save, he ^{will} rejoice over thee with joy; ^{he} will ^{rest} in his love, he will joy over thee with singing.

xxxvii. 28—29. xlviii. 35. Joel iii. 20, 21. Rev. vii. 15. xxi. 3. u. Is. xxxv. 10. li. 22. lx. 18. lxx. 19. Ez. xxxix. 23. Jer. xli. 17. Am. ix. 15. Zech. xiv. 11. x. Is. xxxv. 3, 4. xl. 9. xli. 10, 13, 14. xliii. 1, 2. xlv. 2. lvi. 4. Jer. xlv. 27, 28. Hag. ii. 4, 5. Zech. viii. 12. John xlii. 15. Heb. xii. 12. Or, faint. 2 Cor. iv. 1. Gal. vi. 9. Eph. iii. 13. Heb. xii. 3—5. Rev. ii. 3. y 5. 15. z Gen. xvii. 1. xviii. 14. Ps. xiv. 8—10. Is. ix. 6. xii. 2, 6. lxiii. 11. Heb. vii. 25. a Num. xiv. 8. Deut. xxx. 9. Ps. cxlvii. 11. cxlix. 4. Is. lxii. 4, 5. lxxv. 19. Jer. xxxii. 41. Luke xv. 5, 6, 23, 32. John xv. 11. b Gen. i. 31. ii. 2. Is. xlviii. 4. John xlii. 1. g Heb. be silent.

A. M. 3374.

B. C. 630.

q Gen. xxx. 23. Ps. lxxxv. 3. Is. xxv. 8. xl. 1, 2. li. 22. Mic. vii. 18—20. Zech. i. 14—16. viii. 13.—15. x. 6, 7. r Is. xlii. xiv. Jer. i. 11. Mic. vii. 10. 16, 17. Hab. ii. 8, 17. Zech. ii. 5, 7. xii. 3. s Is. xxxiii. 22. Ez. xxxvii. 24, 25. Zech. ix. 9. John i. 49. xii. 15. xix. 19. Rev. xix. 16. t 5. 17. Ez. xlii. 1. 22. lx. 18. x. Is. xxxv. 3, 4. xl. 9. xli. 10, 13, 14. xliii. 1, 2. xlv. 2. lvi. 4. Jer. xlv. 27, 28. Hag. ii. 4, 5. Zech. viii. 12. John xlii. 15. Heb. xii. 12. Or, faint. 2 Cor. iv. 1. Gal. vi. 9. Eph. iii. 13. Heb. xii. 3—5. Rev. ii. 3. y 5. 15. z Gen. xvii. 1. xviii. 14. Ps. xiv. 8—10. Is. ix. 6. xii. 2, 6. lxiii. 11. Heb. vii. 25. a Num. xiv. 8. Deut. xxx. 9. Ps. cxlvii. 11. cxlix. 4. Is. lxii. 4, 5. lxxv. 19. Jer. xxxii. 41. Luke xv. 5, 6, 23, 32. John xv. 11. b Gen. i. 31. ii. 2. Is. xlviii. 4. John xlii. 1. g Heb. be silent.

c 20. Jer. xxxii. 5. xxxi. 8, 9. Ez. xxxiv. 13. xxxvi. 24. Hos. i. 11. Rom. xi. 26. d Ps. xlii. 2—4. xliii. 3. lxiii. 1, 2. lxxxiv. 1, 2. cxxxvii. 3—6. Lam. i. 4, 7. ii. 6, 7. Hos. ix. 5. || Heb. the burden upon it was reproach. e 15. Is. xlv. 9—12. vii. 11. xli. 11—16. xliii. 14—17. xlix. 25, 26. li. 22, 23. lxxvi. 14—16. Jer. xxx. 16. xli. 28. li. 35. xlv. 28. li. 35. 36. Ez. xxxix. 17—22. Joel iii. 2—9. Mic. vii. 10. Nah. i. 11—14. Zech. ii. 8, 9. xii. 3, 4. xiv. 2, 3. Rev. xix. 17—21. xx. 9. f Jer. xxxi. 8. Ez. xxxiv. 16. Mic. iv. 6, 7. Heb. xii. 13. g Is. lx. 14. lxi. 7. lxii. 7. Jer. xxxiii. 9. Ez. xxxix. 26. * Heb. set them for a praise. + Heb. of their shame. h Is. xl. 11, 12. xxvii. 12, 13. lvi. 8. Ez. xxxvii. 25. xxxix. 16. xxxix. 28. Am. ix. 14, 15. Is. lx. 15. lxi. 9. lxii. 7. 12. Mal. iii. 12. k Ps. liii. 6. Jer. xxxix. 14. Ez. xvi. 53. Joel iii. 1.

18 I will ^{gather} them that are ^{sorrowful} for the solemn assembly, ^{who} are of thee, ^{to} whom ^{the} reproach of it was a burden.

19 Behold, at that time ^I will undo all that afflict thee: ^{and} I will save her that halteth, and gather her that was driven out; ^{and} I will ^{get} them praise and fame in every land ^{where} they have been put to shame.

20 At that time will I bring you ^{again}, ^{even} in the time that I gather you: ^{for} I will make you a name and a praise among all people of the earth, when ^I turn back your captivity before your eyes, saith the LORD.

unbelievers, and not on the christian church; and that all the sins of individuals would be repented of, atoned for, blotted out, and buried in oblivion. The Lord would at that time thoroughly separate from among them the pharisees and hypocrites, who gloried in their pride, in their relation to Abraham, external privileges, superstitious observance of their own traditions, or their self-righteous attention to the letter of the ritual or moral law. For the true Israel should no more be haughty on account of mount Zion, the temple, and the sacrifices there offered. These would utterly be destroyed and terminated by the Romans, and true Christians would only glory in the cross of Christ. The church would indeed be left in an afflicted and persecuted condition, and consist chiefly of poor persons; they would all be humble, meek, and lowly, or poor in spirit; and would know, that they had nothing to trust to, but the Lord, and his mercy, truth, and power. They would therefore be a chosen remnant of genuine Israelites, in whom there would be no guile. Thus reformed and purified, they would be fed and protected by the good Shepherd; and being safe under his care, they would not be afraid of any enemies.—The pure and happy state of the church in the latter days seems intended in the thirteenth verse.

V. 14—17. These verses without doubt principally relate to the future conversion of the Jews, and the glorious times that shall follow. Then the church will express her exuberant joy with loud acclamations and thanksgivings. For the Lord will remove the judgments, temporal and spiritual, with which the Jewish nation hath very long been visited, and those persecutions and oppressions with which antichristian powers have afflicted the church; and he will cast out every enemy that opposes her. Then will he evidently appear as the King of Israel in the midst of her, (*Marg. Ref.*) and she shall see no more those evils of which she had hitherto complained.—This cannot have had its accomplishment, either in respect of the Jews or of the Christian church. But in the day here predicted the church will be encouraged, by the Lord and his ministers, against all her fears, and animated to every duty. For the Lord her God, her Friend and Portion, will dwell in the midst of her, with mighty power to defend her and destroy her enemies: he will assuredly save her from all her oppressors and corrupters, and rejoice over her with great complacency and delight; he will rest in his love as well pleased in her, constant in his affection, and taking pleasure in expressing it: nay, he will rejoice over her, as men rejoice over the objects of their endeared love with songs denoting their delight and satisfaction. These multiplied and energetic expressions are intended to shew the abundant light, purity, peace, comfort, and prosperity of the church, in those happy times, when believers will almost live the life of heaven upon earth.

V. 18—20. In the intervening ages, previous to the glorious times predicted, believers would often be sorrowful, because they wanted liberty or opportunity of meeting together in the most solemn public ordinances, (as the pious Jews had been during the Babylonish captivity:) whilst their enemies would reproach their assemblies, as scenes of sedition or iniquity; or scoff at and deride believers because they were unable to meet in them; and this would greatly add to their burden. But the Lord would at length gather them together, and afford them abundance of these opportunities, and much comfort in them: he would ruin all their oppressors, and save every feeble believer that was scarcely able to walk in those rugged ways, or was driven away by the force of temptation or persecution; and he would cause true Christians to be greatly honoured and commended in all those countries, where they had been stigmatized and treated with contempt.—Especially the converted Jews shall be thus honoured among all people of the earth, when they shall be gathered from their dispersed and captive state, into the church of Christ and into their own land, in the open view of all nations. These events alone can fully answer to the language of this prophecy.

PRACTICAL OBSERVATIONS.

V. 1—7. What a lamentable proof is it of the strength of human depravity, that Jerusalem should ever become an infamous, polluted, and oppressive city! But when this is the case with any part of the visible church, doubtless an awful woe will soon be denounced against it: for before such an event can take place, men must generally have been long habituated to disobey the voice of the Lord, to neglect his corrections and instructions, to withdraw their confidence from him, and to forsake, or hypocritically to attend on, his ordinances. It must also commonly arise from the misconduct of rulers and teachers; for when they become oppressive and iniquitous, or light and treacherous; when they pollute the sanctuary and pervert the law; they soon cause the people either to run into open impiety from abhorrence of their

crimes; or into error and false religion in imitation of their examples, or by imbibing their doctrines. Yet it has too often been the case, that Zion's professed healers have proved her worst disease; and her princes, priests, and prophets, the most abandoned to impiety and vice; and neither the presence of the just Lord in his ordinances; nor his example, his word, his messages by his more faithful servants, or even his providential corrections, could put them to shame. In this case, warnings and deliverances only tend to increase men's condemnation; for whilst the Lord desolates cities and nations for their sins, he requires his professing people to fear him and receive instruction, that they may escape ruin; and yet they often grow more corrupt under warnings and corrections, and are more assiduous in doing evil than the most diligent believer is in doing good.

V. 8—20. The remnant of godly persons, that live in evil times, may confidently wait upon the Lord, both to save them and to terminate the success of his enemies. He will certainly arise to pour upon the wicked the fierceness of his anger, and the whole earth will be devoured by the fire of his jealousy; yet then will he peculiarly bless those that wait for him. When he casts off professed Christians for their hypocrisy, he will send his gospel to those who have hitherto sat in darkness; and his grace will render his people sincere in their professions, and holy in their conversation; teaching them a pure language, honourable to God and edifying to men. Such persons should all call upon and serve the Lord with one consent; as "he seeketh those to worship him, who worship him in spirit and in truth." For this purpose his gospel is sent into regions, divided from each other by mountains, rivers, and seas; and all, who become humble suppliants to him for salvation through faith in Jesus Christ, are numbered amongst the genuine children of his church, and form a holy priesthood to offer spiritual sacrifices unto him, wherever they are dispersed. They are also all made partakers of true repentance and complete forgiveness, and none of them shall be put to shame, because of their former transgressions.—But the Lord will certainly cast out of his church all that rejoice in their pride, and are haughty because of those privileges which they abuse and idolize. He will exclude boasting, and leave no man any thing to glory in, save the Lord Jesus, "as made of God to him, wisdom, righteousness, sanctification, and redemption." All, whom he saves, are made poor in spirit, and most of them are poor and afflicted in the world: but whilst they trust in him, they cannot but be rich, noble, wise, and happy. Their humiliation in themselves, and their obligations to the Redeemer, concur in forming them upright and sincere; a people that do no iniquity, speak no lies, neither is a deceitful tongue found in their mouths; though nothing is more common amongst many who profess, disgrace, and are proud of, the doctrines of the gospel; as their shops, customers, and those who depend on their word, too often can testify! But the sheep of Christ are harmless and inoffensive: they may securely rest upon his word, and repose their souls under his care; and he will feed them in his pleanseous pastures, and preserve them from the power and terror of every enemy. Many indeed are the troubles of the righteous, from within and without: yet may they still rejoice in God, and triumph in his love. The King of Israel in the midst of them is the Lord of hosts; and he will soon take away their judgments, and save them so effectually that they shall see evil no more for ever. Let us then encourage each other and ourselves against dejection, that our hands may not be slack, when we should work, or resist our enemies. The love of our mighty Redeemer is as large as his power: he rejoices to save the returning prodigal, to comfort the weeping penitent, to relieve the trembling suppliant, or to restore the wandering sheep: he delights in the objects of his choice, the purchase of his blood, the trophies of his victories, the work of his new-creating grace. He rests well-pleased in his love of his redeemed church, and exults with joy over every poor sinner, whom he hath taught to trust in his mercy, to love his name, to obey his commands, and to copy his example. Surely then our hearts should rejoice in him, when we hear such words of infinite condescension and grace! We should express our joy by singing and speaking his praises; and we should rest in his love, and seek no other refuge, portion, and felicity. We may now indeed be sorrowful, because detained from his solemn ordinances, whether by sickness, persecution, or providential hinderances: but we should be glad that this is our cross and grief; and we may rejoice at being reproached for loving the house and word of our God. In due time we shall be gathered into the temple above, from all our dispersions, notwithstanding our weakness and haltings in the Lord's ways; and then he will turn our mourning into joy and our reproach into honour, before the whole world. At length the last enemy shall be destroyed, and our captivity to Satan, sin, and death shall be finally abolished; and our glory and felicity will be perfect, unchangeable, and eternal.

THE BOOK OF

H A G G A I.

The prophets, whose writings have hitherto engaged our attention, lived before, or during, the Babylonish captivity, and referred to it in most of their predictions; but the three that follow, prophesied after the return of the Jews to their own land. Haggai delivered all the messages here recorded, within four months. They relate to the building of the second temple, and contain reproofs, exhortations, and encouragements respecting that undertaking; and also predictions of Christ and his kingdom connected with them, nay, of the final and universal prevalence of the gospel.—The apostle Paul quotes Haggai, to prove, that the prophets foretold one great revolution in the external state of the church, which would shortly take place, and only one. (*Comp.* ii. 6, 7. with *Heb.* xii. 26, 27.)

CHAP. I.

The time when Haggai prophesied, i. He reproves the delay of the Jews in building the temple; and exhorts them to proceed, 2—11. They obey, and receive encouragement from God, 12—15.

IN the "second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD "by "Haggai the prophet, "unto Zerubbabel the son of Shealtiel, "governor of Judah, and to "Joshua, the son of "Josedeck, the high-priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, "This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, "to dwell in your cieled houses, "and this house *lie* waste?

5 Now therefore "thus saith the LORD of hosts; "Consider your ways.

6 Ye "have sown much, and bring in little; "ye eat, but ye have not enough: ye drink, but ye are

g 2 Sam. vii. 2. Ps. cxxxii. 3. &c. Matt. vi. 33. Phil. ii. 21. h Ps. lxxiv. 7. cii. 14. Jer. xxvi. 5. 18. 13. Lam. ii. 7. iv. 1. Ez. xxiv. 21. Dan. ix. 17, 18. Mic. iii. 12. Matt. xxiv. 1, 2. i 7. ii. 15—18. Lam. iii. 40. Ez. xviii. 28. Luke xv. 17. 2 Cor. xiii. 5. Gal. vi. 4. j Heb. Set your heart on, &c. Ez. vii. 23. ix. 21. Marg. Ps. xlviii. 13. Marg. Ez. xl. 4. Dan. vi. 14. x. 12. k 9. ii. 16. Lev. xxvi. 20. Deut. xxviii. 33—40. 2 Sam. xxi. 1. Ps. cvii. 34. Is. v. 10. Jer. xiv. 4. Hos. iv. 10. viii. 7. Joel i. 10—13. Am. iv. 6—9. Mic. vi. 14, 15. Zech. viii. 10. Mal. ii. 2. iii. 9—11. l 1. Ez. xxvi. 26. 1 Kings xvii. 12. Job xx. 22. Jer. xlv. 18. Ez. iv. 16, 17.

A. M. 3484.

B. C. 520.

a ii. 1. 10. 20.

Ezra iv. 24. v.

2. Zech. i. 1.

* Heb. by the

hand of, &c.

Ex. iv. 13.

1 Kings xiv. 18.

2 Kings xiv. 25.

b Ezra vi. 14.

c 12. 14. ii. 2. 4.

21—23. 1 Chr.

iii. 17. 19. Sala-

thiel. Ezra ii. 2.

iii. 2. 8. iv. 2. v.

2. Neh. vii. 7.

Zech. iv. 6—10.

Matt. i. 12, 13.

Zerobabel. Sa-

lathiel.

† Or, captain.

Ezra i. 8. ii. 63.

Neh. v. 14. viii.

9.

d Ezra ii. 2. v.

2. Joshua, Ezra

iii. 5, 9. xii. 1.

10.

e 1 Chr. vi. 14.

15. Jehozadak.

f Num. xlii. 31.

Ezra iv. 23, 24.

v. 1, 2. Neh. iv.

10. Prov. xxii.

13. xxvi. 13—16.

xxix. 25. Ec. ix.

10. xi. 4. Cant.

v. 2, 3.

h Ps. lxxiv. 7. cii. 14. Jer.

xxvi. 1, 2.

i Heb.

Set your heart on,

&c. Ez. vii. 23.

ix. 21. Marg.

Ps. xlviii. 13.

Marg. Ez. xl.

4. Dan. vi. 14.

x. 12.

k 9. ii. 16. Lev.

xxvi. 20. Deut.

xxviii. 33—40.

2 Sam. xxi. 1.

Ps. cvii. 34.

Is. v. 10. Jer.

xiv. 4.

Hos. iv. 10.

viii. 7. Joel

i. 10—13.

Am. iv. 6—9.

Mic. vi. 14, 15.

Zech. viii. 10.

Mal. ii. 2.

iii. 9—11.

l 1. Ez. xxvi.

26. 1 Kings

xvii. 12.

Job xx. 22.

Jer. xlv.

18. Ez. iv.

16, 17.

§ Heb. pierced

through. Job xx.

28. Zech. v. 4.

m 5. Ps. cxix

59, 60. Is. xxviii.

10. Phil. iii.

1.

n 2 Chr. iii. 8—

10. Ezra iii. 7.

vi. 4. Zech. xi.

1, 2.

o 2—4. Jonah iii.

1, 2. Matt. iii.

8, 9.

p 1 Kings ix. 3.

2 Chr. vii. 16.

Ps. lxxxvii. 2.

3. cxxxii. 13, 14.

q ii. 7. Ez. xxix.

43. Is. ix. 7. 13.

lxvi. 11.

r 6. ii. 16, 17.

Is. xvii. 10, 11.

Mal. iii. 8—

11.

§ Or, blow it

away. 2 Sam.

xxii. 16. 2 Kings

xix. 7. Is. xl. 7.

Mal. ii. 2.

s Job x. 2. Ps.

lxxvii. 5—10.

t 4. Josh. vii. 10

—15. 2 Sam. xxi.

1. Matt. x. 37.

38. 1 Cor. xi. 30

—32. Rev. ii. 4.

iii. 19.

u Lev. xxvi. 19.

Deut. xxviii. 23.

24. 1 Kings viii.

35. xvii. 1.

Jer. xiv. 1—6.

Joel i. 18—20.

x Deut. xxviii.

22. Marg. 2 Kings viii.

1. Lam. i. 21.

Am. v. 8. vii. 4.

ix. 6.

y 14. Ezra v. 2.

Is. lv. 10, 11.

Col. i. 6.

1 Thes. i. 5, 6.

ii. 13, 14.

not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag "with holes.

7 ¶ Thus saith the LORD of hosts; "Consider your ways.

8 Go up "to the mountain, and bring wood, "and build the house; "and I will take pleasure in it, "and I will be glorified, saith the LORD.

9 Ye "looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did "blow upon it. "Why? saith the LORD of hosts. "Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore "the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And "I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then "Zerubbabel the son of Shealtiel, and Joshua the son of Josedeck, the high-priest, with all

with the subsequent message.—"They preferred policy and private profit to religion."

V. 4. Though the Jews thought themselves unable to rebuild the temple: yet they were very active about their own houses, and many of them decorated them with wainscot and ceilings of cedar, or other valuable materials; and then lived in them at ease and in indulgence. But if the times had been so bad, as to render it impracticable for them to build the temple, it would not have been in their power to acquire such houses for themselves. Their excuses were, therefore, fallacious; and even Zerubbabel and Joshua were faulty in conniving at their negligence. (*Note, Ezra. iv. 17—24.*) The decree of Artaxerxes, or Smerdis the usurper, against the building of the temple, lost all its authority when he was slain; but that of Cyrus remained in full force: had the Jews therefore been duly zealous and courageous, they would immediately have resumed the work, which had been violently interrupted.—It argues a great contempt of God and religion, when men think no cost or finery too much to bestow upon themselves; and the meanest accommodation good enough for the service of God. (*Louth.*)

V. 5—11. "Consider the plagues of God upon you for preferring your policy to his religion; and because ye seek not him first of all."—The Lord next called the people to "consider their ways;" that is, not only their conduct and motives by way of self-examination, but also the state of their affairs; by which they would perceive that their conduct was as impolitic as it was irreligious. They well knew that their crops of corn had been very scanty, in proportion to the land tilled, or the seed sown. They had not a sufficiency of meat or drink, either through scarcity, or for want of a blessing; their clothes soon wore out, and did not defend them from the cold; and the hard-earned wages of the labourer or mechanic, seemed to be put into a bag with holes, they were so soon gone, through dearth of provisions and a variety of

NOTES.

CHAP. I. V. 1. (*Notes. Ezra, iv. 17—24. v. 1, 2. vi. 6—15.*) The second year of Darius Hystaspis was about sixteen years after Cyrus issued his decree.—The repeated testimony of Zechariah shews that these events occurred, not more than seventy years after the destruction of the temple by Nebuchadnezzar: (*Zech. i. 12, 13. vii. 3—5.*) and as no Darius reigned in Persia, till long after that term, except Darius Hystaspis, it is beyond all doubt, that he was intended.—*Shealtiel* is exactly the same in the original, with *Salathiel*, 1 Chr. iii. 17: and *Josedech*, with *Jehozadak*, 1 Chr. vi. 14, 15. It would have been more convenient to the mere English reader, if the same persons had uniformly been called by the same names; where the original is the same, or so nearly the same, as to preclude all doubt of the meaning.—*Jeshua*, (*Ezra, ii. 2.*) is spelt differently from *Joshua* in this verse: but the same person is evidently intended.—"If these two notable men had need to be stirred up and admonished of their duties; what shall we think of other governors, whose doings are either against God, or very cold in his cause?"

V. 2. The Jews, discouraged by opposition, had left off to build the temple; and they concluded that it was not a proper time to resume that work, though they did not intend to give it up. They were then few in number, and poor, compared with the affluence of Israel in the days of Solomon; their enemies were many, and the kings of Persia frowned on them; they had many temporal concerns, personal and public, to attend on; and they concluded that they should not be able to build the temple at all, or not with suitable magnificence. They therefore thought it best to rest contented with an altar on which to sacrifice, till a more favourable opportunity arrived. But the Lord of hosts, (whose power was sufficient to support them against all opposition,) took notice of these vain excuses, and therefore sent the prophet

he remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did ¹ 'fear before the LORD.

13 Then spake Haggai ² 'the LORD's messenger in the LORD's message unto the people, saying, ³ 'I am with you, saith the LORD.

14 ¶ And the LORD ⁴ 'stirred up the spirit of Zerubbabel the son of Shealtiel, ⁵ 'governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; ⁶ 'and they came and did work in the house of the LORD of hosts, their God.

15 In ⁷ 'the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAP. II.

The prophet encourages the Jews, by assuring them that this temple, though far inferior to the former in magnificence, would be rendered more glorious by the presence of the Messiah, 1-9. By the law concerning things holy and unclean, he shews that their sins had deprived them of God's blessings, which from that time he would vouchsafe them, 10-19. He predicts the prosperity of Christ's kingdom, under that of Zerubbabel his ancestor and type, 20-23.

IN ¹ 'the seventh month, in the one and twentieth day of the month, came the word of the LORD by ² 'the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, ³ 'governor of Judah, and to Joshua the son of Josedech,

expenses. It was therefore expedient for them to review their conduct; and this would shew them, that they should immediately, (though to the neglect of their own concerns,) go to mount Lebanon and prepare timber, and set about the building of the temple; and God would graciously take pleasure in it, as the centre of his worship and the type of Christ, though far inferior in magnificence to Solomon's temple; yea, he would deem himself glorified by it. They must know, that when they had used all proper means, had every probability, and had entertained the most sanguine expectations of a large increase, they were strangely disappointed; and even what they had brought home was unaccountably wasted, as if the Lord had blown upon it, and driven it away! And wherefore was this? Truly, because they neglected the temple and left it in ruins, whilst they eagerly employed themselves in building and decorating their own houses; and therefore they were visited by drought and famine, and various diseases both of man and beast. (*Marg. Ref.*)

Brought it home, &c. (9.) 'The line may very well be translated: "And ye have brought an offering to my house, and I have snuffed at it." (*Bp. Newcombe.*) (ii. 15.)

V. 12. This message of the prophet had the proper effect. Though the rulers and people were faulty, yet they were not hardened as their fathers had been: and though they had not lately been accustomed to the ministry of prophets, and Haggai seems not to have wrought any miracle; yet they considered him as sent by the LORD their God, and revered his authority. Zerubbabel and Joshua were most ready to receive this reproof, and attend to his exhortation, and the people were influenced by their example. They therefore feared the LORD and obeyed his voice, and immediately began to make preparation for the work.

V. 13-15. Within little more than three weeks after the first message was delivered, the people having already testified their readiness to obey, the prophet was sent again to them with a gracious assurance of the LORD's presence and favour. He was called the LORD's messenger, (the word being the same, that is generally rendered an angel,) because of his employment, which was to bring messages from God to the people. His word was attended with a powerful blessing, in stirring up their minds and animating their courage for this arduous undertaking. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

Even pious persons often need to be excited by repeated admonitions to the duties of their station; especially when attended by danger and difficulty.—Many good works have been purposed, and not performed, because men imagined that the proper time was not come: thus believers lose opportunities of usefulness, and sinners procrastinate in the concerns of their souls till it be too late.—The LORD notices all the objections and excuses, with which men satisfy themselves and each other, in the neglect of duty; and when he shall expose and answer them, every mouth will be stopped.—Providential dispensations are seldom interpreted properly without a careful attention to the word of God: thus many conclude that poverty or trouble excuses them from duty; when indeed it is intended to rebuke their negligence.—They, who plead, that they cannot at present afford to contribute to pious or charitable designs, often lavish, in needless expenses on their tables, houses, furniture, apparel, or decorations, ten times as much, as was expected from them for far better purposes: and few are aware how large a fund frugality and self-denial may raise, even from persons of moderate incomes, for good works, without the least injury to them or their families. But if men will dwell in ciled houses, and indulge every wayward inclination, when the house of God lies waste and his poor are starved, they may expect rebukes and corrections. How can they, who evidently do not seek first the kingdom of God and his

A.M. 3484.

B.C. 520.

z Gen. xxii. 12.
Ps. exil. 1.
Prov. i. 7. Ec.
xii. 13. Is. i. 10.
Acts ix. 31.
Heb. xii. 28.
a Judg. ii. 1.
Marg. Is. xlii.
19. xlv. 25. Ez.
iii. 17. Mal. ii.
7. iii. 1. 2 Cor.
v. 20.
b ii. 4. 2 Chr. xv.
2. xx. 17. xxxii.
8. Ps. xlv. 7.
11. Is. viii. 6—
10. xli. 10. xliii.
2. Jer. xv. 20.
xx. 11. xxx. 11.
Matt. i. 23.
xviii. 20. xxviii.
20. Acts xviii.
9. 10. Rom. viii.
17. 22. 1 Tim. iv.
3. 1 Chr. v. 26.
2 Chr. xxxv. 22.
Ezra i. 15. vii.
27. 29. Ps. ex.
3. 2 Cor. xli. 16.
Heb. xii. 21.
d i. ii. 21.
e Ezra v. 2. 8.
Neh. iv. 6.
1 Cor. xv. 58.
Phil. ii. 12. 13.
f i. ii. 10. 20.

CHAP. II.

a 10. 20. i. 15.
* Heb. the hand
of the, &c. i. 1.
2 Pet. i. 21.
b i. 14. Ezra i. 8.
ii. 63. Neh. vii.
9.

c Ezra iii. 12.
Zech. iv. 9. 10.
d Ez. vii. 20.
Luk. xxi. 4. 6.
* Deut. xxxi. 23.
Josh. i. 6. 9.
1 Chr. xxii. 13.
xxviii. 20. Zech.
viii. 9. 1 Chr.
xiii. 13. Eph. vi.
10. 2 Tim. ii.
1.
f i. 4. Ex. iii.
12. Judg. ii. 18.
2 Sam. xvi. 18.
2 Sam. v. 10.
Mark xvi. 20.
Acts vii. 9.
2 Tim. iv. 17.
* Ex. xxii. 45.
* Ex. xlii. 12.
14. xxxiv. 9. 10.
h Num. xi. 25—
29. Neh. ix. 20.
30. i. Is. lxiii. 11.
12. Zech. iv.
6. John xiv. 16.
17.
i Josh. viii. 1.
2 Chr. xx. 17.
Is. xli. 10. 13.
Zech. vii. 13.
15. Matt. xxviii.
5. Acts xxvii.
24. Rev. i. 17.
18. 22. Heb.
xii. 26—28.
i. Ps. xxxvii. 10.
Is. x. 25. xxix.
17. Jer. li. 33.
Matt. xii. 29. 30.
Mark xiii. 24—25.
5—12. xi. 19. xvi.
2—21. * Ez. xxi.
7. Dan. ii. 44. 45.
vii. 20—25. Joel iii.
9—16.
Luk. xxi. 10. 11.
o Gen. iii. 15. xlii.
18. xlix. 10. Zech.
ix. 9. 10. Luke ii.
10. 11.
Rom. xv. 9—15. Gal. iii. 8.
p Ex. xl. 34. 35.
1 Kings viii. 11. 2 Chr. v. 14. Ps.
lxxx. 1. Mal. iii. 1.
Luke xix. 47. xx. i. xxi. 38. John i. 14. ii. 13—17. vii. 37—39.
x. 23—28. Col. ii. 9. q 1 Kings vi. 20—35. 1 Chr. xxix. 14—16. Ps. xlv. i. 1. 10—12. Is. lx. 13. 17.

dech, the high-priest, and to the residue of the people, saying,

3 Who ⁴ 'is left among you that saw this house in her first ⁵ 'glory? and how do ye see it now? ⁶ 'is it not in your eyes in comparison of it as nothing?

4 Yet ⁷ 'now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high-priest: and be strong, all ye people of the land, saith the LORD, and work: ⁸ 'for I am with you, saith the LORD of hosts:

5 According ⁹ 'to the word that I covenanted with you when ye came out of Egypt, ¹⁰ 'so my Spirit remaineth among you: ¹¹ 'fear ye not.

6 For thus saith the LORD of hosts; ⁷ 'Yet once, 'it is a little while, ⁸ 'and I will shake the heavens, and the earth, and the sea, and the dry land.

7 And ⁹ 'I will shake all nations, ¹⁰ 'and the desire of all nations shall come: ¹¹ 'and I will fill this house with glory, saith the LORD of hosts.

8 The ⁹ 'silver is mine, and the gold is mine, saith the LORD of hosts.

righteousness, think themselves true Christians? And are not lukewarm professors marked in God's word with peculiar disapprobation? (*Rev. iii. 15, 16.*) Indeed they who do not prosper in the world ought to consider their ways: for "there is, that withholdeth more than is meet, and it tendeth to poverty." If the LORD be offended by a man's selfishness, he can easily blast all his projects, and insensibly reduce him, whatever his occupation or industry may be. He can deprive him of all comfort in his possessions; and even if his income be not scanty, he can cause it to spend badly, and then all his gains shall seem to be put into a bag with holes; all his labours be fruitless, all his possessions blown upon, and all his expectations frustrated. Our dependence is in every thing so entirely on God, that when we look for much, and have little, and are remarkably crossed in our undertakings, it behoves us to enquire, wherefore he contendeth with us? And if we attend to his word, consult his ministers, enquire of him in prayer, and examine ourselves; we shall not fail to find out the cause. Perhaps some duty is neglected, the payment of some vow is postponed, or some worldly object is idolized. When this discovery is made, we should without delay amend what was amiss; and if we attend to those things which please the LORD, and wherein he is glorified, whatever else be neglected or procrastinated, we shall best consult our own true interest and comfort: but without that faith and fear, which produce unreserved and prompt obedience, we cannot expect that the LORD will be with us.—The most exalted or sacred characters ought not to be offended, when reminded of their duty by the meanest servant of God: they should reverence his authority, and submit to his reproof, in the words of his ministers: and the more wisdom and piety they have, the more readily will they attend to such exhortations. When leading men set the example, it will influence the remnant of the people, and they may expect encouragement: and if the LORD be with us, who can be against us, to prevent our success, or in any measure to hurt us? These considerations should stir up our spirits to be diligent and courageous in laying ourselves out in the work assigned us: yet if any means prove successful to render us zealous in good works, we must give all the praise to him, from whom alone "cometh every good and perfect gift," and "who worketh in us to will and to do, of his good pleasure."

NOTES.

CHAP. II. V. 3-5. (*Note, Ezra, iii. 12, 13.*) This took place about sixty-eight years from the time when the temple had been destroyed, and about seventeen years from the issuing of the decree of Cyrus: and some Jews remained yet alive, who had seen the former temple in their youth, before they were carried to Babylon. These could not but observe, from the preparations, the plan, and the foundations, that this new temple was likely to be much inferior to it in grandeur. Whilst they lamented this, they seem to have undervalued the labours of the people, and to have discouraged their work; and therefore the LORD sent his servant to prevent the effects. He allowed, that this house must appear as nothing in the eyes of those, who had seen the other in its glory: yet, that should not prevent the rulers and people from proceeding with vigour and courage; as God was with them to prosper their work, according to the promises of the covenant made with their fathers; and his Spirit, the Author of all true glory and excellency, remained with them, to direct, sanctify, and bless them, as in the days of old; and therefore they needed not fear acceptance or assistance. Some interpret the LORD of hosts, the Word that covenanted with them, and the Spirit, of the three Persons in the Trinity, who would remain with them as the peculiar people of the tribe JEHOVAH.

V. 6-9. For their further encouragement, the people were informed, that during the continuance of this temple, a new dispensation would be introduced. "Yet once more," the LORD intended entirely to change the external form of his church, and to bring in that dispensation that would endure to the end.—

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts : and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts ; Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy ? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean ? And the priests answered and said, It shall be unclean.

A. M. 3484.

B. C. 520.

r Ps. xxiv. 7—10. 1 Tim. iii. 16. Jam. ii. 1. s Ps. lxxxv. 8, 9. Is. ix. 6, 7. lviii. 18—21. Mic. v. 5. Luke ii. 14. John xiv. 27. Acts x. 36. Eph. ii. 14—17. Col. i. 19—21. t i. 20. i. 15. u Lev. x. 10, 11. Deut. xxxiii. 10. Ez. xlv. 23, 24. Mal. ii. 7. Tit. i. 9. x Ex. xxix. 37. Lev. vi. 27, 29. vii. 6. Ez. xlv. 19. Matt. xxiii. 19. y Num. v. 2, 3. ix. 6—10. xix. 11—22.

z i. 4—11. Prov. xv. 8. xxi. 4, 27. xxviii. 9. Is. i. 11—15. 21. 15. s Ezra iii. 2, 3. b Is. i. 5, 7. Ps. cvii. 43. Is. v. 12. Hos. xiv. 9. Mal. iii. 8—11. Rom. vi. 21. 1 Cor. xi. 32. c Ezra iii. 10. iv. 24. d i. 6. 9—11. Prov. iii. 10. Zech. iii. 10—12. Mal. ii. 2. e Gen. xli. 6, 23. 27. Deut. xxviii. 22. 1 Kings viii. 37. 2 Chr. vi. 28. Is. xxvii. 27. Am. ix. 9. f Ex. ix. 18—29. Is. xxviii. 2. g i. 1. Ps. lxxxviii. 45. Is. lxii. 8. Jer. iii. 24. h 2 Chr. xxviii. 22. Job xxxvi. 13. Is. ix. 13. xlii. 25. Jer. v. 3. vi. 16, 17. viii. 4—7. Hos. vii. 9, 10. Am. iv. 6—11. Zech. i. 2—4. vii. 9—13. Rev. ii. 21. ix. 20, 21. i 15. Deut. xxxii. 29. Luke xv. 17—20.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD ; and so is every work of their hands ; and that which they offer there is unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord ;

16 Since those days were, when one came to an heap of twenty measures, there were but ten : when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty.

17 I smote you with blasting and with mildew and with hail, in all the labours of your hands ; yet ye turned not to me, saith the LORD.

18 Consider now from this day and upward, from

'The word, once, has a clear sense, if understood of the evangelical age ; for many political revolutions succeeded ; but only one great and final religious revolution.' (Bp. Newcombe.) It should also be remembered, that the apostle has thus interpreted it. (Heb. xii. 25, 26.) This would be in a little while, compared with the years that had passed since the first promise of the Messiah, or even from the giving of the law. Then the Lord would shake the heavens and the earth, &c. : various convulsions and changes would take place in the Jewish church and state, which would end in the abrogation of the ritual law and the whole Mosaic dispensation, the disannulling of the national covenant, the subversion of their constitution, the destruction of Jerusalem, and the ruin of their civil government : and attended with earthquakes, tempests, and violent commotions of the elements, above and beneath, by sea and by land. (Marg. Ref.) These events would be preceded by great revolutions and commotions among the nations ; the Persian monarchy would be subverted by the Macedonians, and that by the Romans ; and all these changes would make way for the coming of Christ, and the introduction of his spiritual kingdom. At the appointed time, He, "the desire of all nations," whom all nations ought to desire, and in due time would desire ; He, in whom all the nations of the earth were to be blessed, and of whose coming a general expectation would prevail, as of some most desirable event ; He would come, and his presence, who is the glory of the Lord and the true temple "in whom all the fulness of the Godhead dwells bodily," would fill that house with glory, and render it far more glorious, than the Shechinah (or visible glory) rendered Solomon's temple. The Lord could, if he so pleased, enrich that house with silver and gold beyond the former temple ; for all the treasures of the earth are his : but, as a more spiritual dispensation was about to be introduced, he had a greater and a more spiritual glory to confer upon it, in the presence of Immanuel, his incarnate Son. Thither he would come, as the Prince of peace : there he would preach, and confer peace ; and in the mean time God would give peace to those, who worshipped there, in anticipation of the blessings of Messiah's reign.—The second temple could not excel the first in glory, in any other respect than this : it was indeed considerably beautified, decorated, and enriched in after ages, but nothing equal to the splendour of the temple in the days of Solomon : and the Jews allow, that the ark of the covenant, the visible glory, and some other things which distinguished the former temple, were wanting in this. But they cannot find any thing that is worthy to be mentioned, in which it was more glorious ; though they have been excited to rack their invention to the utmost for that purpose. For as the second temple hath been destroyed above seventeen hundred years ; if nothing else can be adduced, in which its glory exceeded that of Solomon's temple, it must be allowed that the presence of the promised Messiah was intended ; and if this be yielded, it will undeniably follow that Jesus of Nazareth was he : and thus they must condemn their own obstinate rejection of him, concerning whom all their own prophets spoke. For in this alone did the glory of the latter house exceed that of the former, that the desire of all nations, the Lord of glory, came to it, personally and in human nature. So that this prophecy alone is sufficient to decide the controversy with them, seeing they allow the divine inspiration of Haggai.—Some indeed speak, as if Herod the Great entirely pulled down this temple and builded another : but the account of Josephus on that subject is not consistent with itself and with other writers, and seems rather penned in the style of panegyric than of history : and, however Herod repaired, beautified, and enlarged the out-buildings of the temple ; it never was the general opinion of the Jews themselves, that he demolished the second temple ; but that it continued the same till its destruction by the Romans. With that event the old dispensation ended ; for the desire of all nations was come, and he erected his spiritual temple, as it were, upon the ruins of it.—The word rendered come, (7,) is plural, and it is with probability supposed, that the substantive should be plural also. "The desires of all the nations shall come." Some learned men, therefore, have argued, that the precious or desirable things, namely, the riches of the nations, are meant ; and that it is a forced construction to interpret the passage of the Messiah.—The objections to this interpretation are, the great solemnity of the introduction, (6, 7 ;) and the impropriety of the language, "The desirable things of all nations shall come," when it should rather be said, "the desirable things of all nations shall be brought."—The word is used plurally, with the force of the singular, (like *delicia*, or *spes*, in Latin,) Dan. ix. 23, *vir desideriorum*, "greatly beloved." Cant. v. 16. we have—and *ipse totus desideria, for desiderabilis*. (There is a plural Hebrew noun of the same root, as that here made use of, applied by the Spouse to her beloved, or by the church to Christ.—It is rendered, "altogether lovely," but is more literally, *altogether lovelinesses*.)—It may well be doubted, whether

the second temple could exceed that of Solomon, in the splendour and costliness of its ornaments.—Prideaux values the gold, with which the holy of holies alone was overlaid, at four millions three hundred and twenty thousand pounds sterling.—'It seems to me, that, supposing the Messiah to be prophesied of, greater precision in the language would not have been used : for this would have led the Jews to expect a demolition of the temple then building, and the erection of another in its stead.—No nominal distinction, between Zerubbabel's and Herod's temple, seems to have been ever made by the Jews : but in popular language, these structures, though really different, were spoken of as the same. On one occasion, Josephus himself mentions only two buildings of the temple ; a former, in the time of Solomon ; and a latter, in that of Cyrus.—In *Chronicon Hebraicum*, &c. Vespasian is said to have destroyed the temple four hundred and forty years after it was rebuilt.' (Bp. Newcombe.)—No more than seven years were spent in building Solomon's temple, and only four in building the second temple, from the time when the Jews resumed the work : it is therefore most evident, that Herod never pulled down the temple, in order to erect a new one. There was a temple for the worship of JEHOVAH according to the law, during all the forty-six years, which were spent in repairing or rebuilding it.—One part must therefore have been taken down at once, as far as needful for the purpose, and no more : but the old foundation and many parts of the structure, no doubt, remained.—Whoever compares the sixth chapter of the first of Kings, even with the most splendid accounts of the second temple, however adorned with costly stones, &c ; must perceive, that the former being overlaid in every part with pure gold, gave it a glory, of this kind, which was incomparably beyond that of the second temple, in its highest magnificence : and the prophecy clearly means, that the glory of the second temple should exceed the glory which the first had at any time been favoured with.—Nothing but the presence of the incarnate Son of God could fulfil this prediction.

V. 10—14. The time, that had elapsed from Haggai's first message to this, being nearly four months, seems to have been taken up in preparing to build : but now the people proceeded to the work itself. The prophet was on this occasion ordered to propose two questions to the priests, the ordinary interpreters of the law. Supposing a man should carry in the skirt of his garment any part of the holy oblations, (which were to be eaten by the priests alone, in the courts of the temple,) and then with that same skirt touch some ordinary provision, would that communicate sanctity to the bread, flesh, wine, or oil thus touched ? This the priests answered in the negative ; ceremonial holiness could not be thus conveyed. On the other hand, if a man who was unclean by a dead body, touched such provisions, would not that render them unclean, unfit to be offered to God, or even for common use ? To which they answered in the affirmative. It was then evident, that uncleanness was more easily communicated than holiness : and the inference was, that the people, when they lived in the neglect of their duty as to the building of the temple, through a covetous or self-indulgent attention to secular concerns, could not have their ordinary employments sanctified by the sacrifices which they offered ; but, on the contrary, they polluted their religious duties, by their own unbelief and hypocrisy.—That thing, which is of itself good, cannot make another so ; and therefore they ought not to justify themselves by their sacrifices and ceremonies : but, he that is unclean and not pure of heart, doth corrupt those things, and make them detestable to God, which else are good and godly.' (Marg. Ref.)

V. 15—19. The people were, therefore, called on, to consider from that time, both what had befallen them and what was about to befall them ; and to compare these together. Before they had begun to place more courses of stone, on the foundation which they had laid some years before, that is, during the years that the work had been neglected, they had been strangely frustrated in their expectations. If a man came to a heap of corn in the straw or in the chaff, which he computed at twenty measures, he seldom obtained more than ten : for there proved to be much straw and chaff, and little corn. Or if a man expected fifty barrels of wine from the grapes which he carried to the wine-press ; when he came to draw it off after they had been pressed, there proved no more than twenty, they were so unproductive. For the Lord had been so offended with their carnal negligence of his temple, that he disappointed them in all their works ; and visited them with various calamities, which they ascribed to second causes, and so did not repent or return to his service. (Marg. Ref.) But let them take notice, that from that very day, when they began to build on the foundation of his house ; though their corn was not gathered in, nor had their trees begun to bud, (for it was near the depth of winter,) and there was no appearance of a favourable change ; yet from that

the four and twentieth day of the ninth month, ^{even} from the day that the foundation of the LORD's temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: ^{from this day will I bless you.}

20 ¶ And again the word of the LORD came unto Haggai ^{in the four and twentieth day of the month,} saying,

21 Speak to "Zerubbabel, governor of Judah, saying, ^{I will shake the heavens and the earth;}

xxxix. 19, 20. Joel iii. 16. Heb. xii. 26, 27. Rev. xvi. 17-19.

A. M. 3454.

B. C. 520.

k i. 14, 15. Ezra v. 1, 2. Zech. viii. 9.
1 Gen. xxvi. 12. Lev. xxvi. 3, &c. Deut. xv. 10. xxviii. 2-15. Ps. lxxxiv. 12. cxxxiii. 35-38. cxxxiii. 1, 2. Prov. iii. 9, 10. Zech. viii. 11-15. Mal. iii. 10. Matt. vi. 33. m 10.
n i. 1. 1 Chr. iii. 19. Ezra ii. 2. v. 2. Zech. iv. 6-10.
o 6.7. Ps. xlvii. 15. Ez. xxvii. 15. Rev. xvi. 17-19.

p Is. lx. 12. Ez. xxi. 27. Dan. ii. 34, 35. 44, 45. vii. 25-27. viii. 25. Mic. v. 8. 15. Zeph. iii. 8. Zech. x. 11. xii. 2-5. xiv. 3. Matt. xxiv. 7. Rev. xi. 15. q Ex. xiv. 17. 28. xv. 4. 19. Ps. xlvii. 9. lxxvi. 6. Ez. xxxix. 20.
r Judg. vii. 22. 1 Sam. xiv. 16. 2 Chr. xx. 22. 23. Is. ix. 19. xix. 2. s Cant. viii. 6. Jer. xxii. 24. John vi. 27. 2 Tim. ii. 19. t Is. xlii. 1. xliiii. 10. xlix. 1-3. Zech. iv. 6-14. Matt. xii. 18. 1 Pet. ii. 4.

22 And I will ^{overthrow} the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; ^{and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.}

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, ^{and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.}

t Is. xlii. 1. xliiii. 10.

day he would as remarkably bless them with fruitful seasons and an abundant increase; both graciously to recompense their obedience, and to encourage them to proceed.

V. 20-23. "And the word of the Lord came the second time unto Haggai, in," &c. The conclusion of the book was a second message sent by the prophet, on the same day with that which precedes.—Zerubbabel, as the governor of Judah, was the type, as well as the *progenitor*, of Christ; to whom doubtless the prophecy was principally directed. The Lord again declared his purpose of causing violent concussions and revolutions in the heavens and earth, or in the state of the church and of the world. He would subvert monarchies one after another, and destroy nations by intestine wars. But he would take Zerubbabel, and keep him safe as his signet; and employ him to rule over his people, as a man ratifies deeds by his signet or seal, and sets it on any thing as a security, or to mark authenticity or appropriation; for he had chosen him for that purpose. This was a gracious intimation, that the Lord would preserve Zerubbabel, and the people of Judah by him, amidst the machinations of their enemies, and the ruin of surrounding states and kingdoms; but it also predicted the establishment and continuance of the kingdom of Christ, the elect servant of the Father, the governor of Judah; by union with whom his people are sealed with the Holy Ghost, and stamped with his image, and thus distinguished from all other persons, and preserved unto the day of redemption. And it predicted the changes, that would take place in the church, and in the kingdoms of the world, even to that time when the kingdom of Christ shall subvert, and occupy the place of all those monarchies that have opposed his cause.—"This could not be fulfilled in Zerubbabel, who did not in all likelihood live many years after the finishing of the temple; and to be sure did not see any of these great changes here foretold: and therefore the Messiah must be here described under the name of Zerubbabel, as he elsewhere is under that of David." (*Louth.*) (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-9. The word of God is intended to encourage us, as well as to excite us to our work.—They, who have witnessed, or read of, extraordinary effects produced by the power of God in his ordinances, should not despise or dishearten those, who are endeavouring to do good in a little way with small success, and under great disadvantages. Though it may appear as nothing in their eyes, yet the seed may spring up and become a great tree; and every degree of good to souls should be thought important. Indeed men are very incompetent judges of what is glorious in religious matters: many things excite admiration because they are noisy and ostentatious; whereas "the kingdom of God cometh not with outward observation." Abiding and blessed effects are sometimes produced by obscure and despised instruments, and for a time in silence and neglect; till at length they burst forth to public view, and claim attention as excellent, useful, and permanent; when such, as for a little time excited admiration and applause, but were more superficial, vanish or terminate in confusion. If we be therefore occupied according to the command of God, and in dependence on his promise, we should be strong in faith, vigorous and active, labouring in hope, even in obscurity and with little visible success; for though man may despise us, the LORD of hosts will be with us, according to his covenanted word, ("Lo I am with you always even to the end of the world;") and his Spirit, who abideth with his people for ever, will not refuse us a measure of success and comfort in our work: therefore we should not fear. That power, which shakes the heavens and the earth, the sea and the dry land; and which effected such changes and revolutions among

the Jews and Gentiles, in the first ages of the gospel, can easily prepare men's hearts in any congregation, or of any description, to welcome Christ as the Desire of their hearts, and precious to their souls. He, whose are all the riches of the earth and all their possessors, can defray the expense of any undertaking, which is really for his glory; so that we may depend on him for whatever we want; and if his ministers be poor, or the places appropriated to his worship mean, or any apparently good design fail of adequate resources; we may be sure, that he sees it best for his servants, and most for his own glory, that it should be so. They, however, who are stewards of his gold and silver, should remember, that he will demand an account of the use which they make of them; and when they contribute most liberally to pious or charitable designs, they should observe, that they only render to the Lord a portion of *his own*, and that he hath a right to demand the whole whenever he pleases. But the glory of the gospel-church is greater, than that of either the former or the latter temple; for "behold a greater than Solomon is here!" The Desire of all nations is the precious foundation and approved corner-stone of this spiritual temple: believers are the living stones of which it is formed; and it is the constant habitation of God by his Holy Spirit, and shall be for evermore. Here are contained the whole spiritual beauty and glory of the earth: hereafter, being removed to heaven, these will be the joy and admiration of angels and archangels to all eternity. May then revolutions and reformations in churches and kingdoms, make way for Christ to be desired and valued by all nations; may he abundantly fill his habitation with the glory of his holiness, peace, and consolation; and may the poor blinded Jews have their eyes opened to behold the preciousness of him, whom they have hitherto rejected, and who indeed was "a light to lighten the gentiles, and the glory of his people Israel!"

V. 10-23. Holiness becometh the temple of God and his spiritual priesthood; and they, who are appointed to interpret his word, ought to be ready and expert in solving cases respecting it. The merest novice, however, in spiritual things must know, that evil communications corrupt good manners; and yet the company of saints hath no natural efficacy to sanctify: for diseases are often infectious, but health cannot be imparted in the same way. Pollution, being congenial to our nature, is more easily communicated than holiness: how dangerous then is it for those, who profess godliness, to form intimate connections with unbelievers, vainly hoping to impart good, when they have immensely more cause to fear the most important injury to themselves. We should also learn not to depend on external services, which are all rendered unclean by an unbelieving, carnal, and hypocritical heart. Whilst we live in known sin, or neglect of known duty, we cannot reasonably expect benefit from ordinances, or comfortable success in our temporal concerns; but when we are uprightly obedient, the Lord graciously accepts our imperfect and defiled services.—Were we carefully to consider the different parts of our lives, and compare them with each other; we should many of us perceive an evident difference between those, in which we have been totally irreligious or greatly negligent, and those, in which we have endeavoured "first to seek the kingdom of God and his righteousness;" and that the former have been far more full of anxiety and disappointment, the latter of success and comfort, even in outward things. But if it have not been remarkably so *with us*; yet the Lord will curse the blessings of the wicked, and imbitter the prosperity of the negligent; and he will sweeten the cup of affliction to those who humbly and diligently serve him. And whatever changes take place on earth, all will concur in promoting the comfort, honour, and happiness of his servants, who devote themselves unreservedly to him: even as they will tend to establish the kingdom of Christ, the chosen signet of the Father, by whom all believers are preserved and sealed unto life eternal.

Z E C H A R I A H.

Zechariah has been styled, 'the sun among the minor prophets'; and the time approaches, when the propriety of this title will, no doubt, be fully illustrated.—After general warnings and exhortations to repentance, the prophet foretells the completion of the temple; the rebuilding, replenishing, security, and prosperity of Jerusalem and the cities of Judah, and the judgments of God on the enemies of his people: but, in doing this, under the types of Zerubbabel and Joshua, and by using figurative language, he predicts the coming of Christ our King and High Priest, the establishment of his kingdom, the building of his spiritual temple, the conversion of the Gentiles, and the enlargement and prosperity of the Christian church. (i.—iv. vi.) By the visions of a flying roll and an ephah, he shews the judgments which would come on the wicked Jews, and the abject and oppressed state of the nation, after they had filled up the measure of their sins. (v.) Then follow prophecies (interspersed with warnings and exhortations) of prosperity and enlargement to Jerusalem; till at length, the strong nations of all languages would become worshippers of JEHOVAH, and join themselves to his people. (vii. viii.) The intermediate events to the surrounding nations, and to the Jews, from the completion of the temple till the coming of Christ, are next foretold, with figurative intimations of the prevalence of his gospel, by the triumphs of his apostles and servants. (ix. x.) To these are subjoined, the destruction of the temple, and the rejection of the nation for contempt of Christ, and other sins; and afterwards of the nations that oppressed Jerusalem and the church. At length a bright scene is opened to our view, by prophecies of the conversion of the nation to their crucified Messiah; the humility, zeal, and excellence of the new converts; and the final ruin of all idolatry and false religion. (xi. xii. xiii. 1—5.) And finally, the inspired writer returns to speak more explicitly of the death of Christ, as our sacrifice, by the sword of divine justice; the tremendous judgments which would then be inflicted on the unbelieving Jews; the preservation of a remnant, through fiery trials, and their conversion; the taking and destruction of Jerusalem, to be followed by the ruin of the nations who had fought against her; the removing of hinderances, that the gentiles might enter the church; its establishment in the primitive times; the state of things during the succeeding ages, to the restoration of the Jews, and the rebuilding of their city, and the arrival of the Millennium, when all the nations will be, either terribly destroyed, or become joyful worshippers of God; and the cause of holiness shall decidedly and finally prevail. (xiii. 7—9. xiv.)—This is the general outline of the book, according to the author's view and interpretation of it, which is here given, to assist the reader, in forming his judgment on the exposition of particular prophecies, in several of which the author has felt some uneasiness, in being compelled to differ from many learned and eminent commentators, who have gone before him.

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5 Your fathers, 'where are they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, 'did they not 'take hold of your fathers? and 'they returned and said, 'Like as the LORD of hosts 'thought to do unto us, 'according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of 'the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo, the prophet, saying,

8 I saw 'by night, and 'behold a man 'riding upon a red horse, and he stood 'among the myrtle-trees that were in the bottom; and behind him were there red horses, 'speckled, and white.

9 Then said I, O my lord, 'what are these? And 'the angel that talked with me said unto me, I will shew thee what these be.

10 And 'the man that stood among the myrtle-trees answered and said, 'These are they whom the LORD hath sent to walk to and fro through the earth.

11 And they 'answered the angel of the LORD, that stood among the myrtle-trees, and said, 'We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is 'at rest.

12 ¶ Then 'the angel of the LORD answered and y 19. iv. 4. 11. vi. 4. Dan. vii. 16. viii. 15. Rev. vii. 13, 14. xxi. 11. Dan. viii. 16. ix. 22. 23. x. 11—14. Rev. xvii. 1. 7. xix. 9. 10. xxii. 8—16. xiii. 7. Gen. xxxii. 24—31. Hos. xii. 3—5. b 11. iv. 10. vi. 5—8. Job ii. 1. xlii. i. 14. c 8. 10. Ps. lxxviii. 17. ciii. 20, 21. Matt. xiii. 41. 49. xxiv. 30, 31. xvi. 3. 2 Thes. i. 7. Rev. i. 1. d vi. 7. Dan. x. 20. e 15. 1 Thes. v. 3. f 8. 10, 11. Ex. xxiii. 20—23. Is. lxiii. 9. Heb. vii. 25.

V. 5, 6. "Your fathers are dead." 'It is true, you say, and so are the prophets too.—It was not for them to live here for ever. But though my prophets died; yet the words, both of counsels and menaces, which they delivered to your fathers, live still.—Your fathers freely confessed, to God's glory and to their own shame. Right, so as God threatened to deal with us according to our doings, even so hath he done; we are sinful and miserable, and he is just.' (Bp. Hall.)—'As men astonished with my judgments, not touched with true repentance.'—It must be supposed, that some were merely astonished, and others truly penitent.

Overtake. 'As an enemy does one that he pursues.' (Bp. Newcombe.)

V. 7. Sebat is the Chaldee, or Syriac, name of the eleventh month, which contained part of our January and part of February.

V. 8—11. The prophet saw in a vision, by night, (as denoting perhaps the afflicted state of the Jews at that time;) a man, one in human form, even the Son of God who afterwards became man for our salvation; and he sat like a warrior upon a red horse, as about to execute vengeance on the enemies of his people. He was stationed "in the bottom," or in a low valley (denoting both the humility and low estate of the church;) "among myrtle trees," an apt emblem of true believers: and behind him were other horses with riders upon them. These seem to have been emblematic of the angels, as ministers of providence under Christ, who waited on him, being ready to execute his commands: and the diverse colours of their horses may denote the different dispensations of wrath or mercy, or both blended together, which they superintended. (Marg. Ref.) When the prophet saw these things he enquired of one, who communed with him, what they meant? He is called "the angel:" it is, however, evident, that he seems to have been the same, before and afterwards called "the man;" for the man, who stood among the myrtle-trees, informed the prophet, that these were they, whom JEHOVAH had commissioned to go throughout the earth, and to examine the state of it. And immediately, the other angel, as having returned from executing this commission, shewed this angel, that all the earth was still and at rest. So that the person called the man, (8. 10.) is also spoken of, as "the angel of the LORD."—The Persian king reigned peaceably over his vast dominions. Even the Chaldeans at that time lived quietly under him, and other nations were remarkably at rest, whilst the church was in great affliction and abasement.—Having given this answer, they seem to have waited for another commission. 'The man, or angel, denotes the Logos, or Son of God, appearing as the captain of God's hosts, or armies, (Josh. v. 13, 14.)—They answer this man, or angel, as if he were their superior or commander.' (Louth.)—'I had a vision by night; Christ, the angel of the covenant, represented himself to me, as a man riding on a red horse;—and behind him were several angels, ready to attend his commands.—And the great angel of the covenant, (as taking the answer out of the mouth of that angel that spake to me,) answered and said, These are ministering spirits, whom the Lord hath sent to take a view of all the parts of the world.' (Bp. Hall.) (Marg. Ref.)—The Persian empire and the other nations connected with Judea, enjoyed peace at that time: but the state of the Jews was unsettled, which circumstance gives occasion to the following intercession.' (Bp. Newcombe.)—All the enemies of the Persian empire in general, and of the Jews in particular, are quiet: so that this seems a proper

A. M. 3484.

B. 520.

Job xiv. 10—12. Ps. xc. 10. Ec. i. 4. ix. 1—3. xii. 5. 7. Acts xiii. 36. Heb. vi. 23, 24. iv. 27. 2 Pet. iii. 2—4. m Num. xxiii. 19. xxxii. 23. 2 Chr. xxxv. 17—21. Is. xlv. 26. Jer. xxvi. 15. xlv. 28. Ez. xii. 25—28. Dan. ix. 11, 12. Matt. xxiv. 35.

Or, overtake. Deut. xxviii. 15. 45. Jer. xlii. 16. Am. ix. 10.

1 Thes. v. 4. n Job vi. 29. Mal. iii. 18. o Lam. i. 18. ii. 17. iv. 11, 12. Ez. xxxviii. 11.

p Num. xxxiii. 56. Jer. xxxiii. 20. q Dent. xxviii. 20. Is. iii. 8—11. Jer. iv. 4. xviii. 6—11. Ez. x. 43. Hos. ix. 15. Rom. ii. 6—11. B. C. 519.

r 1 Gen. xxi. 3. s 1 Kings iii. 15. Jobiv. 13. Dan. ii. 19. vii. 2. 13.

t xlii. 7. Josh. v. 12. Ps. xlv. 6. 4. Is. lxiii. 1—3. u vi. 2. Rev. vi. 4. xix. 19—21.

x Cant. ii. 16. vi. 2. 3. xli. 19. iv. 13. lviii. 15. Rev. i. 1.

* Or, bay. vi. 6. 7. y 11. 4. 5. Gen. xxi. 11. Dan. viii. 16. ix. 22. 23. x. 11—14. Rev. xvii. 1. 7. xix. 9. 10. xxii. 8—16. xiii. 7. Gen. xxxii. 24—31. Hos. xii. 3—5. b 11. iv. 10. vi. 5—8. Job ii. 1. xlii. i. 14. c 8. 10. Ps. lxxviii. 17. ciii. 20, 21. Matt. xiii. 41. 49. xxiv. 30, 31. xvi. 3. 2 Thes. i. 7. Rev. i. 1. d vi. 7. Dan. x. 20. e 15. 1 Thes. v. 3. f 8. 10, 11. Ex. xxiii. 20—23. Is. lxiii. 9. Heb. vii. 25.

g Ps. lxxiv. 10. lxxix. 5. cii. 13. Is. lxix. 9—12. Rev. vi. 10. h vii. 5. 2 Chr. xxxvi. 21. Jer. xxv. 11, 12. xlix. 10. Dan. ix. 2. i 14—16. H. 4—12. viii. 2—8. 13. Is. xli. 1, 2. Jer. xxx. 10. 12. xxxi. 3. &c. Am. ix. 11—15. Zeph. iii. 14—20. k 9. 13. iii. 3. 4. iv. 1. l 17. Is. xl. 1. 6. m viii. 2. Is. ix. 7. xxxvii. 32. lxxiii. 13. lxxv. 13. H. 15. xi. 8. Joel ii. 18. Nah. i. 2.

n 2. 11. Is. xlvii. 7—9. Jer. lvi. 11—13. Am. vi. 1. Rev. xviii. 7. 8.

o Is. liv. 8. Heb. xii. 7.

p Ps. lxxix. 26. lxxviii. 2—5. cxxxvii. 7. Is. x. 5—7. xlvii. 6. Jer. xl. 24. 34. 35. Ez. xlv. 3—7. 12—17. xxvi. 2. xxix. 6, 7. xxxv. 4, 5. Am. i. 3—6. 2—13. Ob. 10—16.

q ii. 10, 11. viii. 3. Is. xlii. 1. liv. 8—10. Jer. xxxii. 22—25. xxxiii. 10—12. Ez. xxxvii. 24—28. xxxix. 25—29. xlviii. 35.

r iv. 9. Ezra vi. 14, 15. Is. xlv. 26—28. Hag. i. 14. s ii. 1. 2. Job xxxviii. 5. Is. xxxv. 11. Jer. xxxi. 39, 40. Ez. xl. 3. xlvii. 3. t Neh. xi. 3. 20. Ps. lxxix. 35. Is. xlv. 26. lxi. 4—6. Jer. xxxi. 23. 34. xxxii. 43. 44. xxxiii. 13. Ez. xxxvi. 10. 11. 33. Am. ix. 14. Ob. 20. u Is. xli. 1, 2. xlix. 13. li. 3. 12. lii. 9. liv. 8. lvi. 13. Jer. xxxi. 13, 14. Zeph. iii. 15—17. x. 12. iii. 9. 2 Chr. vi. 6. Ps. cxxiii. 13, 14. Is. xli. 8. 9. Rom. xi. 28, 29. Eph. i. 4. y ii. 1. v. 4, 5, 9. Josh. v. 13. Dan. viii. 3. z 2 Kings xv. 29. xvii. 1—6. xviii. 9—12. xxiv. xxv. Dan. ii. 37—43. vii. 3—8. viii. 3—14. xi. 28—35. a 9. 21. ii. 2. iv. 12—14. Rev. vii. 13, 14. b 21. viii. 14. Jer. i. 17, 18. Dan. xii. 7. Hab. iii. 14.

said, O LORD of hosts, 'how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which 'thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me 'with good words and comfortable words.

14 So 'the angel that communed with me said unto me, 'Cry thou, saying, Thus saith the LORD of hosts; 'I am jealous for Jerusalem and for Zion with a great jealousy.

15 And 'I am very sore displeased with the heathen that are at ease: 'for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD, 'I am returned to Jerusalem with mercies: 'my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, 'My cities through 'prosperity shall yet be spread abroad; and 'the LORD shall yet comfort Zion, and shall yet 'choose Jerusalem.

18 ¶ Then 'lifted I up mine eyes, and saw, and behold four 'horns.

19 And I said unto the angel that talked with me, 'What be these? And he answered me, These are the horns which have 'scattered Judah, Israel, and Jerusalem.

time for setting forward the building of the temple, which has been so long interrupted.' (Louth.)

V. 12, 13. 'Christ, the mediator, prayed for the salvation of his church, which was now troubled, when all the countries about were at rest.'—'Then Christ, the mediator of his church, answered and said,' &c. (Bp. Hall.) The person called a man and the angel, was indeed the great Advocate and intercessor of the church; and was introduced as pleading with the Father in behalf of Jerusalem and Judah, which had lain under his indignation for seventy years. This period, as it was dated from the first captivity in the fourth year of Jehoiakim, expired when Cyrus first issued his edict; but it was almost seventy years at this time from the final destruction of the city and temple, and just seventy years from the time when Nebuchadnezzar laid siege to Jerusalem. The Lord answered with good and comfortable words, such as were gracious and encouraging to the prophet; assuring the angel that his intercession was accepted, and mercy would be shewn to his people.

V. 14—17. Upon this, the angel who condescended to commune with the prophet, commissioned him to proclaim these good tidings to his people; and to assure them that the Lord of all the armies in heaven and earth was jealous with vehement jealousy, or zeal, for, as he had been against Jerusalem. His love and endeared relation to his church would not permit him to overlook the injuries done her. He was greatly displeased with the Chaldeans and others, who had reduced the Jews to deep and permanent distress: for he had been displeased a little with them, and they had helped forward the affliction. The Jews had indeed deserved the heaviest indignation of God; nor could their enemies proceed farther than he intended: but they acted out of ambition, malice, and enmity against them; they took pleasure in their disgrace and misery; they used their power with cruelty and tyranny; and they intended to have continued them perpetually in a state of abject bondage, and captivity. Therefore the Lord was highly displeased with them.—'God was displeased with the instruments of his vengeance, for their extreme cruelty to the Jews; and with the nations, who insulted over them in their distress.' (Bp. Newcombe.) (Marg. Ref.)—At the same time, the Jews must be assured, that the Lord was actually reconciled to them, and was returned to dwell among them, with abundance of mercy: the temple would certainly be rebuilt; and the line stretched forth over every part of the city, to mark out the streets of it for building, that it might be restored to its ancient dimensions and prosperity. Nay, the prophet was farther to proclaim, that through the prosperity intended them, the other parts of the land would be replenished with cities: for the Lord would comfort the inhabitants of Zion, and make effectual his choice of Jerusalem, as the centre of his worship and the place of his peculiar and gracious residence.—These predictions primarily related to the state of the Jews after the captivity; yet that was but a shadow of what shall take place in the church, after the termination of the oppression of the New-Testament Babylon.

V. 18—21. The prophet had immediately after a vision of four horns, which represented those powers, that had scattered the Jews and desolated the city and land. And then JEHOVAH, the person with whom he communed, shewed him four carpenters, or smiths, (workmen,) who came to fray or

20 And the LORD shewed me "four carpenters.

21 Then said I, What come these to do? And he spake, saying, "These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, "which lifted up *their* horn over the land of Judah to scatter it.

CHAP. II.

The vision of one who came to measure Jerusalem: and a prediction of its flourishing state, under God's protection, 1-5. The people warned to leave Babylon, before the impending judgments were executed, 6-9. A call on Zion to rejoice in the presence of God and the increase of the church; and on all flesh to be silent before him, 10-13.

I "LIFTED up mine eyes again, and looked, and behold "a man with a measuring line in his hand.

2 Then said I, "Whither goest thou? And he said unto me, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

A. M. 3485.

B. C. 519.

c Ex. 12-16. x. 3
-5. xii. 2-6.
Deut. xxxiii. 25.
Judg. ii. 16. 18.
1 Sam. xii. 11.
Neh. ix. 27.
Is. liv. 15-17.
Ob. 21. Mic. v.
5, 6, 8, 9.
d 19.
e Ps. lxxxv. 4, 5.
Lam. ii. 17.

e i. 9, 13, 14, 19.
iv. 1. 5. v. 5.
f i. 8, 10, 11.
g Jer. i. 6. Dan.
i. 17. 1 Tim. iv.
12.
h i. 17. viii. 4, 5.
xii. 6. xiv. 10.
11. Is. xxxiii.
20. xlv. 26. Jer.
xxx. 18, 19.
xxxi. 24. 38-40.
xxxiii. 10-13.
Ez. xxxvi. 10.
11. Mic. vii. 11,
12.

i ix. 8. Ps. xlvii.
7-11. xlviii. 3.
12-14. Is. iv. 5.
xii. 6. xxvi. 1.
xxxiii. 21. 1x.
18, 19.
k Is. ix. 19. Hag.
ii. 7-9. Luke
ii. 32. Rev. xxi.
11. 11, 23. xxii.
3-5.
l 1 Ruth iv. 1. Is.
lv. 1.
m 7. Is. xlviii. 20. lii. 12. Jer. iii. 18. xxxi. 8. 1. 8. ii. 6. 45, 50. 2 Cor. vi. 16, 17. Rev. xviii. 4.
n Deut. xxviii. 64. Jer. xv. 4. xxxi. 10. Ez. v. 12. xl. 16. xlii. 14, 15. xvii. 21. o Gen. xii. 17.
Num. xvi. 26, 34. Acts ii. 40. p Is. iii. 2. Mic. iv. 10.

CHAP. II.

a i. 18.
b i. 16. Ez. xl. 3.
xlviii. 4. Rev. vi.
1. xxi. 15.
c v. 10. John
xvi. 5.
d Jer. xxxi. 39.
Ez. xlv. 6.
xlviii. 15-17.
30-35. Rev.
xxi. 16, 17.

demolish these horns of the gentiles.—Some by the horns understand the four great monarchies, which had scattered or would scatter the church; and then the carpenters or workmen may mean in part the same powers; the Persians cast out the Chaldeans, the Macedonians the Persians, and the Romans the Macedonians; and the Goths and other northern nations cast down the power of the Romans. Others understand by the four horns, the several kings of Assyria, Chaldea, and Persia, that had successively crushed Israel and Judah; and then they suppose Zerubbabel, Joshua, Ezra, and Nehemiah to be the four carpenters. But perhaps the vision only meant in general, that enemies from the four winds had arisen, or would arise, against the Jews and the church; but that able instruments would be raised up to defeat their attempts, to deliver the people of God, and so make his cause to prevail and prosper. And this may take in both the ministers of his word and those of his providence. Some interpret the four horns to mean the Samaritans, Ammonites, Arabians, and Philistines, who harassed the Jews, that had returned from Babylon: but these nations had never scattered Israel and Judah.—'Why four? To denote that these kingdoms had many enemies; enemies on every side.' (*Bp. Newcombe.*)—'These signified all the enemies of the church, east, west, north, and south. (ii. 6.) The carpenters, or smiths, are God's instruments, which with their mallets and hammers break these hard and strong horns; and declare that no enemies' horn is so strong, but God hath an hammer to break it to pieces.'—*Smiths.* 'These were to repair the destructions which the horns had made.' (*Lowth.*)

PRACTICAL OBSERVATIONS.

V. 1-6. It tends greatly to the conviction of the hearers, when several of the Lord's ministers testify the same truth; and they, who profit by the means afforded them, shall have them continued and increased.—Humiliation for sin must precede the comfort of forgiveness: and therefore "the ministration of condemnation" should make way for "the ministration of righteousness and of the Spirit."—All our sufferings arise from the just displeasure of the Lord: and this must continue from generation to generation against our sinful race, except as any turn to him by repentance and faith. His readiness to forgive and to return in mercy to the humble suppliant, should encourage and induce us to repent; and we should earnestly beg of him to "turn us, that we may be turned."—We must follow no examples further than they accord to the word of God; and therefore, they, whose fathers have refused to hearken to the ministers of Christ, must by no means be like them: as the authority of parents will not bear men out in iniquity, idolatry, superstition, unbelief, or impotence. For where are they now? They are dead, their places know them no more, and their authority is terminated; but the word of God endureth for ever: they can do no more harm or good; but he ever liveth to save or destroy. And where are they who died in their sins? If they have ruined their own souls, is that a reason why their posterity should ruin theirs also? How vain then is it for men to be satisfied with their notions or forms, merely because they received them by tradition from their fathers, when they are contrary to the word of God! They, and the prophets, apostles, or ministers whose words they rejected, are gone to receive their recompense: but though the prophets do not live here for ever; yet their words of precept, promise, doctrine, or prediction, remain perpetually in force, and are taking effect, or receiving their accomplishment; and the Lord continues to deal with men according to their doings, as tried by this standard. Being dead they yet speak, and warn us to keep out of the reach of their threatenings; for they will surely take hold of us, except we trust in the promises and obey the commandments, of God; as they have already taken hold of numbers, who too late have found, and been forced to acknowledge, the truth of them.

V. 7-21. Our divine Redeemer, our brother and friend, is not only King of kings, but likewise the Lord of all angels, who go throughout the earth, to execute his purposes of mercy or of judgment, for the good of his chosen people. He condescends to notice them in their lowest debasement; he delights in their humility; he takes pleasure in the effects of his own grace, which changes thorns into myrtles; he peculiarly approves of their patience and meekness in suffering afflictions; and he is ever ready to instruct, and to answer the humble enquiries of, his servants. But it is common for the enemies of God to be prosperous and careless, and quiet and at rest in their sins; whilst his people are enduring correction, disquieted by fears of wrath, or groaning under oppression or persecution. Yet their heavenly Advocate faileth not to plead their cause; and the measure and duration of their fiery, but purifying, trials are determined by infinite wisdom and love. His fatherly

indignation against them will not endure for ever; but he will have mercy on them, and comfort them at the appointed time. The Lord of hosts will never reject the pleadings of his beloved Son for his beloved people; but will answer him with gracious and comfortable words, which shall be made known to his afflicted brethren, as he sees needful for them. Whatever their deserts, fears, or sufferings may be, the Lord is jealous for them with a great jealousy; and his anger is little against them, compared with his heavy displeasure against their prosperous enemies; whose cruel contempt and enmity, when employed to correct the people of God, will ensure to themselves the heavier condemnation. But after every hiding of his face, the Lord will return to Zion with mercies; his spiritual temple will surely be built in defiance of all opposition, and his churches must be spread abroad. Whatever opposers prevail to scatter his worshippers, or to run down his truth; he will raise up able instruments to defeat their designs, and to put them to confusion: whether persecuting tyrants are to be crushed by powerful kings and their armies; or proud infidels and heresiarchs to be confuted and silenced by his ministers, and the effectual preaching of his holy gospel.

NOTES.

CHAP. II. V. 1-5. This was a continuation, or variation, of the foregoing vision, and related to the same subjects.—The prophet saw a man with a measuring line in his hand, whom he ventured to interrogate about his purpose; and he answered, that he was going to measure Jerusalem, and mark out the dimensions of it. If the angel who talked with the prophet, was the same as the man who stood among the myrtle-trees, (*Notes, i. 8-13;*) the angel of the covenant, the Word and Son of God, as it seems most probable, (*Marg. Ref.*) the man with the measuring line must have been a created angel in human form. (*Note, Ez. xl. 3.*)—When the angel, who talked with Zechariah went forth, the other angel, with the measuring line went out to meet him, "To whom he," the first angel, "said, Run," &c.—He directed him, with the measuring line, to give the prophet, who was then a young man, further satisfaction; and to assure him that Jerusalem would be vastly enlarged and replenished; that it would be inhabited, as cities which are not circumscribed by walls, but spread abroad on every side; or like those, whose suburbs are far larger than the part which lies within the walls. Yet would it be in perfect security: for the almighty Lord would defend it, as if it were walled round with fire, to consume every one that attempted to enter; and he would be the glory of his people, by dwelling in his temple in the midst of the city.—The prosperity, security, and honour of Jerusalem for some time after the captivity, were a feeble shadow of the extent of the gospel-church, the number of her converts, her security under the Lord's protection, and her glory through his presence in his ordinances, and as dwelling in Jesus Christ. Yet this seems especially to refer to those glorious times, that shall succeed the destruction of the New-Testament Babylon.—'Vitringa refers the literal completion of this prophecy to the time of the Maccabees; but thinks, that the protection and glory of the future Jerusalem may also be predicted.' (*Rev. xx. 9.*) (*Bp. Newcombe.*)

V. 6-9. The language of this proclamation first claims our attention. The Lord of hosts is the speaker, (8;) yet he speaks as one who is sent; at the same time he says, "I will shake my hand upon them;" "by this ye shall know that the Lord of hosts hath sent me." (9.) The language shews, that not the prophet, but he that spake by him, was intended. There are evidently two persons here called, "the Lord of hosts:" one who is sent, and the other he who sent him: even the eternal Son of God, and the Father who sent him as his willing messenger to be the saviour of his people. Thus *relatively*, as well as in respect of his human nature, he condescended to be inferior to the Father, though he claimed to be *naturally* equal, as one with him in the unity of the Godhead. And had not the prophet, or rather the Holy Spirit who spake by him, considered the promised Messiah as *JEHOVAH-SABAOTH*, Immanuel, such language would not have been used; for it would have had an evident tendency to mislead us.—This must necessarily be understood of Christ, who being God, equal with his Father, was sent, as he was Mediator, to dwell in his church.' (11.)—The Lord having promised to protect, honour, and bless Jerusalem, here issued a proclamation to the Jews, (who still remained in Babylon and the northern regions of Chaldea,) and the Israelites in their dispersions, to return without delay, that they might share her privileges. He had indeed scattered them on every side by their late calamities; and this was their chastisement and affliction, rather than their sin. But since

13 ^bBe silent, O all flesh, before the LORD: ⁱfor
he is raised up out of ^{*}his holy habitation.

Hab. ii. 1, 17. Zeph. ii. 1. z 8. iv. xv. i, 15. Jer. xxviii. 9, John xiii. 19, xvi. 4.
 xlvii. 1, 19. xeviii. 1—3. Is. xli. 6. xxviii. 10. xl. 9. Jer. ii. 11. li. 11. li. 10. lxi. 10.
 Jer. lxx. 19. xxxii. 12. xxxiii. 11. Zeph. ii. 14, 15. Phil. iv. 6. b. xiv. 5. Ps. xli. 1.
 Jer. lxxv. 1. Jer. lxxvi. 1. Jer. lxxvii. 1. Jer. lxxviii. 1. Jer. lxxix. 1. Jer. lxxx. 1.
 John i. 14. xiv. 23. 2 Cor. vi. 15, 16. Rev. ii. 1. xxi. 3. d. viii. 20—23. Ps. xli. 1.
 29—31. lxxxi. 8—11. 17. Is. ii. 2—5, x. 1. Jer. xiv. 24, 25. Jer. xvi. 1—4. Jer. xlv. 14. xlv. 6.
 Jer. xlv. 16. Jer. xlv. 17. Jer. xlv. 18. Jer. xlv. 19. Jer. xlv. 20. Jer. xlv. 21. Jer. xlv. 22.
 Is. 15. e. 9. Jer. xvii. 21. 23. 25. f. 19. Rx. xiv. 5, 6. Deut. xxvii. 9. Ps. 1.
 Jer. x. 16. li. 19. g. i. 17. h. Ps. xli. 10. Hab. ii. 20. Zeph. i. 7.
 Jer. xlv. 16. Is. xvi. 1. Jer. xlv. 17. Jer. xlv. 18. Jer. xlv. 19. Jer. xlv. 20. Jer. xlv. 21.
 holiness. Deut. xxvii. 15. 2 Chr. xxv. 27. *Marg.* Jer. Ps. xli. 4. xlviii. 5. Is. lvii. 19. Jer.

the decree of Cyrus and the assurances of his returning favour, they would be inexcusable in remaining at a distance from the holy city, among devoted idolaters. They might till this time be considered as Zion, the church of God, though dwelling in Babylon; but now they were commanded to deliver themselves, unless they preferred exile and slavery. For after the glory promised and already begun to be conferred on Jerusalem, by his presence with his people; the Lord of hosts had sent his Messiah to the nations that had spoiled the Jews, to take vengeance upon them: as he, who touched them, touched the apple of his eye, (speaking after the manner of men;) they touched him in the most tender part, and would surely excite his keenest resentment. (*Ps. xvii. 8.*) The Messiah would therefore shake his hand upon them, as making a signal to the executioners of his vengeance; and then they who had been their servants would plunder and oppress them; and by this the Jews would know that the Lord of hosts had sent him. They ought, therefore, without delay to flee from those devoted cities and countries, lest they should be involved in their calamities.—Not long after this the Babylonians revolted from Darius, and he besieged that city for twenty months; and, having taken it, he made terrible slaughter of the inhabitants, and destroyed most of its fortifications, which prepared the way for its more complete desolation.—This may also be considered as the call of Christ to his people, to separate from antichristian corrupters and oppressors of his church, before that destruction of the New-Testament Babylon, which probably will be the grand means of convincing the Jews that Jesus was their promised Messiah. (*Marg. Ref.*)

V. 10-13. This seems to be an express prediction of the coming of Christ in human nature, to dwell in the midst of his church. The daughter of Zion, the inhabitants of Jerusalem, were called on to rejoice and sing, because he would come and dwell among them; for he was "the glory of his people Israel." But he was also to be "a light to the gentiles;" and many nations, in that day would renounce their idolatry, and join themselves to the Lord as his worshippers, among whom he would dwell; and by this the Jews would know that the Lord of hosts had sent him to them. Let the reader attentively mark the language; "many nations shall be joined to Jehovah; and they shall be my people; and I will dwell," &c.—It is evident that Jehovah here speaks; yet he adds, "Thou shalt know that Jehovah of hosts hath sent me unto thee."—It is the singular number. The prophet should know, that Jehovah of hosts had sent that person to him, who spake in the name of the Lord; not, the people that Jehovah had sent the prophet to them.—It seems impossible, that this language should be mistaken, except it be disregarded. Few passages, even in the New Testament, more clearly speak of distinct persons, in the unity of the Godhead, than this does. (*Marg. Ref. Notes, Gen. xvi. 10, 11, 13, 14. xviii. 1, 2, 33. xxxiii. 20. xlviii. 16. Ex. iii. 2. xxiii. 20-23.*)—The day intended may either mean the time, when the gospel was first preached to the gentiles; or that which will soon arrive, when the fulness of the gentiles shall come in. But the next verse evidently looks forward to the latter day; for then the Lord will inherit Judah, in his holy land, and again choose Jerusalem; having converted the Jews, and brought them back to their own land. However, at both these times, he would evidently be raised up out of his holy habitation, to plead the cause of his people against their enemies; and it would behove all the fallen frail race of men to fear before him, and to adore these displays of his power, justice, truth, and love, with silence and submission, and without murmurs, objections, or opposition.—'Many were made proselytes to Judaism; the Edomites were converted in the time of John Hyrcanus.' (*Bp. Newcombe.*)—The vanquished Edomites were indeed then compelled to be circumcised, and to profess themselves Jews.—But can any man of reflection be satisfied with such an interpretation? Have not whole nations, and powerful nations, at least in an unexceptionable way, embraced Christianity? And are not more glorious times foretold? And does not this confirm beyond reasonable doubt, that exposition, which explains the prophecy of our Lord's coming and kingdom?

a i. 9. 13. 19, ii.
3.
b 8. vi. 11. Ezra
v. 2. Hag. i. 1.

12. 11. 4.
c. Deut. x. 8. xviii.
1 Sam. vi. 20.
2 Chr. xxix. 11.
Ps. cvi. 23. Jer.
xv. 19. Ez. xlv.
11. 15. Luke
xxi. 36.
d. Gen. xlviii. 16.
Ex. iii. 2-6.
xxiii. 20, 21.
Hos. xii. 4.
Mal. iii. 1. Acts
vii. 30-38.
e. Job. 6-12. ii.
1-8. Luke xxii.
31. Rev. xii. 9,
10.
* That is, *an*

adversary. Job
i. 6. Ps. cix. 6.
Margins, 1 Pet.
v. 8.
† Heb. be his ad-
versary. Gen.
iii. 15.
f Ps. cix. 31.
Luke xxii. 32.
Rom. xvi. 20.
1 John iii. 8.
g Dan. xii. 1.
Mark i. 25.
Luke iv. 35, ix.
42. Jude 9.
1 Am. iv. 14.
ix. 19. Matt. x
m Is. xliii. 25.
li. 9. Is. vi. 5.
1 Cor. vi. 11. 2
Lev. viii. 6—9.

Joshua stands before the angel in filthy garments, and is resisted by Satan : but the angel orders him change of raiment and a fair mitre, and gives him encouraging promises, 1-7. A prophecy of the branch, and the stone on which were seven eyes : with further promises, 8-10.

AND ^ahe shewed me ^bJoshua the high-priest
^cstanding before ^dthe angel of the LORD, ^eand
^fSatan standing at his right hand to ^gresist him.

2 And ^fthe LORD said unto Satan, ^eThe LORD rebuke thee, O Satan; even the LORD that hath ^hchosen Jerusalem rebuke thee: *is* not this ^aa brand plucked out of the fire?

3 Now Joshua ^kwas clothed with filthy garments,
and stood before the angel.

4 And he answered and spake unto 'those that stood before him, saying, "Take away the filthy garments from him. And unto him he said, Behold, "I have caused thine iniquity to pass from thee, "and I will clothe thee with change of raiment.

5 And I said, Let them set ^aa fair mitre upon his head. So they set ^aa fair mitre upon his head, and

The great builder of the church, whatever instruments he employs, always works by line and rule; and he knows the dimensions of his holy city, and all those who truly belong to it. But we may boldly apply to him for information about all interesting matters which perplex us: and by his gracious instruction, even the young and inexperienced will be made so wise in the most important concerns, that no man can without great sin despise their youth.—The church of God is so admirably constructed, that, after the millions which have already entered it, “there is yet room” for innumerable millions more: none shall be refused who trust in Christ; and he never excludes from the church in heaven, one of the true members of the church on earth.—Our desire, prayer, and endeavour then ought to be, that Jerusalem may be replenished with such numerous converts, that her present limits may be far too narrow, and that the suburbs of this holy city may become far larger, than all her present dimensions are.—The inhabitants of Zion need fear no danger or disgrace, however exposed and despised they may be; seeing the Lord will be, “a wall of fire around them, and a glory in the midst of them.” We should, therefore, in our several places, circulate his proclamation far and near; that sinners, who are scattered in all parts of the globe, may be brought to separate from their wicked companions, to renounce idolatry, superstition, and iniquity, and join themselves to the Father of our Lord Jesus Christ, as his worshippers and servants.—When he hath displayed his glory in purifying his church, he will proceed to punish those who have spoiled her. Let all men, therefore, fear to harm his worshippers; for the least injurious touch will provoke his indignation; and if his wrath be kindled, yea, but a little, and he do but shake his hand over his enemies, misery and contempt will seize upon them; and all the world shall know that the Father hath sent the Son to be the saviour of his people, and the terrible judge and avenger of all, who will now have him to reign over them. Let us then rejoice in his salvation, who now dwells in our nature, and abides with his people perpetually; and to whom many nations have already been joined, and all the rest in due time will join themselves. May we be found a part of his chosen inheritance, and yield him a large revenue of praise, honour, and worship: and then he will own us for his portion, and be our portion in his holy land above. And let all flesh tremble and adore before him: for though he now has taken up his residence in his holy habitation in heaven, and many are ready to enquire, “Where is the promise of his coming?” yet he will soon arise, and make his cause triumphant, and punish his enemies; and he will ere long come to judgment, to complete the salvation of his people, and to punish the inhabitants of the earth for their iniquity.

NOTES.

CHAP. III. V. 1-4. The prophet next saw "Joshua the high-priest standing before the Angel of the Lord," (or the *Angel-Jehovah*;) as a criminal upon his trial: or rather as Israel's representative, officiating in his ministry, and seeking a blessing upon his afflicted people. While he thus stood before Christ, Satan appeared at his right-hand, as his adversary and accuser, to resist him, and to shew cause why he should not be accepted in his services, or why he should be condemned: by which the subtle and malicious endeavours of the devil to discourage the servants of God from their work, or to defeat the success of it, were meant. But the LORD, the Angel-Jehovah, Christ, before whom Joshua stood, said to Satan, "JEHOVAH rebuke thee, even the LORD who hath chosen Jerusalem, rebuke thee," &c. It could not be denied, that Joshua, and the other priests, and the people, were in many things very faulty; but Satan's accusations arose from enmity to God and his cause, and not from any dislike to their unworthiness; and therefore he ought to be rebuked and silenced. They had just been marvellously delivered from idolatrous Babylon, as brands

clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 ¶ Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee: for they are men

t Deut. xvii. 8-13. 1 Sam. ii. 28-30 Jer. xv. 19-21. Mal. ii. 5-7. Matt. xix. 28. Luke xxii. 30. xlii. 23. Rev. v. 9-14. s Heb. walks. Rev. iii. 4, 6. x Ps. lxxi. 7. Is. viii. 18. xx. 3. 1 Cor. iv. 9-13.

A. M. 3485.

B. C. 519.

q 1. Gen. xxii. 15, 16. xxviii. 13. —17. xlviii. 15, 16. Ex. xxiii. 20, 21. Is. lxiii. 9. Hos. xii. 4. Acts vii. 35-38.

r Jer. xl. 7. s Gen. xxvi. 5. Lev. viii. 35. x. 3. 1 Kings ii. 3. 1 Chr. xxiii. 32. Ez. xlv. 8. 15. xlviii. 11. 1 Tim. vi. 13, 14. 2 Tim. iv. 1, 2. Or, ordinance.

u Luke xxii. 30. John xiv. 2. Heb. x. 3. Is. viii. 18. xx. 3.

|| Heb. of wonder. y Is. xlii. 1. xlix. 3, 5. lli. 13. llii. 11. Ez. xxiv. 23, 14. xxxvii. 23. Phil. ii. 6-8.

z vi. 12. Is. iv. 2. xl. 1. lli. 2. Jer. xxiii. 5. xxxiii. 15. Ez. xvii. 23-24. xxiv. 29. Luke i. 73. a Ps. cxviii. 22. Is. viii. 14, 15. xxxvii. 16. Matt. xxi. 42-44. Acts iv. 11. Rom. ix. 33. 1 Pet. ii. 4-8. b vi. 10. 2 Chr. xvi. 9. Rev. v. 6. c Ex. xxviii. 11, 21. 36. John vi. 27. 2 Cor. i. 22. 10. 3. 2 Tim. ii. 19. d xlii. 1. Is. llii. 4, 8. c. Dan. ix. 24-27. John i. 29. Eph. ii. 16, 17. Col. i. 20, 21. 1 Tim. ii. 5, 6, 7. Heb. vii. 27. Is. 23, 26. x. 10-18. 1 John ii. 2. e 1 Kings iv. 23. Is. xxxvi. 18. Hos. ii. 18. Mic. iv. 4. John i. 40-48.

"wondered at: for, behold, I will bring forth my servant, *The BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

plucked out of the burning; and no wonder if they carried about with them the marks of the fire, in which they had been nearly consumed; yet this was a reason, not why they should be thrown again into it; but why they should be pardoned, and "purified to be a peculiar people zealous of good works." While the Advocate of the church thus pleaded against her accuser; the prophet observed, that Joshua was clothed in filthy garments as he stood before him. This was an emblem of his sinfulness, and that of the people whom he represented: and as he was not properly habited to appear before the Lord, this seemed to give the enemy an advantage. Various conjectures have been formed concerning the sins of which Joshua had been guilty; but his connivance at the neglect of the people respecting the temple, seems the most probable, as far as any particular crime was referred to. The vision, however, rather related to the manifold sins and defilements both of him, the priests, and the people, which the legal sacrifices could not take away. In this situation Joshua had nothing to say in his own behalf; till Christ ordered the attendant angels to remove his filthy garments, assuring him that his sins were pardoned, and "that he would clothe him with change of raiment." Thus he was prepared for ministering with acceptance in his sacred office; and the people were reminded, that the Aaronic priesthood could not profit them, except by the intervention of a better priesthood, by which iniquity might actually be put away.—"The Logos, or Son of God, said unto Satan, "The LORD," even God the Father, "rebuke thee," &c. (*Louth.*)

V. 5. The prophet would doubtless rejoice to see Joshua rescued, cleansed, and arrayed; but he observed that he yet had not the mitre inscribed with "Holiness to the LORD," which was the peculiar mark of his appointment to the high-priesthood. (*Marg. Ref.*) But he was encouraged to beg that this also might be put upon his head, and his request being granted, Joshua was invested with that as well as the other garments of his office.—Many, however, suppose the first clause to be a continuation of the orders given by the angel of the LORD:—"And accordingly I command you to set a fair mitre on his head." (*Bp. Hall.*)—"I, the LORD, further commanded, and said.—The angel, that talked with me, still stood by and made that solemn protestation which follows." (*Louth.*)

V. 6, 7. When this was done, and Joshua was solemnly admitted to his high office, notwithstanding all former sins; (*Notes, Is. vi. 1-9.*) the Angel protested to him, or solemnly assured him with the authority of the LORD of hosts; that if he conscientiously walked in his ways, and faithfully continued to execute the important trust and charge committed to him, he should be honoured as the judge or ruler over the temple and all its services, whilst he lived; and should at length have admission to the company of those attendant spirits, which were around the throne.

V. 8. Joshua and the other priests, with Zerubbabel and his assistants, had been men greatly wondered at. Their marvellous deliverance from Babylon; their resolution in coming up to Jerusalem when it lay in ruins; their perseverance in the midst of so many hardships and perils; and their preservation among such inveterate and potent enemies, caused many to think of them with astonishment. But they would surely be preserved: because One was in due time to arise from the remnant of Judah, of whom Joshua was a type, and who was called by the same name; (*Joshua* being the Hebrew, and *Jesus* the Greek, termination.) In due time the LORD would bring forth his servant the BRANCH; namely at his incarnation, when he would spring forth as a small branch from a decaying root, and yet grow up to super-eminent dignity and glory.—"The word, rendered *wondered at*, signifies not only a wonder, but also a sign, or a type. They are men intended as signs and tokens, they are *typical men*; "men that foreshew something to come." They, with Joshua at the head of them, are a figure of the restoration of the church under the government of the Messiah. I will point out the coming of the Messiah, as a person altogether distinct from Joshua, or any other present among you; and I will make him known under the name of the BRANCH. The word is rendered by the Septuagint, *the east*, or, *sun-rising*, from whence it is applied to Christ, (*Luke i. 78.*) and rendered *the dayspring*." (*Louth.*)—How any learned man can suppose, that Zerubbabel was exclusively meant, (when he was already brought forth, and placed as high in authority, as at any future period,) would be astonishing; did not multiplied instances prove the difficulty, with which very learned men discern the Saviour, in the clearest predictions and testimonies of Scripture. (*Marg. Ref.*)

V. 9, 10. An allusion might here be made to some corner-stone or foundation-stone of the temple, which had been laid, under the inspection of Joshua, and in the presence of many of the people; and on which the names of the tribes of Israel perhaps were engraven. But the LORD called their attention to the true foundation and corner-stone of the spiritual temple, which he had laid in his purposes and prophecies, and which he would openly lay before the people, in his incarnation and by the gospel; even Christ, as Immanuel, God and man.—The seven eyes upon this stone are interpreted by many to signify the

manifest and abundant wisdom and knowledge of Christ, as the counsellor and ever-watchful protector of his church; or the manifold gifts and graces of the Holy Spirit: and some explain it of certain superior ministering angels, so called; but others suppose that they denote the attention which would be paid to this precious corner-stone.—The eyes of all believers from the beginning had looked forward to it, through types and predictions; those of all believers, both of the Jews and Gentiles, after Christ's coming to the end of the world, would be fixed upon it, in faith, hope, and love; wicked men would behold it with contempt, abhorrence, or dismay; and evil spirits would eye it with malignity and despair. In short, the eyes of all in heaven, earth, or hell, would, in one way or other, or at one time or other, be fixed upon it. The LORD of hosts would engrave the graving of this stone, as the corner-stone of the temple had been engraven: this seems especially to refer to the sufferings of Christ, through which he was prepared to be the foundation and salvation of the whole church. On that one day on which Christ was crucified for his people, a complete atonement was made for all their sins, and the way opened for their pardon, acceptance, and sanctification. And in that day, when sinners come to him the tried corner-stone and obtain pardon, and spiritual life and grace from him; they begin to enjoy peace and to live in harmony; calling upon one another to associate in religious exercises and in holy fellowship; while they rest under his protection, and live upon his consolations; as men used to feast together upon the fruit and under the shade of their vines and fig-trees. This may perhaps have a special reference to that day, when the eyes of the Jews shall be fixed upon Christ, that precious corner-stone which they have hitherto rejected. Then their load of national guilt shall at once be removed; and they shall enjoy spiritual peace and temporal security in their own land, as in the days of Solomon. (*Marg. Ref.*)

PRACTICAL OBSERVATIONS.

V. 1-7. If we could behold what goes forward in the world of spirits, we should see much to alarm, to humble, and to encourage us.—The most honoured, eminent, and excellent of men, when viewed as standing before the LORD, would appear to be sinners deserving of condemnation, not only for their actual sins, but for the defilement of their best services: and Satan would be seen employing a vast variety of subtle and malevolent machinations to defeat all our pious designs, and even, if possible, to procure our condemnation. But though we cannot answer the charges brought against us; yet our heavenly Advocate never wants an effectual plea, in behalf of all who entrust their cause in his hands. He will rebuke, confound, and silence our bold accuser by arguments grounded on his own meritorious obedience unto death, and on the mercy and truth of the Father through him. If it be proved, by our genuine conversion, that we belong to that company, whom he hath chosen, "that they should be holy and without blame before him in love," we have nothing to fear. We were once as brands in the fire, without sense of our misery and danger, or desire of deliverance; and he plucked us out, of his own unsolicited mercy and grace, "according to the eternal purpose which he had purposed in himself" and he will not now leave us to be thrown back into the burning; because of those remains of sin, which are our grief and burden, when we stand daily before him, confessing our guilt, entreating him to pardon and cleanse us, and prepared to give him all the glory of our salvation. If the great Intercessor then silences our accuser by such arguments; we should resist his discouraging suggestions in the same manner: we should desire to be the LORD's instruments in plucking brands out of the fire; and we should bear patiently and meekly with the sins and infirmities of new converts and weak believers, according to the mercy of our LORD to us. In his sight we all appear as clothed in filthy garments; not only in our first approach to him for salvation, but in respect of our hearts and actions ever since: except as he orders the poor prodigal to be divested of his rags, and clothed with the best robe, which he hath provided for his change of raiment. When we truly trust in Christ, we shall thus be made the righteousness of God in him: he will also cause our iniquity to pass away by his sanctifying grace, and enable us to put off the old man, which is corrupt according to the deceitful lusts; and, having put on the new man, to walk thenceforth in newness of life. Happy then are they, who seek help from him! the prayers of his ministers and people are accepted for them, and they are qualified for every work to which they are called. But if we would have the assurance and comfort of these privileges, and serve the LORD in any honourable and useful station; we must hearken to his protestations concerning the necessity of holiness and faithful obedience, as well as his promises of free salvation. We must learn to walk in his ways, and keep his charge, and be faithful in a little; in order that we may be more and more employed on earth, and in hopes of serving him in heaven for ever, along with angels and perfected saints.

CHAP. IV.

A vision of a golden candlestick, with seven lamps, supplied with oil, through pipes, from two olive-trees; explained to mean the effectual assistance, which God would afford Zerubbabel and Joshua in finishing the temple, 1-10. The two olive-trees are the two anointed ones, 11-14.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, 'What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof;

3 And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, 'What are these, my lord?

5 Then the angel that talked with me answered and said unto me, 'Knowest thou not what these be? And I said, 'No, my lord.

6 Then he answered and spake unto me, saying,

Ps. cxxxix. 6. Dan. ii. 30. 1 Cor. ii. 12-15.

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a i. 9, 13, 19, ii. 6, iii. 6, 7. b 1 Kings xix. 5-7. Jer. xxxi. 28. Dan. viii. 18. x. 8-10. Luke ix. 32. xxii. 45, 46. c v. 2. Jer. i. 11-13. d Ex. xxv. 31-38. xxviii. 17-24. xl. 24, 25. 1 Kings vii. 49, 50. 1 Chr. xxviii. 15, 2 Chr. iv. 7, 20-22. xiii. 11. Jer. iii. 19. Matt. v. 15-17. Rev. i. 12. 20. ii. 1. * Heb. her bowl. 1 Kings vii. 50. Ex. xxv. 37. Rev. iv. 5. † Or, seven several pipes to the lamps. 12. f 11, 14. Judg. ix. 9. Rom. xi. 4. g 12-14. i. 9, 19. v. 6. vi. 4. Dan. vii. 16-19. xii. 8. Matt. xiii. 36. Rev. vii. 13, 14. h 13. Mark iv. 13. i Gen. xli. 16.

k ix. 13-15. Num. xxvii. 16. 2 Chr. xiv. 11. Is. xl. 2-4. xxx. 1. xxxii. 15. lxxii. 10-14. Ez. xxvii. 11-14. Hos. i. 7. Hag. ii. 2-5. 1 Cor. ii. 4, 5. 2 Cor. x. 4, 5. 1 Pet. i. 12. † Or, army. 2 Chr. xxxii. 7. xxxiii. 16, 20. 24. xiv. 3-7. i xiv. 4, 5. Ps. cxiv. 4, 6. Is. xl. 3, 4. xl. 15. lxxv. 1-3. Jer. li. 25. Dan. ii. 34, 35. Mic. i. 4. iv. 1. Nah. i. 5. Hab. iii. 6. Hag. ii. 6-9. 21-23. Matt. xxi. 21. Luke iii. 5. Rev. xvi. 20. m 9. Ps. cxviii. 22. Is. xxviii. 16. Matt. xxi. 42. Mark xii. 10. Luke xiv. 17. Acts iv. 11. Eph. ii. 20. 1 Pet. ii. 7. n Ezra iii. 11-13. vi. 15-17. Job xxxviii. 6, 7. Rev. v. 9-13. xix. 1-6. o Jer. xxxiii. 11. Rom. xi. 6. Eph. i. 6, 7. ii. 4-8. p Ezra iii. 10. v. 16. q Ez. xli. 13. Rev. vi. 15. Matt. xvi. 18. Hag. xii. 2. r ii. 8, 9, 11. vi. 15. Is. xlviii. 16. John iii. 17. v. 36, 37. viii. 16-18. xvii. 21. s Ezra iii. 12, 13. Neh. iv. 2-4. Job viii. 7. Prov. iv. 18. Dan. ii. 34, 35. Hos. vi. 3. Hag. ii. 3. Matt. xiii. 31-33. 1 Cor. i. 26-29. † Or, since the seven eyes of the LORD shall rejoice. Is. lxvi. 11, 14. Luke xv. 5-10, 32. t Am. vii. 7, 8. † Heb. stone of tin. u iii. 9. Rev. viii. 2. x i. 10, 11. 2 Chr. xvi. 9. Prov. xv. 3. Rev. v. 6. y 3. Rev. xli. 4.

This is the word of the LORD unto Zerubbabel, saying, 'Not by might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, 'O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the "headstone thereof with "shoutings, crying, 'Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in hand of Zerubbabel with "those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, 'What

V. 8-10. Whatever trials we pass through, or whatever services we perform; or however we may be wondered at by friends or foes; our whole dependence must rest on Christ the BRANCH of righteousness; that we may be grafted into him, and grow like him. On him must our eyes be fixed, as the only foundation which the Father hath laid for his church, or on which a sinner can rest his hope of salvation. He alone can remove our iniquity: in one day he made an all-sufficient atonement for sin, and the Lord laid on him the transgressions of us all; and when his hands, feet, and side were pierced for us, our names and cause were graven by the Father upon his heart. Whenever we look to him in genuine faith, the guilt and power of sin are marvellously removed: we then begin to enjoy true peace and comfort, in communion with him and his saints; and we have an antepast of heavenly felicity, while in his ordinances, by faith and love, "we sit down under his shadow with great delight, and his fruit is sweet to our taste." (Cant. ii. 3.)

NOTES.

CHAP. IV. V. 1. Some short interval taking place, between the foregoing and the following parts of the vision, Zechariah through the infirmity of the flesh was fallen asleep. But his divine Instructor waked him, that he might attend to what he had further to shew him. (Marg. Ref.)

V. 2, 3. (Note, Ez. xxv. 31-37. Rev. i. 20.) This candlestick of pure gold, (alluding to that in the sanctuary,) represented the church of God, formed of the excellent of the earth, and fitted for receiving and communicating the light of truth and holiness, in this dark world. The lamps of the candlestick in the sanctuary were supplied by the priests, in the ordinary manner: but this was supplied in a supernatural way: for there was a bowl, or common reservoir, placed on the top of the candlestick, at an equal distance from each of the seven lamps; and from this bowl were seven pipes, through which the oil gradually ran of itself, to supply each of them as it was wanted. At the same time, two olive-trees were growing, one on each side of the bowl; and a branch of each of them, being nearest to it, distilled of its own accord abundance of the finest oil of a golden colour, through a golden pipe into the bowl; from which the lamps were replenished, through the seven pipes, (11, 12.) Beyond doubt, this represented the abundance of divine grace, for the illumination and sanctification of the ministers and members of the church, which is treasured up in Christ, to be from him dispensed through his ordinances, to every individual in all parts of the world, as occasions and circumstances may require; and which cannot be procured, or precluded, by any human power, but is communicated, according to the methods which he had established, and revealed in his word. This church was at that time found among the Jews, and the candlestick was set up at Jerusalem; and its light would be supplied and kept burning, notwithstanding the weakness or unworthiness of the persons concerned, the number or power of their enemies, or the apparent difficulties under which they laboured.

V. 4-7. The prophet did not understand the vision, but he ventured to enquire the meaning from his gracious Instructor; and being gently reproved for his dulness of apprehension, or his attention being still more excited, he confessed his ignorance, and was left to discover the meaning from the message which he was ordered to deliver to Zerubbabel; assuring him, that his support and success were not to be derived from armies, or human authority, but from the Spirit of God. The power of the Jews, or the authority of the Persian kings, would not avail in these undertakings; but they would be rendered successful by the Holy Spirit. The first edict of Cyrus was procured by the secret operation of God on his mind: Darius and Artaxerxes would be influenced in the same manner to favour them; but especially the instruments employed, would not be invested with extensive authority or great power, or endowed with military conduct or courage; but with the Spirit of God, rendering them eminent for wisdom, holiness, faith, and zeal, and directing them to proceed in dependence on God. Such in a measure were Zerubbabel, Joshua, and their helpers; such afterwards were Ezra and Nehemiah, and those that

concurred with them. By instruments and means of this kind, the temple was rebuilt, and the civil and ecclesiastical state of Judah was restored. Indeed the obstructions in their way resembled a great mountain, which would be immovable and insurmountable by any human power: but in the name and strength of that God, who would work by Zerubbabel, he might set them at defiance; for before him the great mountain would become a plain; and he would in time bring forth the head-stone, or the top-stone, to be placed on the summit of the temple: whilst all the people with loud and repeated acclamations would ascribe their whole success to the free, unmerited, and abundant grace and favour of God; as well as seek his continued mercy and grace by fervent prayer.—In all this, Zerubbabel doubtless was the type of Christ, who builds his spiritual temple, not by human power and authority, but by the converting, sanctifying influences of the Holy Spirit; whilst mountains melt into plains before him, and the work goes on amidst the combined opposition of earth and hell. And thus will he proceed, till the whole multitude of the redeemed shall be perfected, body and soul, in heavenly glory; whilst angels will join the full chorus of the church triumphant, in adoring praises to that free grace, which formed, conducted, and completed the surprising plan. 'To this sense the Chaldee paraphrase expounds the words. His Messias shall come forth, who was named from eternity, and shall obtain the empire of all the kingdoms of the earth. And St. Jerome tells us, that the ancient Jews explained it so.' (Lowth.)

V. 8-10. The same truths are here expressed, or illustrated, in another manner. Zerubbabel with his own hands had some time before laid the foundation-stone, in the presence of Joshua and the people: yet, through various hinderances and discouragements, he probably despaired of seeing the work completed: but he was here assured that his hands should also finish it; and by this he would know, that the Lord had sent his prophet to him: or rather, by this Zechariah would know, that JEHOVAH of hosts, the Father, had sent his divine Instructor to him. "Thou shalt know," (meaning the prophet,) "that I am Christ, sent of my Father for the building and preservation of my spiritual temple." The aged persons among the Jews had despised these small beginnings, and probably many others concurred with them; and thus they both distrusted the Lord and disheartened one another. Perhaps those in Chaldea, despising such a day of small things, excused themselves from returning into their own land; as if the dawning of the day of God's returning favour ought not to have been highly valued. Their enemies also despised and ridiculed these feeble efforts. Yet all the friends of the work would at length rejoice, in seeing Zerubbabel successfully and skilfully sustain the character of the master-builder of the temple; and with his plummet in his hand take surveys of the work, to see that it was properly done, until the whole should be completed. This he would do, with those seven, which some explain of seven of his principal assistants; but probably it alludes to the seven eyes, that were upon the foundation-stone, (Note, iii. 9;) and which would still watch over and superintend the work, till it was finished. These "were the eyes of the Lord," &c. His omniscience and manifold wisdom, by which he providentially directs every event all over the earth, would concur with Zerubbabel, and order all things in subserviency to his success. Thus Christ began, continues to build, and will himself complete, his spiritual temple. The small beginnings of his gospel were despised by numbers; the feeble efforts that are made in different places to promote his cause, and the first dawning of his grace in new converts, are often contemned. Even the friends of the gospel are apt to despise the day of small things: but they will all at length rejoice to see this great builder carry on and complete his design; and to observe how the eyes of the Lord watch over the operations of his grace from first to last; whilst at length angels and men will count them the grand themes of their admiring praise and adoration.

V. 11-14. The prophet was still ignorant of the meaning of the two olive-trees, especially of those branches from which the oil was more immediately conveyed to the lamps: and upon enquiry he learned, that "they were the two anointed ones, which stood before the Lord of the whole earth."

are these two olive-trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be* these two olive-branches, which **through* the two golden pipes **empty* **the golden oil* out of themselves?

13 And he answered me and said, **Knowest thou* not what these *be*? And I said, No, my lord.

14 Then said he, **These are* the two anointed ones, **that stand* by the LORD of the whole earth.

CHAP. V.

Visions of a large flying roll, signifying the judgments, about to be executed on the wicked, 1-11; and of an ephah, with a woman sitting in it, covered with a talent of lead, and carried to be stationed in the land of Shinar; signifying the durable miseries of the Jews, when they should have filled up their measure of iniquity, 5-11.

WHEN I turned, and lifted up mine eyes, and looked, and behold a flying **roll*.

2 And he said unto me, **What seest thou?* And I answered, I see a **flying roll*; **the length thereof* is twenty cubits, and **the breadth thereof* ten cubits.

Rev. v. 1, &c. 8-11. b iv. 2. Jer. i. 11-14. Am. vii. 8. c Zeph. i. 14. d Gen. vi. 11-13. Rev. xviii. 5.

Zerubbabel and Joshua, the anointed ruler and high-priest of Judah, who stood before the Lord, and were his instruments in the work of the temple, were the *anointed ones* intended: but they were only types and shadows, (as the temple itself was,) of him that was to come. They therefore typified Christ, as anointed with the Holy Spirit without measure, to be the king and high-priest of the church, and to build, illuminate, and sanctify the spiritual temple. As the anointed high-priest, he purchased these gifts by his sacrifice of himself, and through his intercession in heaven, they are communicated by him, as the anointed king of his church. From the union of these two offices in his mysterious person, both God and Man, this inexhaustible fulness of grace is derived and conferred. Thus the olive-branches of themselves distil the golden oil, through the two golden pipes into the bowl: and from this fulness all receive that grace, which they require in their several places and services, through the means of grace, as the seven pipes fed the seven lamps of the candlestick.—It is plain, that the golden candlestick is the Jewish state, both civil and religious; and that the oil, with which the lights are supplied, is the Spirit of God. (Bp. Newcombe.)—And is it not equally plain, that Zerubbabel and Joshua were, in these transactions, typical persons, types of Christ our king and our high-priest?

PRACTICAL OBSERVATIONS.

We are so dull, and so soon weary of attending on spiritual things, that the Lord must not only set them before us, but again and again by various methods awaken our attention.—The church contains all the knowledge, holiness, and consolation, which are to be found in this sinful world: and all this light comes from Christ, as its great source. He hath formed his candlestick on earth of the most valuable materials, and with the most exquisite workmanship; and he hath so arranged his word, his ordinances, his ministers, and people, that no part of the church may be destitute of the light of life; and that the whole may shine as a light in the world.—Even when our ignorance or inattention deserve reproofs, if we ask wisdom of him, he will give us liberally and not upbraid us.—No human power or efforts can do good to the souls of men, except the Spirit of God work by them: nor can any authority or might prevent that good, which this divine agent is pleased to do, often by feeble and unworthy instruments. To spread the gospel, and to render men wise, holy, and happy, we do not so much need the assistance of mighty monarchs and powerful armies; or that of wealth, great abilities, eminent learning; or even the powers of philosophy, eloquence, and oratory; but we want men filled with the Holy Spirit, full of faith, heavenly wisdom, holiness, zeal for the glory of God, and love to the souls of men; who would go forth in simple dependence on the grace and providence of God, to use, (no carnal weapons, but) the spiritual armour provided for them, and by fervent prayer to seek the blessing from him alone. Before such Zerubbabels mountains would become plains; or rather before him, who hath said, “Lo, I am with you always, even to the end of the world.” As his instruments, they would begin and finish many a good work; even as he laid the foundation, and will in due time bring forth, the head-stone, of his church.—In the mean while, may we first give diligence to obtain the assurance that we are a part of the spiritual building; that we may both witness and partake of the blessing, when the whole company of heaven shall exclaim, “Grace, grace unto it.” Having this assurance, whatever we are called to engage in for the honour of God and the good of the church, let us use every means diligently, but trust only in the Lord. Let us not be discouraged by mountains in the way, for faith and prayer will not fail to remove them: and let us hope for a happy event to all our endeavours. Nor let us despise the day of small things, either in respect of ourselves or others; for the Lord commonly produces great effects from small beginnings. Rather let us be thankful for every little hope, help, or success, or any little good done by us: let us rejoice to see instruments made active in the Lord’s work, either in the magistracy, the ministry, or any other way. Especially let us fix our faith on Christ, and joyfully view him carrying on his work according to his own glorious plan, and daily bringing his spiritual edifice nearer to its completion; whilst the omnipresent and omniscient providence of God concurs

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* Heb. by the hand of.
† Or, empty out of themselves.
‡ Heb. the gold.
§ 5. Heb. v. 11, 12.
a. vi. 13. Ex. xix. 7. xi. 15. Lev. viii. 12. 1 Sam. x. 1. xvi. 1. 12. 13. Ps. ii. 6. Marg. lxxxix. 20. cx. 1. Is. ix. 1-3. Dan. ix. 24-26. Hag. i. 1, 11, 12. Heb. i. 8, 9. vii. 1, 2.
|| Heb. some of oil.
Marg. b. iii. 1. vi. 5. Deut. x. 8. 1 Kings xvii. 1. Jer. xix. 19. c. Josh. iii. 11. Is. liv. 5. Mic. iv. 13.

CHAP. V. i.

a. 2. Is. viii. 1. Jer. xxxv. 2-6. 20-24. 27-32. Ez. ii. 9, 10. 2 Pet. ii. 3.

e. Deut. xi. 28, 29. xxvii. 15-26. xxviii. 15, &c. Ps. cix. 15-28. Ps. cix. 17-20. Prov. iii. 33. Is. xxiv. 6. xliii. 28. Jer. xxvi. 6. Dan. ix. 17. Mal. iii. 9. iv. 6. Matt. xxv. 41. Gal. iii. 10-13. Heb. vi. 6-8. Rev. xxi. 8. xlii. 15. f. Luke xxi. 35. * Or, every one of this people, that stoleth, holdeth himself guiltless, as it doth.
g. Ex. xx. 15. Prov. xxix. 24. xxx. 9. Jer. vii. 9. Hos. iv. 2. Mal. iii. 8-10. 1 Cor. vi. 7-9. Eph. iv. 28. Jam. v. 4. h. 4. vii. 17. Lev. xix. 12. Is. xlviii. 1. Jer. v. 2. xliii. 10. Ez. xlvii. 13-16. Mal. iii. 5. Matt. v. 33-37. xxiii. 16-22. 1 Tim. i. 9, 10. Jam. v. 12. 1 Lev. xiv. 34-45. Deut. vii. 26. Job xviii. 15. xx. 26. Prov. ii. 38. Hab. ii. 9-11. Jam. v. 2, 3. k. i. 9, 14, 19. ii. 3. iv. 5. 1. m. Ez. xlv. 10, 11. Am. viii. 5. † Or, weighty piece. Is. xlii. 1. xv. 1. xlii. 11. n. Jer. iii. 1, 2. Ez. xvi. xliii. Hos. i. ii. iii.

3 Then said he unto me, This is **the curse* that goeth forth over **the face* of the whole earth: for **every one* that **stealeth* shall be cut off *as* on this *side* according to it; and **every one* that **sweareth* shall be cut off *as* on that *side* according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 ¶ Then **the angel* that talked with me went forth, and said unto me, **Lift up* now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* **an ephah* that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a **talent* of lead: and this *is* **a woman* that sitteth in the midst of the ephah.

with his grace, in perfecting the great design. Beholding him, as our priest upon the throne; let us seek through his intercession, and of his royal bounty, supplies from that fulness, which hath hitherto sufficed for all his saints and servants, according to their trials and employments; let us wait on him in all his ordinances, expecting communications of his Spirit; and thus let us hope to be “sanctified wholly in body, soul, and spirit; for faithful is he that hath promised, who also will do it.”

NOTES.

CHAP. V. V. 1-4. The preceding visions were replete with encouragement to the pious rulers and people of Judah; but these bear a gloomy aspect, both towards obstinate sinners, and towards the whole nation in process of time.—The prophet’s attention was called to a flying roll. He saw several skins of parchment, or other such materials, joined together and written upon, flying in the air; which seemed to him to be above ten yards long and five yards wide: and his divine Instructor informed him, that they represented the curse, which would go through the whole land against wicked persons. The Lord would bring it forth, as the rule of judgment, and he would deal with every one according to it. So that the thief being condemned by one part of it, would be cut off according to it; the perjured person being condemned by another part of it, would be cut off according to it; and in like manner, with other criminals. For the curse would enter into the house of the thief, the perjured person, &c. and abide there, till it had destroyed all the riches, comfort, and credit of him and his family; even as if it had consumed the stones and timber of his habitation. The large size of the roll might intimate, that it not only contained all the curses written in the law, and denounced by the prophets; but also an account of all the sins of those, against whom it was sent forth: its *flying* might signify, that it continually hovered over, and would speedily light on, the heads of the impenitent: and the two crimes of theft and false swearing might be mentioned as a compendium of the two tables of the law. (Marg. Ref.) ‘The roll was very ample, to shew what a number of curses should come on the wicked.—The thief and the false swearer, says Capellus, are put for every kind of transgressor.’ (Bp. Newcombe.)

V. 5-11. This vision seems to be a prediction of the present state of the Jews. Though their prosperity would be restored after the captivity; yet they would at length fill up the measure of their iniquity, and be exposed to a far heavier and more durable calamity than the Babylonish captivity. The prophet being again directed by his divine Instructor to look up, and see what went forth; (that is, from the counsels of God, before concealed, but thus revealed;) he was shewn an ephah, or a measure about the size of a bushel: and he was told, that “this was their resemblance through all the earth,” or the land. This was the form in which the ephah was made. On the top of the ephah was suspended a talent of lead, as a ponderous cover for it. In the ephah sat a woman, the emblem of the Jewish nation: and the angel cast something into the measure which he told the prophet was *wickedness*; denoting that he kept an exact account of their sins, and would put them all with the nation into the measure, and only bear with the people till that should be full: for the emblem requires, and the language implies, that the wickedness put into the ephah, should be distinct from the woman. At length the weight of lead was cast on the mouth of the ephah, by which the woman that sat in it, and the wickedness cast into it, would both be so closed up, as no more to be extricated. This seems to mean the condemnation of the nation, after the Jews had filled up the measure of their iniquities by crucifying Christ and rejecting his gospel. The two women with wings like a stork, and the wind in their wings, seem to have been emblematic of the Roman armies and their rapid conquests, coming speedily at the call of Christ to execute his righteous sentence on that devoted nation. And the lifting up of the ephah, and carrying it away through the air to build it an house in Shinar, or Babylon, where it was to be fixed on its own base, so that its condition would for a long time remain unaltered, represents the taking of Jerusalem, the dispersion of the Jews like that made by the Babylonish captivity, and the long continuance of that calamity; as the just punishment of their sins, and by reason of their obstinate unbelief and rejection of Christ, to cleave to the works of their abrogated law and the superstitious traditions of their elders.—It is observable

8 And he said, "This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof."

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, "To build it an house in the land of Shinar: and it shall be established, and set there upon her own base."

CHAP. VI.

A vision of four chariots, with horses of different colours, 1-8. By crowns put on Joshua's head, and then preserved in the temple, the Branch, the Messiah, as priest and king, as building the temple, and as executing the counsel of peace, is prefigured, 9-15.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grised and bay horses.

that the word *Shinar* signifies *shaking out*, and gives weight to this interpretation, which, in the grand outlines, seems very clear and satisfactory. The meaning of the vision seems to be, that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into like crimes. (*Bp. Newcombe.*)—The language also implies, that it would be vastly more durable.

PRACTICAL OBSERVATIONS.

The full discoveries of the free grace of the gospel, and the greatest encouragements given to repentance, faith, and evangelical obedience, tend to aggravate the guilt and enhance the punishment of those, who go on still in their wickedness. The tremendous curses of God's word go forth over the face of the whole earth: and they are continually falling upon the heads of the unjust and profane, according to the things written in the book of the law, and in the book of God's omniscience, who will never forget any of their works.—While men seek to enrich their families by fraud, rapine, oppression, perjury, or other crimes; they open their doors, and admit the curse into their habitations along with their ill-gotten gains; and it will there remain, to the ruin of their substance and the impoverishing of their posterity; while another part of the same curse will rest on their souls, and sink them into everlasting punishment.—As we are all transgressors of the law, so we cannot escape this wrath of God, except we flee for refuge to the hope set before us in the gospel. To give us space for this, the Lord endures our provocations with much long-suffering; but there is an appointed measure for every individual, (as well as for every nation,) in which he sits, and into which all his wickedness is cast; and when he hath filled this measure, the Lord will shut him up under his heavy wrath, as with a talent of lead, and commission the executioners of his vengeance to carry him to his own place, there to assign him his long home, far from the city of our God, and among his enemies, as a vessel of wrath fitted for destruction. There will he be "established on his own base," and continue for ever a hater of God and holiness, and an object of his unchangeable and hot displeasure. Let sinners then fear to treasure up wrath against this day of wrath; for the more they multiply their crimes, the faster the measure fills; let them especially take heed not to oppose, despise, or neglect the great salvation of the gospel; for this, above all other sins, hastens and ratifies the tremendous sentence; and whilst the day continues, "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

NOTES.

CHAP. VI. V. 1-8. "The two brazen mountains may be merely an ornamental part of the vision; or they may denote God's firm and immutable decrees by which he governs the earth. "His righteousness is like great mountains." (*Bp. Newcombe.*) The emphasis laid on the mountains being mountains of brass, sufficiently proves, that something essential to the vision was intended. The four chariots are generally interpreted of the four great monarchies, the Chaldean, Persian, Grecian, and Roman, which successively executed God's purposes of justice and mercy. As the red horses mentioned at first are afterwards omitted; it is supposed to be intimated, that the first of those monarchies was already subverted; and the bay horses, which are first joined with the grised, but afterwards mentioned separately, are supposed to denote the Goths, Vandals, &c. which subverted the Roman empire. But the reasons assigned for the different colours of the horses, from the different complexions, (so to speak) of these monarchies, do not give entire satisfaction. Certainly the Persian monarchy was more favourable to the Jews, than any of

A.M. 3485.

B.C. 519.

o Gen. xiv. 16.
Matt. xxiii. 32.
1 Thes. ii. 16.
p 7. Ps. xxxviii.
4. Prov. v. 22.
Lam. i. 14. Am.
ix. 1-4.
q Deut. xxviii.
19. Dan. ix. 26.
27. Hos. viii. 1.
Matt. xxiv. 28.
r Deut. xxviii.
59. Jer. xxxix. 28.
Hos. iii. 4. Luke
xxi. 24.
s Gen. x. 10. xi.
2. xiv. 1. Is. xii.
11. Dan. i. 2.

CHAP. VI.

a v. 1.
b i. 18, 19. Dan.
ii. 38-40. vii. 3.
-7. viii. 22.
c 1 Sam. ii. 8.
Job xxxiv. 19.
Ps. xxxiii. 11.
xxxvi. 6. Prov.
xxi. 30. Is. xiv.
26, 27. xliiii. 13.
xlvii. 10, 11.
Dan. iv. 15, 35.
Acts iv. 28.
Eph. i. 11. iii.
11.
d i. 8. Rev. vi. 4.
xii. 3. x. i. 3.
e 6. Rev. vi. 5.
6.
f Rev. vi. 2. xix.
11. xx. 11.
g 6, 7. i. 8. Dan.
ii. 33, 40, 41.
Rev. vi. 8.
* Or, strong.

h i. 9, 10-21. v.
5, 6, 10.
i 10. 11. Ps.
lxviii. 17. civ. 8.
4. Ez. i. 5, &c.
x. 9-19. xi. 22.
Heb. i. 7. 12.
Rev. xiv. 6, &c.
7. Or, arids
1 Kings xix. 11.
Ps. cxlviii. 8.
Dan. vii. 2.
k iv. 10. 1 Kings
xix. 19. 2 Chr.
xxviii. 18, 19.
Job i. 6, ii. 1, 2.
Dan. vii. 10.
Matt. xviii. 10.
Luk. x. 18.
l iv. 14. Is. liv. 5.
m Jer. i. 14, 15.
iv. 6. vi. 1. xxv
9. xlvii. 10. 11.
48. Ez. i. 4.
n Dan. vii. 5, 6.
xi. 3, 4.
o Dan. xi. 5, 6.
9, 40.
p i. 10. 2 Chr. xvi.
9. Job i. 6, 7. ii.
1, 3. Dan. vii.
7, 19, 24.
q i. 15. Judg. xv.
7. Is. i. 21. xlviii.
3. i. xlii. 13-
15. xlviii. 14, 15.
22, 23. Jer. ii.
48, 49. Ez. v. 13.
xvi. 42. Rev.
xviii. 21, 22.
r i. 1. vii. i. viii.
1.
s Ezra vii. 14-
16. viii. 26-30.
Is. lxxvi. 20. Acts
xxv. 17. Rom.
xxv. 25, 26.
t 14.
u iii. 5. Ex. xxviii. 36-38. xxix. 6. xxxix. 30. Lev. viii. 9. Ps. xxi. 3. Cant. iii. 11.
Heb. ii. 9. Rev. xix. 12. x. iii. 1. Hag. i. 1, 14. ii. 4.

4 Then I answered and said "unto the angel that talked with me, What are these, my lord?"

5 And the angel answered and said unto me, "These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth."

6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grised go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

9 ¶ And the word of the Lord came unto me, saying,

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech the high-priest;

the others; and it does not seem to have been more fatal to other nations. And whatever favours Alexander the Great shewed to the Jews, the sufferings of that nation, under some of his successors, especially Antiochus Epiphanes exceeded all which they endured from the Babylonish captivity till the coming of Christ. The white horses, therefore, are not, in this respect, a proper emblem of the Grecian empire. Nor does it appear, for what end the Chaldean monarchy should be represented in a prophetic vision; seeing it was already destroyed.—It seems then more obvious and satisfactory, to explain the passage to be descriptive of the providential government of God, as conducted by the ministration of angels, according to his eternal purposes; and this with special reference to the affairs of the Jews and surrounding nations at that time. (*Notes, 7-11.*) Angels are called the Lord's chariots; (*Notes Ps. lxxviii. 17. Ezek. i. x.*) By them he goes forth to execute his providential will on earth. The chariot with red horses may represent the execution of his vengeance, by raising up bloody conquerors to waste guilty nations; that with black horses the dreadful judgments of famine and pestilence, which often follow the desolations of war: the white horses may signify the removal of those judgments, by returning peace, health, and plenty; and the grised and bay may denote dispensations mingled with wrath and mercy; or those lighter judgments that are more common in the world. (*Notes, Rev. vi. 2-8.*) Accordingly, the angel interpreted the vision to signify "the four spirits of the heavens;" that is, celestial spirits, sent forth from God, to execute his purposes in the different parts of the earth. The red had already gone forth, and were executing their commission, in the wars by which the Persian kings wasted the Chaldeans and other nations in those parts; the black were about to follow them into the north country; and then the white would go forth after them. But the grised were about to go towards the south, into Egypt, and other countries to the south of Judah: yet the bay which were connected with them sought to go to and fro through the earth, and obtained permission so to do. "Those which were represented by the bay, (not being designed to any particular place,) went forth to pass to and fro throughout the earth, to take charge of the church of God, scattered in all parts of the world." (*Bp. Hall.*)—At length the prophet's divine instructor informed him, that they who had gone towards the north country had quieted his spirit respecting those regions: the judgments inflicted on those who had harassed the Jews, having satisfied the justice of God, he was appeased, and willing that peace should be restored.

Then cried, &c. "These words were uttered by God, appearing out of the Shekinah. (*Louth.*) This is certainly a mere assertion: for the text contains no hint to that effect. The angel, who talked with the prophet, evidently spake in this as well as former instances: and the passage unanswerably shews, that, according to the interpretation before given, this angel was the Lord of hosts, the mighty God, Emmanuel.—Thus was concluded that succession of visions, which has been continued from the first chapter to this place.

V. 9. *Came, &c.* "After the night, on which the eight foregoing visions were represented to the prophet." (*Bp. Newcombe.*)

V. 10, 11. These persons seem to have come from Babylon, to present an oblation from the Jews at Babylon towards the building or decoration of the temple; but it is not certain whether they intended to continue at Jerusalem, or to return to Babylon. The prophet, however, was ordered to meet them on that very day at the house of Josiah, whither perhaps they were gone to present their oblation; and of them he was to take the silver and gold, and to make crowns. With these he was ordered to crown Joshua the high-priest: not with respect to his personal character; for he exercised no regal authority, as Zerubbabel was the civil governor, being the deputy of the king of Persia: but as he was in this transaction a type of Christ.—Two crowns of gold are ordered here to be made, and both of them to be placed on the head of Joshua, to signify, that the Messiah, of whom Joshua was a type, should be both a

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6 And when ye did eat, and when ye did drink, did not ye eat for yourselves and drink for yourselves?

7 [†]Should ye not hear the words which the LORD hath [†]cried by the [†]former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited [†]the south and the plain?

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, [†]saying, [†]Execute true judgment, and shew mercy and compassions every man to his brother:

10 And [†]oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you [†]imagine evil against his brother in your heart.

11 But [†]they refused to hearken, and [†]pulled away the shoulder, and [†]stopped their ears, that they should not hear.

12 Yea, they made [†]their hearts as an adamant stone, [†]lest they should hear the law, and the words which the LORD of hosts hath [†]sent in his Spirit by

truta. Jer. xxi. 12. Marg. Joh. vii. 24. p Ex. xxii. 21-24. xxiii. 9. Deut. xxiv. 14. 17. xxvii. 19. Ps. lxxii. 4. Prov. xxii. 22. Zech. xiii. 12. Is. i. 16. 17. 23. Jer. v. 22. xxii. 15-17. Ez. xxii. 7. 12. 29. Am. ix. 1. v. 11. 12. Mic. ii. 1-3. iii. 1-4. Zeph. iii. 1-3. Mal. iii. 5. Matt. xxiii. 14. 1 Cor. vi. 10. Jam. v. 4. q Ps. xxi. 11. xxvi. 4. cxi. 2. Prov. iii. 22. vi. 18. Jer. xl. 20. xlvii. 18. Mic. ii. 1. Mark vii. 21-23. Jam. i. 14, 15. 1 John iii. 15. f i. 4. Ex. x. 3. 2 Kings xvii. 13-15. 2 Chr. xxxiii. 10. Neh. ix. 17, 26. Prov. i. 24-32. Is. i. 19, 20. Jer. vi. 16, 17. vii. 24. xiii. 10. xxvi. 5, 6. xxxv. 31. xlv. 16. Ez. iii. 7. Dan. ix. 5. Zeph. iii. 2. Acts vii. 51. Heb. xii. 25. [†] Heb. gave a backsliding shoulder. Neh. ix. 29. Jer. vii. 5. Hos. iv. 10. Heb. x. 38, 39. s Ps. i. viii. 4, 5. Acts vii. 57. [†] Heb. made heavy. Is. vi. 10. [†] Job ix. 4. Is. xlviii. 4. Jer. v. 3. Ez. ii. 4. iii. 7-9. xli. 9. u Ps. i. 17. Is. vi. 10. Matt. xiii. 15. Mark iv. 12. Luke xii. 9. John iii. 19, 20. Acts xxviii. 27. [†] Thes. ii. 10-12. i. 11, 12. 2 Pet. i. 21.

was slain; and another in the tenth month, because at that time the siege of the city was begun. (*Marg. Ref.*) But the Jews now questioned, whether they ought to continue the observance of these fasts, seeing the city and temple were both in a fair way of being rebuilt.—They had wept for their sins, and separated themselves from food and ordinary recreations and employments, that they might spend the day in devotions, and they had persevered in it for many years; but must they still thus deny themselves?

V. 4-7. Whoever originally proposed the question, it evidently concerned the whole nation: and therefore the Lord sent his prophet to the people and priests on the occasion.—The fasts which they had observed, were not of divine appointment; though the observance of them would have been good, had they uprightly kept them. But they were not truly humbled or sorry for those sins, that had provoked the wrath of God against them; and whilst they wept as sufferers, they did not submit to his justice in their sufferings, or seek his mercy for their deliverance. They were not truly penitent; they did not forsake their sins: the glory and favour of God were not their grand object; their fasting was the result of self-righteousness, or ostentation; or a matter of custom, a form, a compliance with human authority, out of regard to ease, interest, or reputation; and it had no salutary effects upon their temper and conduct. so that they pleased themselves as really, when they wept and fasted, as when they feasted in a sensual and ungodly manner. But whether they fasted or not, they ought certainly to have attended to the earnest calls of the Lord by the former prophets, to repentance and reformation. If their fathers had done this, their ancient prosperity would have been continued; and nothing but this could re-establish them in their former flourishing condition.—“Did you fast upon religious motives, and for your better improvement in the duties of repentance and amendment?—When ye did eat, ye sought your own pleasure and convenience, not my glory.—Are not these the words,” &c. (*Marg.*)—The prophet puts them in mind of the exhortations the prophets before the captivity gave them; that they may lay them to heart, and not be guilty of the same sins, for fear of incurring the same penalties.—“From the eleventh year of Zedekiah, to the fourth year of Darius Hystaspis, are just seventy years.” (*Lowth.*) (*Marg. Ref.*)—When ye offered sacrifices, after which ye feasted, did ye not in this religious act, regard yourselves more than me?—Did not the former prophets make like declarations, concerning the inefficacy of your external observances? Did they not insist on the superior excellence of moral duties? (*Bp. Newcombe.*)—“He sheweth that they did not fast of a sincere heart, but for hypocrisy; because they lacked those offices,” (duties of charity,) which should have declared that they were godly. (*Matt. xxiii. 23.*)

V. 8-10. “I often put your fathers in mind, that judgment and mercy were more acceptable to me than fasting, or any external performances; and I repeat the same admonition to you of the present age.” (*Lowth.*)

V. 11. *Pulled, &c.* As oxen that are not willing to draw in the yoke. (*Marg. Ref.*)

V. 12. *An adamant-stone.* “Bochart shews, that the word signifies a hard stone used to polish gems.” (*Bp. Newcombe.*)

V. 13. The people cried for temporal deliverance, when the sentence, (as to the destruction of the city and the captivity,) had become irreversible; and therefore God would not hear them: but if any of them, even at that time, cried to him for spiritual salvation in humble faith, he certainly answered them. (*Marg. Ref.*)

V. 14. *Scattered them as with a whirlwind.* “This sublime metaphor is expressed by a single word, in the original. (*Bp. Newcombe.*)—“The land of desire is for a desolation.” The contrast is striking.

A.M. 3496.

B.C. 518.

[†] Or, be not ye they that did eat for, &c.?

[†] Or, Are not these the words, &c. Is. lv. 3, 6.

m i. 3-6. Is. i. 16-20. Jer. vii. 5, 23. xxxvi. 2. Ez. xviii. 30 -32. Dan. ix. 6 -14. Hos. xiv. 1-3. Am. v. 14, 15. Mic. vi. 1-8. Zeph. ii. 1-3.

8 Heb. the hand of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

[†] Heb. the hand of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

o 7. viii. 16, 17. Lev. xix. 15. 35 -37. Deut. x. 18, 19. xv. 7-14. xvi. 18-29. Ps. lxxii. 2-4. Prov. xxi. 8. Is. lviii. 6-10. Jer. vii. 5-7. Ez. xiv. 9. Hos. x. 12, 13. Am. v. 24. Mic. vi. 8. Matt. xxiii. 23. Luke xi. 42. Jam. ii. 18-17.

11 Heb. Judge judgment of, &c. Hag. i. 1. Marg. n Deut. xxiv. 3. Jer. xvii. 26. xxxii. 44. xxxiii. 13.

[†] the former prophets: [†] therefore came a great wrath from the LORD of hosts.

13 [†] Therefore it is come to pass, *that* [†] as he cried, and they would not hear; [†] so they cried, and I would not hear, saith the LORD of hosts:

14 But I [†] scattered them with a whirlwind among all the nations [†] whom they knew not. Thus [†] the land was desolate after them, that no man passed through nor returned; for they laid the [†] pleasant [†] land desolate.

CHAP. VIII.

Promises, that Jerusalem shall be replenished with inhabitants, and be prosperous, 1-8. The people encouraged to build the temple, by the assurance of manifold blessings, 9-15. Exhortations to truth, justice, and piety, that their mournful fasts might be turned into cheerful feasts, 16-19. A prediction of the conversion of many nations, by the example and endeavours of pious Jews, 20-23.

A GAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts, [†] I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, [†] I am returned unto Zion, and will [†] dwell in the midst of Jerusalem: and Jerusalem shall be called [†] A city of truth; and the mountain of the LORD of hosts, [†] The holy mountain.

4 Thus saith the LORD of hosts, [†] There shall yet old men and old women dwell in the streets of

CHAP. VIII. a i. 14-16. Ps. lxxviii. 58, 59. Is. xlii. 13, 14. lxx. 17. lxxiii. 4-6, 15. Ez. xxxvi. 5, 6. Joel ii. 18. Nah. i. 2, 6. b i. 16. Jer. xxx. 10, 11. c i. 10, 11. Is. xlii. 6. Ez. xxxviii. 35. Joel iii. 17, 21. John i. 14. xiv. 23. 2 Cor. vi. 16. Eph. ii. 3. Rev. xxi. 3. d xiv. 20, 21. Is. i. 21, 26. lx. 14. Jer. xxxi. 23. xxxiii. 16. e Is. xl. 9. lxxv. 25. lxxvi. 20. Rev. xxi. 10, 27. f i Sam. ii. 31. Job v. 26. xlii. 17. Is. lxxv. 20-22. Lam. ii. 20, 21. v. 11-15. Heb. xii. 22.

PRACTICAL OBSERVATIONS.

If we would know the will of God in doubtful cases; we must not only consult his word and ministers, but seek his direction by fervent prayer.—Some duties are obligatory at all times, and others belong to special seasons. It behoves those, who are suffering or trembling because of their sins, to weep and fast, and separate themselves from lawful pleasures, to attend to the great business of humbling themselves before God, and seeking forgiveness; and it is equally seasonable for those, who have experienced signal deliverances and special tokens of his reconciling love, to abound in praise and in every expression of grateful joy. But most men rest in the outside of these religious exercises; and whether they fast and pray, or eat and drink, they do it to themselves, according to their own humour, or for their own honour or interest, in one way or other. Yet they are in general so pleased with their performances, that they think it hard that God will not richly reward, what they “did not at all to him,” and what in fact he abhors as the result of pride, selfishness, and hypocrisy! Nay, many who, with apparent conscientiousness enquire the truth and will of God, prove indisposed to embrace the one, or to practise the other. But the neglect of moral duties is as inconsistent with sincerity in religious observances, as the neglect of religion is inconsistent with the practice of morality, from a single eye to the glory and will of God. Our rule is, that “whether we eat or drink or whatever we do, we do all to the glory of God; and true Christians will aim to receive all with that thankfulness, and use all with that moderation, which may render even their meals honourable to his name: but they will feel, that they continually fall short of their rule, and need forgiveness in every thing. What then must be the case with them, whose very religion is as selfish as their banquetings and revelings?—Willful disobedience mars the prosperity of cities, and of apparently flourishing churches; and no mourning or fasting, under public or personal rebukes, will prove of real use, except the ground of the Lord’s controversy be removed. In this all his servants in every age are agreed.—Except magistrates execute true judgment, and private persons do justice and shew mercy and compassions to their brethren; except they cease to oppress the widow, the fatherless, the strangers, and the poor of every name or nation; except men repress their resentments, and forbear to imagine evil against their brethren in their hearts; they evidently refuse to hearken to the warnings of God’s word, and to bear the yoke of his commandments; they increase the natural hardness of their stony hearts, by resisting convictions, and indulging their prejudices, lest they should hear the law and the words of the LORD by his Spirit in his prophets; and they cannot expect that even their prayers will turn away the great wrath of the Lord from them. He indeed always readily hears the cry of the broken-hearted penitent: yet it will soon come to pass, in respect of all who die impenitent and unbelieving; that “as he cried, and they would not hear, so they will cry, and he will not hear or help them.” And then there will be no remedy, or refuge from those miseries, which here they despised and defied, but which they then will not be able to endure. (*Marg. Ref.*)

NOTES.

CHAP. VIII. V. 2. The Lord had been exceedingly jealous for his people, and displeased with their enemies; (i. 14;) and he had already in part avenged them on the Chaldeans and their other enemies, with great fury.—This is the general interpretation, but perhaps the verse, in this connection, has another meaning.—“I have been jealous against Zion, with a vehement jealousy; and I have been angry against her with great fury.” Zion, the church of the Jews, acted as an adulterous wife; and the calamities, which

Jerusalem, and every man with his staff in his hand for *very age.

5 And the streets of the city shall be full of boys and girls *playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be *marvellous in the eyes of the remnant of this people in these days, ^hshould it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, ⁱI will save my people from the east country, and from the *west country:

8 And I will bring them, *and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, "Let your hands be strong, ye that hear in these days these words by the mouth of "the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For *before these days ^gthere was no hire for man, nor any hire for beast; ^hneither *was there any* peace to him that went out or came in, because of the affliction: ⁱfor I set all men every one against his neighbour.

11 But now ⁱI will not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 For *the seed *shall be* "prosperous: the vine shall give her fruit, and the ground shall give her increase,

ⁿ Ezra v. 1, 2. Hag. i. 12. ii. 2. 21. ^o Hag. i. 6—11. ii. 16, 17. ^p Judg. v. 6, 7, 11. 2 Chr. xv. 6—7. Jer. xvi. 6. ^q Is. xix. 2. ^r 8, 9. Ps. ciii. 9. Is. xii. 1. Hag. ii. 19. Mal. iii. 9—11. ^s Gen. xxi. 12. Lev. xxvi. 4, 5. Deut. xxviii. 4—12. Ps. lxxvii. 6. Prov. iii. 9, 10. Is. xxx. 23. Ez. xxxiv. 26, 27. xxxvi. 30. Hos. ii. 21—23. Joel ii. 22. Am. ix. 13—15. Hag. ii. 18. ¶ Heb. of peace. Jam. iii. 18.

A. M. 3486.

B. C. 518.

* Heb. multitude of days. ^g ii. 4. Ps. xxxviii. 3, 4. xlii. 12—15. Jer. xxx. 19, 20. xxxi. 27. xxxiii. 11. Lam. ii. 19. Matt. xi. 16, 17. ^h Or, hard, or, difficult. ⁱ Gen. xviii. 14. Num. xi. 22, 23. 2 Kings vii. 2. Jer. xxxii. 17. 27. Luke i. 20. Rom. iv. 19—21.

ⁱ Ps. cvii. 2, 3. Is. xli. 11—16. xxxvii. 12, 13. xliii. 5, 6. xli. 12. Is. xli. 19. lxxi. 19, 20. Jer. xxxi. 8. Ez. xxxvii. 19—25. Hos. xi. 10, 11. Mal. iii. 1. Rom. xi. 25—27.

* Heb. country of the going down of the sun. ^k Ps. i. 1. cxliii. 3. ^l Jer. iii. 17, 18. xxxii. 8. xxxiii. 41. Ez. xxxvii. 25. Joel iii. 14, 15. Ob. 17—21. Zeph. iii. 14—20.

^m i. xiii. 9. Lev. xxvii. 12. Jer. iv. 2. xxii. 22. xxiii. 1, 33. xxxii. 38. 39. Ez. xi. 20. xxxvi. 28. xxxvii. 27. Hos. ii. 19—23. 2. vi. 16—18. Rev. xxi. 3, 7. ⁿ 13. Josh. i. 6. 8. 1 Chr. xlii. 13. xxxviii. 20. Is. xxxv. 4. Hag. ii. 4. Eph. vi. 10. 2 Tim. ii. 1.

^t Gen. xvii. 28. Deut. xxxii. 2. xxxiii. 13. 28. 1 Kings xv. 12. Prov. xix. 12. Hos. xiv. 5. Hag. i. 10. u. 6. Mic. iv. 6, 7. x. 1. lxi. 7. Ez. xxxvi. 12. Ob. 17—20. Matt. vi. 33. ^y Deut. xxviii. 37. xlii. 23—28. 1 Kings ix. 7, 8. 2 Chr. vii. 20—22. Ps. xlv. 13, 14. lxxix. 4. Is. lxx. 15, 16. Jer. xxiv. 9. xxxv. 18. xlvii. 6. xlviii. 12. lxi. 17. 19. 22. Lam. ii. 16, 17. Ez. v. 15. Dan. ix. 11. ^z i. 19. ix. 13. x. 6. 2 Kings xvii. 18—20. Is. ix. 20, 21. Jer. xxxii. 30—32. xxxiii. 24. Ez. xxxvii. 11, 16, 19.

^a 20—23. x. 6—9. Gen. xii. 2, 3. xxxi. 4. Ps. lxxii. 17. Is. xix. 24. 25. Mic. v. 7. Zeph. iii. 20. Gal. iii. 14. 28, 29. ^b 9. Is. xxxv. 3, 4. xli. 10—13. ^c 1 Cor. xvi. 13. c. i. 6. Ps. xxxiii. 11. Is. xiv. 24. Jer. xxxi. 28. ^d Jer. iv. 28. xx. 1—6. xx. 16. Ez. xiv. 14. ^e Jer. xxxi. 11—19. xxxii. 42. ^f 13. Is. xlii. 1, 2. Zeph. iii. 16, 17. ^g Deut. x. 12, 13. xi. 7, 8. h. 19. Lev. xix. 11. Ps. xv. 2. Prov. xii. 17. 19. Jer. ix. 3—5. Hos. iv. 1, 2. Mic. vi. 12. Eph. iv. 25. 1 Thes. iv. 6. Rev. xxi. 8. ^h Heb. judge truth and the judgment of peace. vii. 9. Is. ix. 7. xi. 3—9. Am. v. 15, 24. Matt. v. 9. i. vii. 10. Prov. iii. 29. vi. 14. Jer. iv. 14. Mic. ii. 1—3. Matt. v. 28. xii. 35. xv. 18. ⁱ Jer. iv. 2. Mal. iii. 5. 1 Ps. v. 6, 5. 6. Prov. vi. 16—19. viii. 12. Jer. xiv. 4. Hab. i. 13. ^j 2 Kings xiv. 3, 4. ^k Jer. xxxix. 2. lxx. 6, 7. ^l vii. 3. Jer. lii. 12—15. ^m o vii. 5. 2 Kings xxv. 25. Jer. lii. 1—3. ⁿ Jer. lii. 4. ^o Ezech. viii. 17, ix. 22. Ps. xxx. 11. Is. xli. 1. xxxv. 10. li. 11. Jer. xxxi. 12, 13. ^p Heb. solemn, or, set times. ^q 16. Luke i. 74, 75. Tit. ii. 11, 12. Rev. xxii. 15.

and 'the heavens shall give their dew: and I will cause 'the remnant of this people *to possess all these things.

13 And it shall come to pass, *that* as ye were *a curse among the heathen, *O house of Judah, and house of Israel; so will I save you, *and ye shall be a blessing: ^hfear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, 'As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, 'and I repented not:

15 So again 'have I thought in these days to do well unto Jerusalem and to the house of Judah: ^hfear ye not.

16 ¶ These *are the things that ye shall do: ^hSpeak ye every man the truth to his neighbour: *execute the judgment of truth and peace in your gates:

17 And 'let none of you imagine evil in your hearts against his neighbour; and 'love no false oath: for all these *are* *things that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of "the fourth month, and the fast of "the fifth, and the fast of "the seventh, and the fast of "the tenth, shall be to the house of Judah *joy and gladness, and cheerful feasts; ^htherefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall yet* come to pass, that ye shall dwell in peace in your land. ^f 13. Is. xlii. 1, 2. Zeph. iii. 16, 17. ^g Deut. x. 12, 13. xi. 7, 8. h. 19. Lev. xix. 11. Ps. xv. 2. Prov. xii. 17. 19. Jer. ix. 3—5. Hos. iv. 1, 2. Mic. vi. 12. Eph. iv. 25. 1 Thes. iv. 6. Rev. xxi. 8. ^h Heb. judge truth and the judgment of peace. vii. 9. Is. ix. 7. xi. 3—9. Am. v. 15, 24. Matt. v. 9. i. vii. 10. Prov. iii. 29. vi. 14. Jer. iv. 14. Mic. ii. 1—3. Matt. v. 28. xii. 35. xv. 18. ⁱ Jer. iv. 2. Mal. iii. 5. 1 Ps. v. 6, 5. 6. Prov. vi. 16—19. viii. 12. Jer. xiv. 4. Hab. i. 13. ^j 2 Kings xiv. 3, 4. ^k Jer. xxxix. 2. lxx. 6, 7. ^l vii. 3. Jer. lii. 12—15. ^m o vii. 5. 2 Kings xxv. 25. Jer. lii. 1—3. ⁿ Jer. lii. 4. ^o Ezech. viii. 17, ix. 22. Ps. xxx. 11. Is. xli. 1. xxxv. 10. li. 11. Jer. xxxi. 12, 13. ^p Heb. solemn, or, set times. ^q 16. Luke i. 74, 75. Tit. ii. 11, 12. Rev. xxii. 15.

she had endured, were the effects of the Lord's jealousy and indignation; but he was now about to return to her in mercy.—A grammatical rule of the Hebrew is indeed supposed to be contrary to this construction, but it certainly admits of exceptions. (Ps. cvi. 16.)

V. 3. *A city, &c.* That is, a city, in which divine truth was known and believed; the true God worshipped in the appointed manner, and in sincerity; and where fidelity, as well as justice and equity, was practised among men. This primarily related to the state of Jerusalem, as reformed by Zerubbabel, Joshua, Ezra, Nehemiah, and others; yet it was typical of the gospel-church of true believers, which alone can fully answer to these characters.

V. 4, 5. These verses are beautifully descriptive of a state of great outward tranquility, attended with plenty, temperance, and contentment. The inhabitants of the city are supposed to live to extreme old age, and to walk cheerfully and without fear in the streets; whilst their numerous descendants, being healthful and lively, free from want, fear, or sorrow, amicably engage in their childish diversions on every side of them: a sight extremely pleasing to those aged spectators.—'The walls of Jerusalem were not dedicated, till above sixty years after this prophecy.' (Bp. Newcombe.)

V. 6. (Marg. Ref.)

V. 7, 8. 'This denotes the general restoration of the Jewish nation, from their several dispersions.—The west country hath a particular reference to their present dispersion, great numbers of them having settled in the western parts of the world.—They shall constantly serve and worship me, and I will bless and protect them.' (Louth.)—The passage in its full import must be interpreted either of the Christian church, or the future restoration of the Jews. (Marg. Ref.)

V. 9—15. The Jews, who had heard and obeyed the words of Haggai and Zechariah, when they called them to build the temple, were encouraged to proceed in that work with vigour and alacrity. While this had been neglected, there had been no profitable employment for those, who wished to subsist by the labour of their hands, or by that of their cattle; nor could they travel from place to place in safety because of the calamities of the times; for the Lord had been provoked to leave them exposed to their enemies, and even to quarrel with each other. But he now intended remarkably to prosper them, beyond the example of all former days. Their lands should bring forth abundance, and they should possess it in peace; and the heathen, who had deemed them a contemptible, wretched, and accursed people, and treated them accordingly, beholding their wonderful deliverances and prosperity, should consider them as an honourable and happy nation. For as nothing could prevent the execution of his purposed wrath upon their fathers; so nothing should interrupt the course of his promised mercy towards them.—The consideration that all the nations, which now worship the true God and receive the Scriptures as his word, have derived all their knowledge in divine things, and all their privileges, under God, from Jewish prophets, apostles, and teachers; and that the Saviour "in whom all nations shall be blessed," sprang from that favoured race, emphatically explains what is meant, when the Lord says, "Ye shall be a blessing." (Marg. Ref.)—The mentioning of both Judah and Israel, which

had been so long separated, shews that both the curse and the blessing here spoken of, in the ultimate sense, belong to the whole body of the Jews; who as they are a public instance of God's judgments now, so shall they hereafter be of his blessings; viz. at the general restoration and conversion of the nation.' (Louth.)—It may be added, that this event will be "as life from the dead" to all the nations, and the Jews shall then indeed be a blessing.

V. 16, 17. (Marg. Ref.) Let those, who believe these promises, shew their faith by their works, and wait the fulfilment of, them, in an obedient tenour of conduct, as magistrates and as private persons.—The false oath might be loved, not only because of the gain acquired by it, but also from contempt of God, and enmity against him.

V. 19. *Love the, &c.* Or, "Ye shall love the truth and peace." As in many other similar passages, the implied exhortation is proposed in the form of a promise. (Note, Ez. xxxvi. 25—27.) Whilst the Jews had neglected the truths of God's words and his true worship; and whilst they deceived, defrauded, and quarrelled with each other, God had given them occasion for mournful fasts; but he had now promised to change these into cheerful feasts, and he therefore exhorted them to love truth and peace, as the proper method of perpetuating their comforts and mercies.

V. 20—23. 'These verses refer to the great accession of converts, which the Jewish church received, between the captivity, and the coming of Christ; to the number of Christian disciples which the Jewish preachers made; and to the future conversions, of which the restoration of the Jews will be an eminent cause.' (Bp. Newcombe.)—Notwithstanding all the miseries that the Jews had long endured, and the reproach and weakness which still attended them; it would at length come to pass, that numbers of persons from many cities would come to court their friendship. For the inhabitants of one city should go to those of another, purposely to persuade them to go with them without delay, to pray before JEHOVAH the God of Israel, and to seek his favour, offering to accompany them in so doing. In this manner many people, yea, powerful nations, would come to Jerusalem to seek and worship JEHOVAH, and to lay hold on the skirt of a Jew; 'a gesture naturally used to intreat assistance and protection.' (Bp. Newcombe.) For they had been told that God was in an especial manner present with that people.—This is indeed a clear prediction of the most extraordinary and unlikely event which, at the time when Zechariah delivered it, could be imagined; namely, that many nations, powerful nations renowned for arts and arms, for civilization and philosophy; nations, which had successively subjugated and oppressed Israel; nations, that had despised and ridiculed, with unbounded scorn, the worshippers of JEHOVAH, would at length learn religion from that very people!—The Jews, when prosperous in their own land, were exceedingly prone to embrace the idolatries of the surrounding nations: what then could be more improbable, or more contrary to general observation, than that, after they had been crushed and enslaved, by successive conquerors, they should at length become teachers of true religion to their oppressors and to the nations of the earth? Yet this is expressly foretold, with emphatical repetition and variation of circumstances!—The term Jew, or Judean, became the more general national appellation,

come to pass, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: 'I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

u Is. xxv. 17. v. 5. Jer. iv. 2. Mic. iv. 3. Hag. ii. 7. Gal. iii. 8. Rev. xv. 4. xxi. 24. x. Gen. xxxi. 7. 41. Num. xiv. 22. Job xix. 3. Ec. xi. 2. Mic. v. 5. Matt. xxiii. 21. 22. y Is. lxvi. 18. Rev. vii. 9. 10. xiv. 6. 7. z 1 Sam. xv. 27. 28. Is. iii. 6. iv. 1. Luke viii. 44. Acts ix. 12. a Num. x. 29-32. Ruth i. 16. 17. 2 Sam. xv. 19-20. 2 Kings ii. 6. 1 Chr. xii. 18. Is. lv. 5. lx. 3. Acts xiii. 47. 48. b Num. xiv. 14-16. Deut. iv. 6. 7. Josh. ii. 9-13. 1 Kings viii. 42. 43. 1 Cor. xiv. 25.

from the Babylonish captivity: and we have had repeated occasions to remark, that the prophets foretold the conversion of the gentiles, in language taken from the stated religious worship of their own times. (Notes, Is. lxvi. 19-23. Es. xl. 2.) It is, therefore, here evidently foretold, that at least ten times as many gentiles would be converted to the true religion, as there were Jews, properly so called, among them at the time when the prophecy should begin to be fulfilled.—The astonishing interposition of God in behalf of his people, at Babylon and Susa, &c.; (Esther, iii.-ix. Dan. ii.-vi.) and the translation of the Scriptures into Greek, and the wide dispersion of them in that language, no doubt had considerable effects; but effects far beneath the language here used. For this certainly can mean nothing less, than that many powerful nations, of all languages, would renounce idolatry, become the worshippers of the God of the Jews, and learn the way of salvation from them, with the grand peculiarities of their religion; and that they would look up to the Jews, as a people peculiarly blessed by the presence and favour of God, and press with great earnestness to share their privileges. This and much more is foretold: and accordingly it is an undeniable fact, that Greece and Rome, Egypt, and vast multitudes in Assyria, Persia, renowned countries both in the east and the west, by the propagation of the gospel, renounced their idols, became the worshippers of JEHOVAH, and took the Jewish Scriptures as his sacred oracles. In process of time, whole nations embraced Christianity: and all the knowledge of the true God, and of true religion, in the world, is derived from Judah, by the Saviour, the glory of Israel and the light of the Gentiles, through the writings and preaching of Jewish prophets, apostles, and evangelists: nor is there the least genuine knowledge of God in the world at this day, which may not be traced back to that source, and that method of communication. And, no doubt, when the Lord shall render his cause universally triumphant, all the ministers will draw their instructions from the Scriptures of the Old and New Testament, the whole of which, (excepting Job,) were written by the descendants of Israel. For, though it pleased God to employ Gentile converts, as preachers, pastors, and teachers, in the primitive times: yet none were honoured as writers in the New Testament. And it is highly probable, that numbers of the converted Jews will be employed and greatly prospered, in the future conversion of the Gentiles. Hitherto, however, the prophecy has been most wonderfully and exactly accomplished, and future events will no doubt throw still further light upon it.

PRACTICAL OBSERVATIONS.

V. 1-15. The unchangeable love and faithful engagements of God to his people form their only and their sufficient security, that no enemy shall prevail against them, or injure them with impunity: and his gracious presence with his church alone renders her worthy to be called, "the city of truth, and the mountain of holiness."—Godliness and honesty conduce exceedingly to peace and prosperity in cities and nations.—It is beautiful to behold the old and young living amicably and comfortably together; and we ought to be thankful to behold our children healthful and cheerful, and engaged in those diversions which suit their tender age, without any cause of terror or complaint: but it is most desirable to see "young men and maids, old men and children," with one accord joining in the worship and service of God, as citizens of the heavenly Jerusalem. If, in the present low state of vital godliness, we can scarcely conceive how such a change can be effected, as to render it general all over the earth; let us not conclude that it cannot be: for it is no marvellous thing in the eyes of the Lord, that such a revolution should be effected; and the almighty power of his new creating Spirit could produce it in less time, than he was pleased to employ in creating the world. When he pleases thus to work, he will save multitudes in all parts of the world, and they will become citizens of his holy city, and his obedient people; and he will be their God in truth and righteousness: for while he performs his promises, and makes them partakers of his salvation, they will learn to serve him in righteousness and true holiness. Let then the hands of all those be strong, who are labouring to promote the cause of the gospel; for while they attend to the words of his prophets and apostles, they may be sure that their labour will not be in vain. But let us not forget, that we best consult our own interest, by giving the service of God a decided priority in our choice and endeavours. When he is provoked by men's procrastination or negligence, he can cause trade to decay, and peace to remove, and set every man against his neighbour: but when he

A. M. 3417.

B. C. 587.

CHAP. IX.

Predictions of judgments on the Syrians, Tyrians, and Philistines, with intimations of mercy to a remnant, and promises of protection to the Jews, 1-8; of Christ's coming to Jerusalem riding on an ass's colt: and of the nature, extent, and benefits of his kingdom, and of the blood of his covenant, 9-12: of the victories obtained by the sons of the church; their privileges, and their joy in the goodness and beauty of the Lord, 13-17.

THE burden of the word of the LORD in the land of Hadrach, and Damascus shall be the rest thereof: "when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Sidon, though it be very wise.

3 And Tyrus did build herself a stronghold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

g 1 Kings xv. 9. Ez. xxviii. 21-26. Ob. 20. h Ez. xxviii. 3-5. 12. i Josh. xix. 29. 2 Sam. xxiv. 7. k 1 Kings x. 27. Job xxii. 24. xxvii. 16. Is. xxiii. 8. Ez. xxvii. 33. xxviii. 4. 5. l Prov. x. 2. xi. 4. Is. xxiii. 1-7. Ez. xxviii. 16. Joel iii. 8. m Ez. xxvii. 26-36. xxviii. 2. 8. n Ez. xxviii. 18. Am. i. 10.

returns in mercy, peace and plenty result from his smile, and they become most prosperous, honoured, and happy, who were most abject and miserable.

V. 16-23. While we rely on the Lord's promises, we ought also to consider what are the things that we ought to do. Surely Christians should remember the exhortation to "put away lying, and to speak every man truth with his neighbour;" to execute the judgments of truth and peace, to abhor all malice, fraud, and perjury; to hate what the Lord hates, and to love what he delighteth in. When they thus serve him, and he turns their mourning for sin into joy and gladness, and divine ordinances become their cheerful feasts, and they evidently love truth and peace: then they appear amiable, excellent, wise, and happy; their light shines before men; they adorn and recommend the doctrine of God our Saviour, and convince all around them that the Lord is with them of a truth: and thus supported and elevated, a cottage, a dungeon, a death-bed, a fiery furnace, or a lion's den may be the scene of great peace and enjoyment. In this way the ancient servants of God attracted the attention and admiration of their heathen neighbours: thus they softened their prejudices, and insinuated themselves into their affections, whilst they saw what manner of men they were among them for their sakes; and so Christianity was diffused through many powerful and prosperous nations. The same cause would again produce the same effect: and when Christians shall generally cease from their sharp contentions, renounce unscriptural tenets and practices, and shew their love of truth and peace in the whole tenour of their conduct; we may expect a more extensive spread of true religion, than any that yet hath taken place. In the mean time, let us stir up ourselves and each other, to go and pray before the Lord, and seek his face; let us strive to make known his truth in dark places, and to give weight to exhortation by example.

NOTES.

CHAP. IX. V. 1. This chapter begins another prophecy, which reaches to the end of the eleventh: and it opens with predictions of judgments upon several nations bordering upon the Jews. This burden of the LORD first related to Hadrach: Syria is doubtless intended; but it is not certain whether Hadrach was the name of some idol, or of some place in Syria; or for what reason it was thus called. This burden, however, would fall, and rest, or abide, on Damascus the capital of Syria: and the prophecy was fulfilled by Alexander, who seized on immense riches in that city, and his successors who governed it as conquerors: and it is not foretold of Damascus, as of Tyre, that the city should be destroyed. These events would take place, "when the eyes of man, as of all the tribes of Israel, should be toward the Lord;" which may denote, that these troubles would continue till the coming of Christ, when the eyes of men in general, as those of all the tribes of Israel, should be fixed upon the true God, expecting help and salvation from him: and it might intimate, that the Syrians would not be delivered, till they were converted to Christianity and became worshippers of Israel's God. Or it may mean, that this burden would rest on Damascus, when the eyes of men, even of all the tribes of Israel, would be towards the Lord; by whom they would be protected, when their neighbours were reduced. When the Jews saw the conqueror approach, they looked to God and implored his protection: and Jaddua, the high-priest, met Alexander in his pontifical robes, who received him very graciously.—Some learned men have endeavoured to shew, that this and the two following chapters were not written by Zechariah, but before his time. Their arguments, however, do not bring conviction to my mind at least. They urge, that it was not at all likely for Zechariah to predict the destruction of the temple, when encouraging the Jews to build it, (xi. 1;) but did not God, by Moses, predict the dispersion of Israel, while encouraging them to go up and possess the promised land? (Deut. xxviii.—xxxii.) Did not the Lord foretell to Solomon the destruction of the temple, through the sins of the people, even when it had just before been dedicated? And did not Daniel, a considerable time before Zechariah began to prophesy, foretell the destruction of Jerusalem and the temple, and the judgments of God on his people within seventy weeks; on the very day when his prayer was heard for the rebuilding of the temple and the restoration of Jerusalem? (Notes, Dan. ix.) It is certain, that Tyre was very affluent and powerful, when Alexander the Great took and destroyed it: and why should not that judgment, and not the desolations by Nebuchadnezzar, be predicted? The arguments, indeed, adduced in favour of this opinion, would not have been much noticed, had they not been sanctioned by eminent names: but, one

5 ^aAshkelon shall see it, and fear: Gaza also shall see it, and be very sorrowful; and Ekron, ^bfor her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And ^aa bastard shall dwell in Ashdod, and I will cut off ^bthe pride of the Philistines.

7 And ^aI will take away his ^bblood out of his mouth, and his abominations from between his teeth: but ^che that remaineth, even he shall be for our God, and he shall be as ^aa governor in Judah, and Ekron as ^aa Jebusite.

8 And ^aI will encamp about mine house because of the army, ^bbecause of him that passeth by, and because of him that returneth: and ^bno oppressor shall pass through them any more; ^cfor now have I seen with mine eyes.

Is. 14-16. Gal. iii. 23. y 2 Sam. xxiv. 16-23. 1 Chr. xi. 4-6. xxi. 15-30. xxi. 1. 2 Ps. xxvii. 7. xlv. 1-5. cxv. 1. 2. Is. iv. 5. xxi. 1. xxi. 5. xxxiii. 20-22. Joel iii. 16. Rev. xx. 9. a 2 Kings xxiii. 29. xxi. 1. Jer. xli. 2. 13. Dan. xi. 6. 7. 10-16. 27-29. 10-15. b xiv. 11. Ps. lxxii. 4. Is. lli. 1. lli. 14. Is. 18. Jer. xxi. 12. Ez. xxxiii. 24, 25. xxxix. 29. Am. ix. 15. Rev. xx. 1-3. c Ex. iii. 7. 9. 2 Sam. xvi. 12. Acts vii. 34.

thing above all others, satisfies my mind, that the opinion is unfounded; namely, that they who do not allow that Zechariah delivered these predictions, are not agreed to whom they should be ascribed, or what date to assign them. Some argue that Jeremiah was the writer of them; but others carry back many parts of them, to a far earlier period. In fact, the whole book has been ascribed to Zechariah by the Jews, in every age: and it is rather remarkable, that some, who frequently suppose errors of transcribers, and propose conjectural amendments; should be influenced, by what probably was an error of a transcriber, (Note, xi. 12-14. Matt. xxvii. 9.) to assign part of this book to Jeremiah, or to some preceding prophet, contrary to the constant tradition both of the Jewish and Christian church.

V. 2-4. Hamath bordered on Syria on one hand, and Tyre and Zidon on the other, and they would share her burden. The Tyrians deemed themselves exceedingly wise; they had strongly fortified the city upon the island, since Nebuchadnezzar had destroyed that upon the continent; and they were become extremely rich by their industry and commerce. But the Lord meant to reject and impoverish them, and to destroy the strongholds that were built in the sea, as well as their naval force, and to burn the city with fire. This was fulfilled by Alexander. (Notes, Is. xxiii. Ez. xxvi. xxvii. xxviii.) ^aNew Tyre was built on an island, at the distance of half a mile from the shore: so its situation was very strong; and it was fortified with a wall round it one hundred and fifty feet high.—By her merchandise she had gathered immense riches.—The Carthaginians were not able to assist her with their naval forces. (Louth.)—^aHer power in the sea may signify the strength of her insular situation: and this distinguishes the Tyre taken by Alexander, from that destroyed by Nebuchadnezzar. (Note, Ez. xxvi. 14.)—The carnage made by Alexander, when he took Tyre, the multitudes sold for slaves, and likewise the entire desolations of the city, fix the fulfilment of the prophecy to the latter event: and the fall of Tyre must prove ruinous to Zidon.

V. 5, 6. The Philistines, having witnessed the desolations of Tyre, would be greatly alarmed and distressed, even in their capital cities. Perhaps they had hoped, that Tyre would stop the progress of Alexander's victories, and that they should have escaped; but they would be made ashamed of these expectations, and find themselves exposed without defence to the power of the conqueror. Then the king would be destroyed at Gaza; Ashkelon would be reduced to desolation; either some base person would be made ruler over Ashdod, or the city would be given to be inhabited by a colony of strangers: and thus the pride of the Philistines would be cut off. ^aGaza was taken by Alexander after a two months' siege; ten thousand of the inhabitants slain; and the governor, Betis, dragged round the city till he was dead.—King is a general word for any governor.—Strabo, speaking of Gaza, says, it was formerly a city of note, but was destroyed by Alexander the Great, and remains deserted and uninhabited. (Acts viii. 26.) (Louth.) When Gaza was thus taken and destroyed, the other cities of the Philistines fell into the hands of the conqueror, and probably experienced little favour at his hands; and especially some stranger, not a native of the country, had authority in Ashdod. ^aThe family of Israel shall dwell in Ashdod, who before were in it as strangers. (Chuldee paraph.) The Maccabees conquered Ashdod: and the Philistines are not mentioned in the New Testament, but their country seems to have been possessed by the Jews.

V. 7. The Philistines and other enemies of the Jews would be deprived of their power to waste them any more: and the spoil, which they had taken by the most bloody and abominable murders, or rapines, would be torn from them, as the prey from between the teeth of a wild beast. Yet there would be a remnant, who would embrace the true religion, and become the people of God, devoted to his service: and they would be honoured even as the governors of Judah, and the inhabitants of Ekron would be privileged as a Jebusite, or a citizen of Jerusalem; as some Jebusites, whom David perhaps proselyted and incorporated among his people, when he took Jerusalem. Araunah, on whose threshing-floor David was ordered to sacrifice, and on which the temple was afterwards built, was a Jebusite; but his conduct shewed the spirit of a genuine Israelite. Many Philistines might be proselyted to the Jewish religion, at or after the times of the Maccabees: but their conversion to Christianity was principally intended. (Marg. Ref.)

V. 8. While the Macedonian conquerors were extending their ravages; and afterwards while, the successors of Alexander that reigned in Syria and in

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o Is. xiv. 29-31. Jer. xlvii. 4-7. Ez. xxv. 15-17. Zeph. ii. 4-7. Acts viii. 26.

p Jer. li. 8, 9. Ez. xxvi. 15-21. Rev. xviii. 9-11. 15-17.

q Is. xx. 5. 6. Rom. xv. 5. Phil. i. 20.

r Ec. ii. 18-21. vi. 2. Am. i. 8. s Is. ii. 12-17. xii. 9. xlviii. 1. Dan. iv. 37. Zeph. ii. 10. 1 Pet. v. 5.

t 1 Sam. xvii. 34-36. Ps. iii. 7. lvi. 6. Am. iii. 12.

* Heb. bloods. u viii. 23. Is. xii. 14. xli. 23.

v Jer. xlviii. 47. xlix. 6. 39. Ez. vi. 57-61.

x Is. xlii. 22. 23. 24. 25. xli. 5. xlii. 5. xlii. 22. 23. 24. 25.

y Is. xlii. 22. 23. 24. 25. xli. 5. xlii. 5. xlii. 22. 23. 24. 25.

z Is. xlii. 22. 23. 24. 25. xli. 5. xlii. 5. xlii. 22. 23. 24. 25.

d ii. 10. Ps. xvii. 6-8. Is. xii. 6. xli. 19. 10. 10. lxxii. 11. Zeph. ii. 14. 15.

e Ps. ii. 6. xlv. 1. ex. 1-4. Is. ix. 6. 7. xxvii. 1, 2. Jer. xxxiii. 5, 6. Matt. xxi. 5, 9.

f Luke xix. 37. 38. John i. 49. xii. 13-15. xix. 15.

g Ps. xlv. 6, 7. lxxxv. 9-12. 15. xlv. 21. Matt. i. 21. Rom. iii. 24-26.

h Ps. xlv. 6, 7. lxxxv. 9-12. 15. xlv. 21. Matt. i. 21. Rom. iii. 24-26.

i Or, saving himself. j Ps. xlv. 6, 7. lxxxv. 9-12. 15. xlv. 21. Matt. i. 21. Rom. iii. 24-26.

k Ps. xlv. 6, 7. lxxxv. 9-12. 15. xlv. 21. Matt. i. 21. Rom. iii. 24-26.

l Ps. xlv. 6, 7. lxxxv. 9-12. 15. xlv. 21. Matt. i. 21. Rom. iii. 24-26.

m Ps. xlv. 6, 7. lxxxv. 9-12. 15. xlv. 21. Matt. i. 21. Rom. iii. 24-26.

n Ps. xlv. 6, 7. lxxxv. 9-12. 15. xlv. 21. Matt. i. 21. Rom. iii. 24-26.

o Ps. xlv. 6, 7. lxxxv. 9-12. 15. xlv. 21. Matt. i. 21. Rom. iii. 24-26.

9 ¶ ^aRejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: ^bbehold, thy King cometh unto thee: ^che is just, and ^dhaving salvation: ^elowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And ^aI will cut off the chariot from Ephraim, and the horse from Jerusalem, and ^bthe battle-bow shall be cut off: and ^che shall speak peace unto the heathen; and ^dhis dominion shall be from sea even to sea, and ^efrom the river even to the ends of the earth.

11 ^aAs for thee also, ^bby the blood of thy covenant, ^cI have sent forth thy prisoners ^dout of the pit wherein is no water.

h Hos. i. 7. ii. 14. Mic. v. 10, 11. Hag. ii. 22. 2 Cor. x. 4, 5. i x. 4, 5. k Ps. lxxii. 3. 7. 17. Is. xli. 10. xlix. 6. lvi. 18, 19. Mic. iv. 2-4. Acts x. 36. Rom. x. 8-13. 2 Cor. v. 18-20. Eph. ii. 13-17. Col. i. 20, 21. 1 Ps. ii. 8-12. lxxii. 8-11. xcviii. 1-3. Is. ix. 6, 7. lx. 12. Mic. v. 4. Rev. xi. 15. m Deut. xi. 24. 1 Kings iv. 21. n Deut. v. 31. 2 Sam. xiii. 13. 2 Chr. vii. 17. Dan. ii. 29. o Ps. lxxii. 28. Mark xiv. 24. Luke xxi. 20. 1 Cor. xli. 25. Heb. ix. 10-25. x. 29. xlii. 30. p Ps. xxx. 3. xl. 2. Jer. xxxviii. 6. Luke xxi. 24. Rev. xx. 3.

Egypt, were continually marching their armies through Judea, in their wars with each other; the Lord promised to encamp round his temple to protect it from being plundered and destroyed: for he had seen the oppression of the Chaldeans and others, and he would watch over it to protect it from similar depredations. Antiochus Epiphanes was permitted to profane the temple and to persecute the Jews: but this was only for a short time, and not like the desolations of the Chaldeans; and it ended in the honour of the Jews and the disgrace and ruin of their persecutors: so that no such oppressor as Nebuchadnezzar passed through them any more: that is, till after Christ was come and rejected, when they ceased to be the people of God. But the passage, no doubt, refers to events yet future, which will more signally accomplish it.—How can this suit the times before the captivity?

Seen, &c. ^aMy eye hath pervaded future events, and hath thus determined. (Bp. Newcombe.)—^aFor I have well noted and pitied thy late affliction. (Bp. Hall.)

V. 9, 10. ^aFrom the promise, contained in the foregoing verse, of God's protecting his church and temple, the prophet, in a sudden transport, takes occasion to break forth into a joyful representation of the coming of the Messias.—He is righteous and the Saviour.—It is plain from the Gospels, that the Jews, in Christ's time, understood this prophecy of the Messias. For when our Lord applied it to himself, by entering into Jerusalem upon an ass, it so affected the multitude, that they spread their garments and palm-branches in the way; nay, his disciples took occasion from this sight to rejoice and praise God with a loud voice. (Louth.) (Marg. Ref.) All the preceding deliverances of the Jews were types of the blessings to be conferred on the church under the reign of the Messias, or introductory to them. The daughter of Zion was, therefore, called on to rejoice greatly and shout for joy, because her long-expected king was about to come unto her. (Marg. Ref.) When he appeared, he would be perfectly just and holy in his character and public administration; yea, he would honour the divine law and justice in the salvation of his people. Though the most honourable and mighty of all the kings and conquerors that ever appeared on earth, he would display none of that magnificence and grandeur, by which they generally are distinguished. On the contrary, humility and lowliness would mark his deportment; poverty and outward meanness his circumstances; and contempt and insult would be his lot on earth. On the single occasion, in which he would at all assume the character of a king; on the memorable occasion, when he would enter Jerusalem amidst the hosannas of the multitude, (who would soon after as loudly demand his crucifixion,) he would for once ride; not on a stately steed gorgeously caparisoned, or in a triumphal car; but on an unbroken untractable creature, an ass's colt! a proper emblem of the ungovernable nature of those over whom he came to reign; but whom his powerful grace renders submissive and obedient, even as his miraculous energy made this animal go on undismayed and guidable, amid the clamorous joy of the surrounding multitudes. Even this ass's colt was not his own, as man, but borrowed; nor was it fitly prepared to be ridden on, but merely with the clothes of the disciples cast loosely upon it. In every respect the divine majesty and dignity of this King were contrasted with the unexampled manner in which he was received into the holy city that was typically the capital of his mighty kingdom. Then the Lord intended to deprive both Jews and Israelites of all carnal confidences; to terminate the contentions among such as submitted; and to destroy all the force and power of those who rebelled against him. And at the same time he would send his gospel of peace among the heathen, reconciling them to God and to each other, and inducing them to submit to Messias's dominion, until it should at length extend, not only all over the land, but to the utmost borders of the earth. (Marg. Ref.) ^aAs horses are used in war, Christ may be supposed by this action to have shewn the humble and peaceable nature of his kingdom.—Ephraim and Judah shall not engage in war to spread the Messias's kingdom; but their spiritual King shall peaceably convert the gentiles, and shall extend his dominion every where. (Bp. Newcombe.)—The beginning of the tenth verse may be rendered, ^aFor I will cut off, &c. Both Israel and Judah had been exceedingly prone to rely on chariots and horses: but the ruin of these confidences by the calamities of successive ages, would introduce the reign of that meek and righteous King and Saviour, who would enter Jerusalem riding on an ass's colt.—By these places, (^afrom sea to sea, &c.) ^athe Jews knew that he meant an infinite space and compass over the whole world. (Marg. Ref.)

12 ¶ Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee,

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man:

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south:

21—25. xi. 32—34. Joel iii. 6—8. Mic. iv. 2, 3. Mark xvi. 20. 1 Cor. i. 21—28. 2 Cor. x. 3—5. 2 Tim. iv. 7. y xii. 8. Ps. xviii. 32—35. xlv. 3. cxlii. 6. Is. xli. 15, 16. xlix. 2. Eph. vi. 17. Heb. iv. 12. Rev. i. 16. ii. 12. xiv. 15, 21. z ii. 5. xii. 8, xiv. 3. Ex. xiv. 24, 25. Josh. x. 11—14. 42. Matt. xxviii. 20. Acts iv. 10, 11. Rom. xv. 19. Heb. ii. 4. a Ps. xlii. 14. xlv. 3—5. lxxvii. 17, 18. cxlv. 5, 6. Is. xxx. 30. Rev. vi. 2. b Josh. vi. 4, 5. Is. xlviii. 3. xxvii. 13. 2 Cor. x. 4, 5. c Is. xxi. 1. lxxvi. 15.

V. 11. 'The prophet, speaking in the name of God, directs his discourse to the church of the faithful; for the pronoun and affixes are feminine.' (*Louth.*) 'As for thee, O Zion, whose covenant with me is made and confirmed by the precious blood of the Messiah, I do herein give thee a type of thy future deliverance from all thy spiritual miseries, in that I have brought forth thy captives out of the miserable captivity at Babylon.' (*Bp. Hall.*)—'The restoration from the Babylonish captivity, and the great future restoration, may both be foretold.' (*Bp. Newcombe.*) The bondage of Egypt, from which the Israelites were delivered by the sprinkling of the blood of the pascal Lamb; and that, from which they had just been restored, were like pits or dungeons, in which was no water; where they were sinking in the mire, or perishing for want by a lingering death; and both these deliverances were granted in virtue of the engagement of Christ to shed his blood for his people. But these only shadowed forth the deliverance of sinners from the bondage of sin and Satan, and from the sentence of condemnation under which they lay: and numbers have been from age to age sent forth from their gloomy bondage in the pit where is no water, by the blood of the Redeemer's covenant; and saved from that horrible pit, where not a drop of water can be had to cool the burning tongue of those who are tormented in the flame. (*Marg. Ref.*)

V. 12. This may be considered as an address to the Jews that still remained in Chaldaea: they were prisoners; yet the favour shewn them by the Persian kings, and especially these promises and predictions, rendered them prisoners of hope. Let them then without delay return to Zion, as the stronghold prepared for them; assured that God would render their prosperity double to what their adversity had been, or double to all the advantages which they could relinquish for this purpose; for he had that day solemnly declared it. Yet it is also an address to the prisoners of sin and Satan, who, having such a Saviour preached to them, may hope for liberty and felicity: let them then turn to Christ, and in him the power, truth, and love of God will be their stronghold; and let them expect joys and comforts double both to all their sorrows, and to all their sinful pleasures. (*Marg. Ref.*)

Prisoners of hope. 'A beautiful address, as God when he doomed his people to banishment by no means totally rejected them.' (*Bp. Newcombe.*)

V. 13—16. When Judah had been prepared by a revival of true religion to be as a bent bow in the Lord's hand; when Ephraim or the remnant of the ten tribes should be made as arrows, to fill the bow, and to be employed against his enemies; when Judas Maccabeus, and his followers the sons of Zion, should be raised up against Antiochus Epiphanes and his armies, who were of Grecian extraction, and they should become terrible as the sword of a mighty man to their oppressive assailants; then the Lord would be seen over them, as the eagle hovers over and protects her young; and his arrows would be piercing and destructive as the lightning: then he would blow the trumpet of alarm, to call the Jews to the standard, and they would bear down all before them, as the whirlwinds do in the southern deserts. While the Lord should thus defend them, they would consume their enemies, and destroy them with sling-stones, as David did Goliath: they would celebrate their victories with every expression of joy, and their exhilaration and acclamations of gratitude would be so great, that they would resemble those, that make a noise through wine; and be filled with all good things, or with holy consolations, as the bowls used for the drink-offerings, (or the corners of the altar into which a part of it was poured,) were with the wine. Thus the Lord would take care of them as his flock, and count them precious as the jewels of his crown, and set them up as an ensign for the Jews to flock to, who had been dispersed by the persecutions of Antiochus.—Others, however, interpret the passage of the apostles and the preachers of the gospel, in the primitive ages. They were prepared for their work, as the Lord's bow and arrows; they were raised up to oppose the idolatry, iniquity, and proud science of Greece and Rome; and they were as swords in the hand of a mighty man. Wherever they went, the Lord evidently attended them; his word from their lips, (like an arrow from the bow,) penetrated the hearts and consciences of the hearers. The blowing of the gospel-trumpet called together increasing numbers, who, with accumulated weight, beat down before them the empire of idolatry and wickedness. They were marvellously defended, in the midst of persecuting foes, by the power of God; they gained surprising victories by faith and prayer; they drank abundantly of divine consolations, and were "filled with the Spirit" as consecrated vessels. (*Eph. v. 18.*) They were saved by the good Shepherd as his flock, and honoured and valued as his jewels and crown; and multitudes continually resorted to them as his ensign, to list as soldiers in the army of Jesus Christ. The former interpretation may very well be admitted, as typical of the latter; and thus both may stand.—'Alexander the Great is called the king of Javan, or Greece, (*Dan. viii. 21.*)—I will animate the Jews against the troops of Antiochus.' (*Grotius.*)—It is true Judas Maccabeus

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q Is. iii. 2. Jer. xxxi. 6. 1. 4, 5. 28. ii. 10. Mic. iv. 8. Nah. i. 7. Heb. vi. 18. r Is. xxxviii. 18. Jer. xxxi. 17. Lam. iii. 21, 22. Ez. xxxviii. 11. Hos. ii. 15. s Job xlii. 10. Is. lxi. 7. t i. 21. x. 3—7. xii. 2—3. Mic. v. 4—9. Rev. xvii. 14. u Ps. cxlix. 2—9. Lam. iv. 2. Am. ii. 11. Ob. 21. x Dan. viii.

d x. xii. 6. Mic. xxxi. 6. 1. 4, 5. 13—21. Jer. c. 1. Sam. xvii. 45. —51. 1 Cor. i. 18, 26. g Or, the stones of the sling. f i. 7. Ps. lxxviii. 65. Cant. i. 4. v. 1. vii. 9. Is. lv. 1. Acts ii. 13—18. Eph. iv. 18, 19. h Or, fill both the bowls, &c. xiv. 20. g Ex. xxvii. 2. Lev. iv. 18, 26. h Ps. c. 3. Is. xli. 10, 11. Jer. xxiii. 3, 4. Ez. xxiv. 22—26. 31. Mic. v. 4, 5. vii. 14. Luke xii. 32. John x. 27—30. 1 Pet. v. 2—4. i Is. lxi. 3. Hag. ii. 23. Mal. iii. 17. k vii. 23. Is. xi. 10—12. lx. 3, 14. Zeph. iii. 20. 1 Ps. xxxi. 17. xlviii. 7—9. xxxvii. 5, 15. xlv. 7, 8. Is. lxiii. 7, 15. John ii. 16. Rom. v. 8, 20, 21. Eph. i. 7, 8. 14, 15, 16, 17, 18. 19. 20, 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling-stones; and they shall drink, and make noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

g Ex. xxvii. 2. Lev. iv. 18, 26. h Ps. c. 3. Is. xli. 10, 11. Jer. xxiii. 3, 4. Ez. xxiv. 22—26. 31. Mic. v. 4, 5. vii. 14. Luke xii. 32. John x. 27—30. 1 Pet. v. 2—4. i Is. lxi. 3. Hag. ii. 23. Mal. iii. 17. k vii. 23. Is. xi. 10—12. lx. 3, 14. Zeph. iii. 20. 1 Ps. xxxi. 17. xlviii. 7—9. xxxvii. 5, 15. xlv. 7, 8. Is. lxiii. 7, 15. John ii. 16. Rom. v. 8, 20, 21. Eph. i. 7, 8. 14, 15, 16, 17, 18. 19. 20, 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

gained some advantages over the Syrians; but the language of this prophecy seems too strong for these events; and may remain to be fulfilled against the present possessors of the countries called Javan, which were Greece, Macedonia, and part of Asia Minor. (*Bp. Newcombe.*)—This may be the case, but the context favours the preceding interpretation.

V. 17. The goodness of God would appear admirable, in the protection and successes of the Jews above mentioned; but still more in the redemption of sinners by Jesus Christ, and the success of the gospel among the benighted gentiles. The free mercy and plenteous grace, the tender compassion and love of Christ, to rebels and enemies, in the whole of his salvation, pass all knowledge; and every deep contemplation upon them must issue in admiration. At the same time, his beauty, (or the excellency and glory of all the Divine perfections, as harmoniously displayed in the person and work of Christ,) is equally admirable with his goodness: for justice, holiness, truth, and wisdom are as conspicuous as mercy, in this grand concern. This therefore may be supposed to be the principal object, which the prophet had in contemplation, when he thus anticipated the admiring praises of the church in the predicted times. Yet those temporal successes may here also be considered as shadows of this spiritual redemption; and therefore the plenteous gifts, graces, and consolations of the Spirit afforded to believers of every description, at and after the day of Pentecost, were represented under the allusion of young persons made exceedingly cheerful by an abundance of temporal provisions: as when pinching penury is succeeded by plenty of every thing conducive to enjoyment; or as when victories are celebrated by feasts and rejoicings. (*Marg. Ref. Notes, Cant. ii. 4, 5. v. i. Joel, ii. 28—31. Acts, ii, 17, 18.*)

PRACTICAL OBSERVATIONS.

V. 1—8. Dreadful will be the case of those on whom the burden of the word of the Lord shall rest, at that solemn season, when the eyes of all the race of men shall be fixed on him, as come to judge the world in righteousness. May our eyes now be fixed on him, in faith, hope, and love, as becomes the true Israel of God! All other wisdom will soon prove folly; all other strongholds, except the name of the Lord, will be cast down; and all the wealth, that men have gloried and confided in, will become contemptible as the mire in the street: nor will even oceans quench that fire, which shall be kindled by the indignation of God.—Terror, sorrow, and confusion will soon succeed to the most sanguine expectations of those whom he rejects; their dwellings will be turned to aliens, their pride will be trampled upon, and all the fruit of their abominations will be torn from them, together with the power of doing further mischief. But the remnant that is devoted to God will be safe and happy; and they shall be honoured as the governors of Judah, and as citizens of the heavenly Jerusalem. The Lord still encampeth about his church: and whilst armies of proud opposers pass by and return, his eyes watch over her that they cannot prevail; and shortly the time will come when no exactor shall pass through her any more.

V. 9—17. Let all who love the Lord, rejoice with loud acclamations in Zion's King; in his majesty and meekness, in his purity and compassion, in his righteousness and salvation: and whilst we admire, and confide in his lowliness, equity, truth, and love, may we transcribe them into our own conduct. Let us "not mind high things, but condescend to men of low estate;" and be content with poverty and mean accommodations; let us compassionate the indigent and the unworthy, and be willing and guidable in every service; lest we should be sent to learn docility and submission from the ass's colt. We should be thankful, that the Son of God came not with the weapons and terrors of war; but with the words of mercy and peace; that being pardoned and reconciled to God, and rescued from our former usurping lords, and renouncing our carnal confidences, we may be his willing subjects, and heartily desire that his dominion may be extended throughout the earth. For through the precious blood of his covenant, the poor prisoners of Satan are set at liberty from the horrible pit, in which they must otherwise have perished without hope or comfort. And if we be thus escaped, and have our feet set upon the rock, and a new song put into our mouths: let us call to our fellow-sinners "as prisoners of hope," to turn to the same stronghold, assured of an abundant recompense.—Sharp have been the conflicts, vast the exertions, and extensive the conquests of Zion's sons, whom the Lord hath raised up, qualified, and employed in the spiritual warfare against his proud despisers, in former ages; and whenever he thus makes any of them as polished shafts in his hand; when he animates them with courage, faith, and zeal; when he helps them to cast off the works of darkness, and to put on the armour of light; he will assuredly go with them to the combat, and give them a measure of the same success. Let us then sound the trumpet of the gospel, and take the sling and stone of faith and prayer, the sword of the Spirit, the helmet of

CHAP. X.

An exhortation to seek and expect rain and other blessings from God, as the distresses of the people had arisen from idols, false teachers, and corrupt rulers, 1-3. Promises of extraordinary assistance, deliverance, success, and consolation to the Jews and to the church, 4-12.

ASK ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain; therefore they went their way as a flock, they were troubled, because there was no shepherd.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and
4-5, 15. xxxvii. 19. h Jer. xlii. 17-20. 1. 17. li. 12. 2 Or, answered that there, Ec. i Num. xxvii. 17. 1 Kings xlii. 17. Ez. xxv. 5. 8. Matt. ix. 36. Mark vi. 34. k xi. 6-8. 17. Ez. ix. 9-12. Jer. x. 21. xlii. 1. 2. 1. 6. Ez. xxiv. 2. 10. l Ez. xxiv. 16, 17, 20. 21. Matt. xiv. 32, 33. m Heb. visited upon. Is. x. 12. xxiv. 21. Jer. xii. 22. xxv. 12. Zeph. i. 8. Margins. n Ex. iv. 31. Ruth i. 6. Zeph. ii. 7. Luke i. 68. 78. vii. 16. 1 Pet. ii. 12. o Prov. xxi. 31. Cant. i. 9. p i. 20, 21. ix. 12-16. xlii. 6-8. Num. xxiv. 17. Is. xli. 14-16. xlii. 2. liv. 16. Jer. i. 18, 19. Mic. v. 5-8. Matt. ix. 38. 2 Cor. x. 4, 5. Eph. iv. 9-11. vi. 10-17. 2 Tim. ii. 4, 5. Rev. xvii. 14. xix. 13-15. q 1 Sam. xiv. 38. Is. xix. 13. Margins. q Ezra ix. 8. Is. xlii. 22-25. v. ix. 8, 10. Gen. xli. 24. s ix. 13. xlii. 8. 1 Sam. xvi. 18. 2 Sam. xxiii. 8. Ps. xlv. 3. Luke xxiv. 19. Acts vii. 22. xxvii. 24. 2 Cor. x. 4. t Ps. xviii. 42. Is. x. 6. xxv. 10. xlii. 6. Mic. vii. 12. u xiv. 13, 14. Deut. xx. 1. Josh. x. 14. 42. Is. viii. 9, 10. xli. 12, 13. Joel iii. 12-17. Matt. xxvii. 20. Rom. viii. 31-37. 2 Tim. iv. 7, 17. Rev. xix. 13-15. || Or, they shall make the riders on horses ashamed. xii. 4. Ps. xx. 7. xxxiii. 16, 17. Ez. xxxviii. 15. xxxix. 18-20. Hag. ii. 22. Rev. xix. 17, 18. x 12. Ps. lxxxix. 21, 22. Is. xlii. 10. Ez. xxxviii. 16, &c. Ob. 18-21. Mic. iv. 6, 7, 13. v. 8, 9. vii. 16, 17. Zeph. iii. 19, 20. y viii. 7, 9. Jer. iii. 18. xxxiii. 6-8. xxxi. 1, 31. xxxiii. 24-26. xlv. 27, 28. i. 4, 5. Ez. xxxix. 25. Hos. i. 11. Rom. xi. 25, 26.

salvation, and the whole armour of God; and we shall be able to face any Goliath, who shall defy the armies of our Immanuel. And whilst we drink abundantly of his divine consolations, and are filled with the Spirit; we shall be joyful under every hardship, and bold in all dangers. For the good Shepherd will save his purchased flock from every wolf and lion that assaults them. He will preserve every redeemed sinner as a bright jewel in his glorious crown, and set him as an ensign, by which to bring others to list themselves in his armies. And the more we are employed, honoured, comforted, and satisfied with the plenteousness of his house; the more we shall admire, love, and praise his goodness and his beauty, which all heaven adores and celebrates, as revealed in the face of our Redeemer. May we "behold his glory as in a glass, till we are gradually changed into the same image, by the Spirit of our God."

NOTES.

CHAP. X. V. 1. The spiritual blessings promised in the preceding chapter had been shadowed forth under allusions to temporal plenty; and the people were therefore reminded, that they must ask them from God. As rain is essential to the fruitfulness of the earth, they were directed to pray for it in its ordinary seasons; and so the Lord would make bright clouds, either such as are forerunners of rain, or such as are bright by the lightnings which accompany it; and then every field would produce grass, or other vegetables, in plenty.—This may be considered as an exhortation to the people and the preachers of the gospel, to seek the fructifying influences of the Holy Spirit by faith and prayer, without which no means can be successful.

V. 2, 3. 'The prophet deters the Jews from seeking to idols, by putting them in mind of the calamities which idolatry brought on their forefathers.'—'The idols are here said to speak vanity, that is, by the answers the priests gave in their name: for elsewhere they are called *dumb idols*.' (Lowth.)—The idols of the Jews before the captivity, and their oracles, diviners, and false teachers, had deceived their expectations, imposed upon them with false doctrines and lying predictions, and giving them vain and delusory comfort, by their assurances of continued prosperity. Therefore the people were driven away, like a flock of sheep by robbers, and their troubles arose for want of faithful rulers and teachers. For they who bore those characters provoked the Lord to anger by their crimes, and by leading the people into wickedness through their influence and example; and therefore he punished the goats, or the great men, who went before the people, as the he-goat before the flock. But having cut off the shepherds and the goats, the Lord had in mercy visited the remnant of the flock, and was about to renew their courage and strength for conflict and victory, even as the goodly horse is prepared for the battle. This may be applied to the success of the Jews after the captivity, under the Maccabees; or to that of Jewish preachers in spreading the gospel. (Marg. Ref.)—'He will be merciful to his church, and cherish them as a king or prince doth his best horse, which shall be for his own use in the day of battle.'

V. 4. Every one that should be raised up to support the nation, as the corner-stone doth the building; or to unite discordant parties, as the nail the different timbers, must come out from the Lord, and he was to be trusted or thanked for them. Or if any should be employed to crush their enemies, their

A.M. 3417.

B.C. 587.

a Ez. xxxvi. 37. Matt. vii. 6, 7. John vi. 23, 24. Jam. v. 16-18. b Deut. xxviii. 23, 24. 1 Kings xvii. 1. xviii. 41-45. Is. v. 6. xxx. 23. Jer. xiv. 22. Am. iv. 7. c Deut. xi. 14. Job xxix. 23. Prov. xvi. 15. Hos. vi. 3. Joel ii. 23, 24. Jam. v. 7. * Or, lightnings. Job xxxvi. 27-33. xxxviii. 1-6. Jer. x. 13. li. 16. d Ps. lxxv. 9-13. lxxii. 6. civ. 13, 14. Is. xlv. 3-5. b Ez. xxxiv. 26. Hos. xii. 12. v. 7. 1 Cor. iii. 6, 7. e Is. xlv. 9, 10. xlv. 5-7. Jer. x. 8. Hab. ii. 18. t Heb. teraphim. Gen. xxxi. 19. Judg. xviii. 14. Hos. iii. 4.

f Jer. xxvii. 25-27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. g Job xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. h Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. i Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. j Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. k Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. l Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. m Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. n Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. o Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. p Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. q Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. r Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. s Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. t Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. u Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. v Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. w Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. x Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. y Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11. z Jer. xxi. 34. Jer. vi. 14. vii. 11. xiv. 15, 14. xlviii. 17. xxviii. 27. xxviii. 9. xlii. 8. 21. 22. Lam. ii. 14. Ez. xlii. 6-16. xxv. 23, xxi. 29. Mic. iii. 6-11.

z Is. xiv. 1. Jer. xxxi. 20. Hos. i. 7. i. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

a viii. 11. Is. xlii. 17-21. li. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. Jer. xxxii. 14-17. lxi. 7. Jer. xxx. 18-20. Ez. xxvii. 11.

b xlii. 9. Is. xli. 17-20. lxx. 23. 24. Jer. xxxii. 14-17. lxi. 7. Jer. xxx. 18-20. Ez. xxvii. 11.

c Is. xli. 17-20. lxx. 23. 24. Jer. xxxii. 14-17. lxi. 7. Jer. xxx. 18-20. Ez. xxvii. 11.

d Gen. xlii. 19. Ps. xc. 16. cii. 28. Is. xxxviii. 19. Jer. xxxii. 39. Acts iii. 39. xlii. 19. 1 Sam. ii. i. Ps. xlii. 5. xxviii. 7. Is. lxxvi. 14. Hab. iii. 18. Zeph. iii. 14. Luke i. 47. John xvi. 22. Acts ii. 26. Phil. i. 4. 1 Pet. i. 9.

e Is. xli. 17-20. lxx. 23. 24. Jer. xxxii. 14-17. lxi. 7. Jer. xxx. 18-20. Ez. xxvii. 11.

f Is. xli. 17-20. lxx. 23. 24. Jer. xxxii. 14-17. lxi. 7. Jer. xxx. 18-20. Ez. xxvii. 11.

g Is. xli. 17-20. lxx. 23. 24. Jer. xxxii. 14-17. lxi. 7. Jer. xxx. 18-20. Ez. xxvii. 11.

h Ex. i. 7. 1 Kings iv. 20. Is. xlix. 19-22. Jer. xxx. 19, 20. xxxiii. 22. Ez. xxxvi. 10, 11, 37, 38. Hos. i. 10. i Esth. vii. 17. Jer. xxxi. 27. Dan. iii. vi. Hos. ii. 23. Am. ix. 9. Mic. v. 7. Acts vii. 1. 4. xi. 19-21. xlii. xiv. &c. k Deut. xxx. 1-4. 1 Kings viii. 47, 48. Neh. i. 9. Jer. li. 50. Ez. xi. 9. 1 Is. xli. 23. Acts ii. 38, 39. iii. 25, 26. xlii. 32, 33. Rom. xi. 16, 17, 24. m viii. 7. Is. xli. 17-20. lxx. 23-25. xxvii. 12, 13. Hos. xi. 11. Mic. vii. 11, 12. n Jer. xxxi. 6. Ez. xlii. 17-21. Ob. 19. Mic. vii. 14. o Is. xlix. 19-21. liv. 2, 3. lx. 22. p Ps. lxxvi. 10-12. Is. xlii. 15, 16. xliii. 2. q Ex. xiv. 21, 22, 27, 28. Josh. iii. 15-17. 2 Kings ii. 8, 14. Ps. lxxvii. 16-20. cxiv. 3, 5. Is. xi. 15, 16. Rev. xvi. 12. r Ezra vi. 22. Is. xiv. 25. Mic. v. 5, 6. s Ez. xxxix. 14-16. xxx. 13. t 6 xii. 5. Ps. lxxiii. 34, 35. Is. xlii. 10. xlv. 24. Eph. vi. 10. Phil. iv. 13. 2 Tim. ii. 1. u Gen. v. 24. xxiv. 40. Is. ii. 5. Mic. iv. 5. Col. ii. 6. iii. 17. i Thes. ii. 12. iv. 1. 1 John i. 6, 7.

valour, helpers, and success must come from him. This may be applied to Christ the corner-stone and the uniting nail of his church, and her protector and ruler, who crushes all her enemies by his own power, and by the weapons which he employs.—The rulers and teachers of the church, and the preachers employed in converting the nations to Christianity, may likewise be intended.

V. 5-12. These verses are in some things similar to those considered in the former chapter: yet there are expressions, that can scarcely be applied to either of the events there mentioned. Under Judas Maccabeus the Jews became very formidable, and trode down the forces of Antiochus as the mire in the streets; and because the Lord was with them, his cavalry could not stand against them. Thus the house of Judah was strengthened and delivered, and re-established in their civil and religious privileges, and many of the dispersed Israelites were joined to them. This might also be applied to the success of the apostles and evangelists in their spiritual warfare: but what follows induces me to conclude, that the recovery of the Jews and the whole remnant of the house of Israel from their present dispersion, and future events for which that nation is reserved, were predicted; and that it can only be accommodated to any of the past affairs of the Jews or of the church. A time is coming, when the Lord will have mercy on them and hear their prayers; he will again place them

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be cut off; and let the rest eat every one the flesh of another.

10 ¶ And I took my staff, *even* ^bBeauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ^aso the ^kpoor of the flock that waited upon me ^mknew that it was the word of the LORD.

12 And I said unto them, If ^sye think good, ⁿgive me my price; and if not, forbear. ^oSo they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, ^pCast it unto the potter: ^qa goodly price that I was priced at of them.

Hos. i. 9. Gal. iii. 16-18. Heb. vii. 17-22. viii. 8-13. ^rOr, the poor of the flock, &c. certainly ^{knew}. k 7. Ps. lxxix. 33. lxxix. 12-14. Is. xiv. 32. Zeph. iii. 12. Luke vii. 22. xix. 48. Jam. ii. 5, 6. 1 Is. viii. 17. xxvi. 8, 9. xl. 31. Lam. iii. 25, 26. Mic. vii. 7. Luke ii. 29, 38. xlii. 51. Acts i. 21, 22. m 6. Lev. xxvi. 38. &c. Deut. xxviii. 49, &c. xxxi. 21, 29. xxiii. 21-42. Luke xiv. 49-53. Rom. xi. 7. &c. Jam. v. 1-6. s Heb. it be good in your eyes. 1 Kings xxi. 29. 2 Chr. xxx. 4. Margins. n Matt. xxvi. 15. John xiii. 2, 27-30. o Gen. xxvii. 26. Ex. xxi. 32. Matt. xxvi. 15. Mark xiv. 10, 11. Luke xxii. 3-6. p Matt. xxvii. 3-10. Acts i. 18, 19. q Is. liii. 2, 3. Acts iv. 11.

pride, hypocrisy, and wickedness, and they as much abhorred his holy character, doctrine, and precepts. He therefore gave them up, and would feed them no more: but left them unprotected to destroy one another, and be destroyed of their enemies; and to perish in their sins, without good instruction, or those means of grace which they had abused.—*Loathed, or straitened.* (Marg.) I have a baptism to be baptized with; and how am I straitened till it be accomplished.—*Or grieved.* "He was moved with indignation, being grieved at the hardness of their hearts." The word, translated *abhorred*, is not met with elsewhere in Scripture.—"It has this sense in the Syriac." (Bp. Newcombe.)—The Septuagint renders it, "Their souls went against me," or *rushed upon me*: a striking prediction of the fixed and virulent purpose of the most distinguished orders among the Jews, with all their policy, power, and influence, to procure the death of Christ.—The horrid circumstance of the Jews, during the siege of Jerusalem, eating, and even quarrelling about, the flesh of their brethren and children, should not here be forgotten.

V. 10, 11. These events seem to have been prefigured, by the prophet's cutting asunder his staff, or crook, called Beauty, when he had delivered this part of the prophecy. This signified the abolition of the national covenant with Judah and Israel, who would be deprived of all those distinctions, that had been their glory and beauty; which virtually took place when they rejected and crucified Christ. For then, as a nation, they ceased to be God's peculiar people, and their ordinances lost their efficacy, "waxed old, and were ready to vanish away;" and the poor of the flock, those who waited on Christ, knew that this was the word of the Lord. They soon learned that the Jews were no longer to be the peculiar people of God, and so they separated from among them, when they saw the Roman armies about to besiege Jerusalem, being well aware of the event.

V. 12-14. This evident prophecy of a transaction recorded in the New Testament, is expressed with much obscurity, as indeed might previously have been expected. It is probable that the prophet performed some symbolical action of this kind, before the rulers and priests, as a type of Christ, and as shewing by what means the Jews would seal their own condemnation. He demanded his wages for feeding the flock, if they thought good to give him it; and he received thirty pieces of silver, probably shekels of about the value of half a crown or three shillings each. These the Lord directed him to cast unto the potter; disdaining that he or his shepherd should be valued at so paltry a sum: and accordingly the prophet cast them to the potter in the house of the Lord; either the potter came thither for that purpose, or he was at work near the temple. This predicted the bargain of the chief priests with Judas for that very sum to betray Christ into their hands, the traitor's returning the money in horror of conscience, and their determining to purchase with it a potter's field to bury strangers in. Then the shepherd brake the other staff, called Bands, that he might break the brotherhood betwixt Israel and Judah; which denoted the dissolution of their civil and ecclesiastical state, and that the people would be given up to the most destructive and furious contests with each other. Some suppose that the whole was merely a vision, which the prophet reported to the people: but it is recorded as a transaction, or a direct prophecy; and not as a vision. (Notes, Hos. i.) The rulers and priests giving thirty shekels, as the wages of the prophet; the contempt thus shewn to God himself; the money being thrown back by him that received it; and its eventually being given up to the potter; are circumstances sufficiently strong to shew, that St. Matthew does not accommodate the passage, but gives us the real meaning of the Holy Spirit in it, though some other circumstances do not coincide. And the awful and affronting nature of the messages and predictions in this chapter, and towards the close of the book, give additional weight to the opinion, that this prophet was "Zacharias the son of Barachias, whom the Jews slew between the temple and the altar;" and his blood, the last of the innocent blood thus shed till the coming of Christ. (Note, i. 1.) The name of Jeremiah stands in our versions of the New Testament, but many learned men, on very probable grounds, are of opinion, that no name was originally in the text. "Then was fulfilled that which was spoken by the prophet, saying," &c. (Note, Matt. xxvii. 9)—*Brotherhood*, &c. "I cannot explain this passage, without supposing, that the kingdom of Israel subsisted when the prophet wrote it; and that—the wars between Judah and Israel are referred to." (Bp. Newcombe.)—But do not many prophecies, allowedly written long after the captivity of the ten tribes, and predicting the times of the Messiah, thus mention Judah and Israel separately? Does not Ezekiel foretell among other things, the final restoration of the Jews, as introduced under the emblem of two sticks uniting in his hand, signifying, so to speak,

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g Deut. xxviii. 53-56. Is. ix. 19-21. Jer. xix. 9. Ez. v. 10.

† Heb. his fellow, or, neighbour.

h 7. Ps. l. 2. xc. 17. Ez. vii. 20-22. xxiv. 21. Dan. ix. 26. Luke xxi. 5, 6. 32. Acts vi. 13. 14. Rom. ix. 3-5.

i Num. xiv. 34. 1 Sam. ii. 30. Ps. lxxxix. 39. Jer. xiv. 21. xxxi. 31, 32. Ez. xvi. 59-61.

l 1 Sam. ii. 30. Ps. lxxxix. 39. Jer. xiv. 21. xxxi. 31, 32. Ez. xvi. 59-61.

m 6. Lev. xxvi. 38. &c. Deut. xxviii. 49, &c. xxxi. 21, 29. xxiii. 21-42. Luke xiv. 49-53. Rom. xi. 7. &c. Jam. v. 1-6. s Heb. it be good in your eyes. 1 Kings xxi. 29. 2 Chr. xxx. 4. Margins. n Matt. xxvi. 15. John xiii. 2, 27-30. o Gen. xxvii. 26. Ex. xxi. 32. Matt. xxvi. 15. Mark xiv. 10, 11. Luke xxii. 3-6. p Matt. xxvii. 3-10. Acts i. 18, 19. q Is. liii. 2, 3. Acts iv. 11.

And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of ^aa foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, ^bwhich shall not visit those that be ^ccut off, ^dneither shall seek the young one, nor heal that that is broken, nor ^efeed that that standeth still: ^fbut he shall eat the flesh of the fat, and tear their claws in pieces.

17 ¶ Woe to the ^gidol-shepherd that leaveth the flock! ^hthe sword shall be upon his arm, and upon his right eye: ⁱhis arm shall be clean dried up, and his right eye shall be utterly darkened.

the miraculous reunion of the staff Bands, after it had been thus broken? (Notes, Ez. xxxvii. 12-28.) And what connection had the wars between Judah and Israel with the betraying and crucifying of Christ? The principal calamities of the race of Jacob began when they divided into two kingdoms: on their return from captivity they all formed one people: but after their rejection of Christ, internal discords, far more fierce and more speedily destructive, than the wars between Judah and Israel, hastened the fatal catastrophe of the nation. This is quite sufficient for prophetic language.—"The Lord said—a goodly price," &c. God was despised in the person of his prophets: but the Lord of hosts himself also was sold for this small sum!

V. 15-17. Thus far the prophet had typified the great and good Shepherd: but now when his people were cast off, he was ordered to take the instruments of a foolish shepherd; as an emblem of the infatuated rulers and blind guides, whom Providence would then place over the nation. From the time that they rejected Christ, and he rejected them, they would have rulers, priests, and prophets of one sort and of one heart, (as if they had formed one shepherd,) to oppress, devour, deceive, and ruin them, both in respect of body and soul. But woe to this idol-shepherd, that left off to feed the flock, and attended to nothing but eating their flesh, and disabling them from resistance by tearing their claws to pieces. Such an one resembles a shepherd, as an idol does a deity: the idol receives the homage, oblations, and sacrifices, but disappoints the deluded worshipper to his ruin; and the idol-shepherd has the garb and appearance of a shepherd, receives submission, and is supported at much expense; but he leaves the flock to perish through his neglect, or leads them into ruin by his example. Therefore the sword of the Divine vengeance would rest on his arm and right eye, to wither the one, and utterly to darken the other: for a total deprivation of power and authority, and an entire judicial blindness, would make way for his total ruin. This referred to the proud, blind, and hardened scribes, pharisees, priests, and rulers of the Jews; and to what company of men, in any age, can either the character, or the threatened judgments on them and their successors and disciples, be applied with more exact and discriminating justice?

PRACTICAL OBSERVATIONS.

V. 1-11. The admission of wickedness into communities opens a door to a fire, that will consume their prosperity, however great it may be; and the tremendous doom of Jerusalem may well alarm other degenerate churches, as the fall of the cedar might cause the fir-trees and oaks of Bashan to howl.—If any part of the Lord's vineyard prove an unfruitful forest, it must be cut down and cast into the fire; and those, who have been pre-eminent in rank and office, will have the precedence in suffering, when all their glory and pride shall be spoiled; and in such a state of the community, the best methods of reformation often excite such contempt, enmity, and opposition, that they hasten its downfall.—Alas! many, who possess authority in the church, only consider what gain they can make of their situation; and whilst they fatten upon the miseries or final ruin of the flock, they are too callous to feel either remorse or pity. They follow precedents, take accustomed advantages, and keep out of the reach of human laws; and many cloke their oppression and avarice with hypocrisy, and bless God that they are rich, when their conduct proves them destitute both of piety and humanity. But the Lord leaves nations to such rulers and teachers for their sins; and it is common even for the oppressed to copy the crimes of their oppressors, till they are given up together into the hands of their neighbours and enemies, who smite and destroy them, and there is none to pity or deliver them. Yet the good Shepherd will have a flock; and he often feeds the poor in mercy, and they learn to wait on him; whilst the rich and powerful are ripening for vengeance. But he does not withdraw from favoured nations those privileges, that have been their glory and beauty, till their hypocrisy and enmity to him and his cause render it necessary for him to make them examples of his awful severity. When this takes place, the criminals become of all men the most infatuated, hardened, mischievous, and miserable: and when the ordinances and oracles of God are withdrawn from those who have long abused them, the very poor of the flock will remember, that thus it was written, and that thus it must be.

V. 12-17. Wilful contempt of Christ is the great cause of men's ruin. Alas, at how low a price do men value this precious Saviour! What sums do many lavish on those, who subserve their pleasures, amusement or decorations, and how they grudge the veriest trifle, where the edification of their own souls, or those of other men, is concerned! A trifling loss to be submitted to for con-

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7 The LORD also shall 'save the tents of Judah

14 All the families that remain, every family apart,
and their wives apart.

NOTES.

V. 9.—14. 'God's signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretell their conversion to Christianity.' (*Bp. Newcombe.*) At the time, when the Lord was about to destroy the enemies of the Jews, he intended to prepare them for that favour by "pouring upon the house of David and the inhabitants of Jerusalem," that is, both upon the rulers and common people, "the Spirit of grace and supplications." The Holy Spirit is infinitely gracious and merciful; he is most freely bestowed upon sinners; and he is the author of all grace or holiness. He is also the Spirit of supplications; he shews them their ignorance, indigence, guilt, pollution, misery, and danger; he leads them to understand and believe the truths and promises of Scripture; and he excites hope and spiritual desires, and thus inwardly constrains them to pour out their hearts in earnest prayer.—Then, (says the speaker, JEHOVAH, who alone can give the Holy Spirit,) "they shall look on *me*, whom they have pierced." (*John*, xix. 37.) The ancestors of that generation of Jews caused Christ to be

CHAP. XIII.

The fountain to be opened for the cleansing of Jerusalem. 1. The extirpation of idolatry and false prophets, 2-6. The sufferings of Christ, the scattering of his sheep, the destruction of unbelievers, and the saving of a remnant through severe trials, 7-9.

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that

nailed to the cross, and pierced by the soldier's spear; for they employed the Romans to execute the sentence which they had denounced, exclaiming "his blood be on us, and on our children!" And their posterity have ever since been consenting to this deed by their obstinate unbelief. But at the predicted period, they will know who this crucified Jesus was; and then they shall by faith look to him and mourn over him, as pierced and slain by them: this reflection will melt their hearts into extreme sorrow and compunction; they will repent of that national sin, and of all their personal transgressions, as men are used bitterly to lament the death of an only or a first-born son: for they will perceive that they had wickedly slain the hope and glory of their nation. This will be a general mourning of the whole people, like that, which was occasioned by the death of Josiah, who was slain in the valley of Megiddon. (*Marg. Ref.*) All the people shall mourn with godly sorrow, which will not only be expressed in public, but in their families and in private; and even husbands and wives will separately, in retirement, give vent to their grief, and humble themselves before God for all their sins. And as their rulers, priests, scribes, and people, had concurred in the crucifixion of Christ; so all orders of men will concur in this repentance. The family of David the king, that of Nathan the most eminent prophet in David's reign, that of Levi, or the priests and ministers of religion, and that of Shimei, who perhaps was some noted scribe, might be mentioned, as representing the different orders of men among them.—A partial fulfilment of this took place, at and after the day of Pentecost, in the conversion of numbers of the Jews who had just before crucified Christ; and it is descriptive of the conversion of sinners in every age. Yet there can be no reasonable doubt, but it is as an intended prediction of the conversion of the Jewish nation, when they shall as one body embrace the gospel of Jesus Christ.—Some suppose Nathan the son of David to be meant; (12.) but then the royal house is twice mentioned, and the prophets are unnoticed, which in the Old Testament are generally considered as a distinct order.—'In the margin of the English Bible we have, Or, of Simeon. Our translators therefore thought that the Hebrew text might sometimes be corrected by the Greek version.' (*Bp. Newcombe.*) This reading, however, has been added since the time of the translators, and is not found in the old copies with marginal readings.

PRACTICAL OBSERVATIONS.

The word of the Lord, ("who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him,") will be a heavy burden on those against whom it is sent: but it is "for Israel," and speaks peace to all true believers.—Many have been the attempts of wicked men to extirpate the people of God; but they have only ruined themselves: for the church has always proved a cup of trembling to all her assailants, and a burdensome stone to those who have burdened themselves with her; and all will assuredly be crushed or cut in pieces, who injure her, even if all the power, valour, policy, learning, wealth, and multitude of the whole earth should combine against her.—Whilst the rulers and teachers of the church expect their help and strength from the Lord of hosts their God, and use no means or instruments except such as are consecrated; his watchful eyes will ever be open to take care of them, and his arm stretched forth to protect them, and to strike their persecutors with astonishment, blindness, or madness. But it is far more desirable, when the examples, labours, and conversation of ministers and Christians render them as "an hearth of fire among the wood, or like a torch in a sheaf," to kindle the flame of divine love and holy affection from heart to heart, and to diffuse the influence of piety to the right hand and to the left.—In the conversion of sinners, as well as in redemption, the Lord will exclude boasting, and take care that "no flesh shall glory in his presence:" therefore not many mighty, noble, wealthy, or learned are called: and he often begins among the poor and despised families, towns, cities, and nations; and then uses them as his instruments in the salvation of a remnant of the rich, the wise, and the honourable; that these may not have any ground of self-preference or contempt of others, or any pretence for assuming authority over them.—The best men have hitherto been so very far from perfection, that it is possible for a company of believers to be called forth, the weakest of whom shall exceed the most illustrious of those, who have yet been known on earth: and we are led to conclude, that this will actually be the case, in that purer state of the church that is predicted. Then the feeblest Christian will equal David in strength of faith and vigour of affections: yet there will be, rulers, teachers, and examples of such superior attainments, as to be fully qualified to go before the people in every duty and grace. These will be followers of God as dear children, and bear the image and possess the mind of Christ, to a degree, of which in these lukewarm days we have scarcely any conception.—Before we can expect the peculiar protection and consolation of the Lord, we must be deeply humbled for our sins. The beginning, progress,

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a xii. 3. 11.
b Job ix. 30, 31.
c Ps. li. 2, 7. Is. i. 16-18. Ez. xxxvi. 25, 26. John i. 29, xix. 34, 35.
d 1 Cor. vi. 11. Eph. v. 25-27. Tit. ii. 5-7. Heb. ix. 13-14. 1 John i. 7. v. 6. Rev. i. 5, 6. vii. 14.
e xii. 7. 10.
f Heb. separation for uncleanness. 1 Lev. xv. 2-8. Num. xix. 9-23. Ez. xxxvi. 17, 29.
g Ex. xxxiii. 13. Deut. xii. 3. Josh. xxiii. 7.
h Ps. xvi. 4. Is. ii. 18. Ez. xxxvi. 25, xxxviii. 23. Hos. ii. 17. xiv. 8. Mic. v. 12-14. Zeph. i. 3, 4. H. ii. 11. e 1 Kings xviii. 22. Jer. viii. 10-12. xxiii. 14, 15. xxix. 23. Ez. xiii. 12-16. 23. xiv. 9. Mic. ii. 11. Matt. vii. 15. 2 Cor. xi. 13-15. 2 Pet. ii. 1-3. 15-19. 1 John iv. 1, 2. Rev. xix. 20. 43. Rev. xvi. 13, 14. xviii. 2. xx. 1-3.

g Ex. xxxiii. 27, 28. Deut. xiii. 6-11. xviii. 20. xxxiii. 9. Matt. x. 37. Luke xiv. 26. 2 Cor. v. 16. h Jer. i. 26. Mic. iii. 6, 7. i 2 Kings i. 8. Is. xx. 2. Matt. iii. 4. x. 8. v. 9. Mark i. 6. Rev. xi. 3. j Heb. garment of hair to lie. k Am. vii. 14. Acts xix. 17-20.
l 1 Kings xviii. 28. Rev. xiii. 16, 17. xiv. 11. m Ps. xxi. 16. Prov. xxviii. 5, 6. John xviii. 34. xix. 14-16.

begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through, when he prophesieth.

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

and perfection of our sanctification come from "the pouring out of the Spirit of grace and supplications:" wherever that is granted, fervent prayer and deep humiliation will be the never-failing effects; the eyes of the mind will soon be directed in faith to him that was pierced for our sins: and whilst we condemn the conduct of him who betrayed and of those who crucified the Lord of glory, we shall not exculpate ourselves. We shall remember, that in fact our sins were the cause of the Redeemer's crucifixion; our unbelief has been a continuation of the crime of his crucifixion; our ingratitude and dishonourable conduct have often tended towards the guilt of crucifying him afresh. We may therefore all look to him whom we have pierced, and upon our sins as the thorns, the nails, and the spear. This will increase the poignancy of our sorrow and remorse; whilst we hope for mercy through that blood which we helped to shed. When our sins are viewed in this glass, we see more cause to mourn for them, than for the loss of any earthly object; and we become inconsolable, save by the consolations of the blessed gospel. Such godly sorrow will not be ostentatious, but will court privacy, and vent itself in secret: it will cause us to disrelish the ordinary comforts and pleasures of life: and it is equally needful to all orders of men in society; "for all have sinned, and come short of the glory of God." When we are thus humbled, and yet can rejoice in the grace of the gospel; let us pray for the out-pouring of the Spirit on the Jews and benighted heathens; that with one consent, they may look to Jesus, mourn for sin, become his disciples, and partake of his grace and salvation.

NOTES.

CHAP. XIII. V. 1. In the day mentioned at the close of the foregoing chapter, a fountain would be opened to the rulers and people of the Jews, in which to wash away their sins. This must mean the atoning blood of Christ, connected with his sanctifying grace. It began to fill, when from his pierced side flowed forth blood and water; and it is not like the laver or sea of brass, in the court of the temple, which continually had need to be replenished: for it is a fountain supplied from his infinite fulness, and the infinite sufficiency of his atonement, and never diminishing how much soever it is used. This fountain has indeed been hitherto closed with respect to the unbelieving Jewish nation: but when the Spirit of grace shall humble and soften their hearts, he will also open it to their view, and lead them to wash away their guilt and pollution in it. (*Notes, 2 Cor. iii. 13-16.*) 'He sheweth what shall be the fruit of their repentance, to wit, remission of sins by the blood of Christ, which shall be a continual running fountain, to purge them from all uncleanness.'—When Christ was crucified, the blood and water from his pierced side were emblems of pardon through his atonement, and regeneration and sanctification by his Spirit. These blessings are signified in the Lord's supper and in baptism: but to explain this promise of either or both of them, considered as external ordinances, is palpably to mistake the sign for the thing signified, than which nothing can be more perilous.

V. 2, 3. Idolatry had before the captivity been the prevailing sin of the Jewish nation; and their false prophets had been the instruments of unclean spirits in seducing the people into that and other abominations. But they were never addicted to gross idolatry after the days of Zechariah. That thorough reformation, however, that will take place upon their conversion to Christianity, is predicted under these allusions. Idolatry and superstition have been and are very prevalent in many parts of the Christian church; and whilst this has formed one grand hinderance to the conversion of the Jews, it has also ensnared many of them, by inducing them to idolatrous compliances to escape persecution: but about the time here predicted all these antichristian abominations will be terminated; and the converted Jews will watch very carefully against every appearance of such abuses. The very names and memorials of all the idols will be abolished; and the false prophets, and the unclean spirit that inspired them, will be banished, (*Rev. xix. xx. 1-3.*) and if any shall still presume to prophesy against the gospel of Christ, or to promote idolatry or superstition; even their parents will strenuously oppose them, and be the first to bring them forth to punishment, according to the law of Moses. (*Notes, Deut. xiii. 6-11.*)—They shall treat such a one in the same manner as their fathers did the true prophet, the Messias: shall pierce or thrust him through.' (*Louth.*) How far the Jews may then, under a theocracy, be governed according to their judicial law, we cannot determine: but these expressions taken from it merely denote the vigorous and decided measures, that will be used to suppress these abominations, according to the nature of the dispensation under which they shall live.—The universal ruin of idolatry seems also predicted. 'That gross idolatry, wherewith the world was infected, shall now cease; and the very names of those pagan idols shall now be forgotten.' (*Bp. Hall.*)

V. 4-6. The odium cast on false prophets at the predicted time, as well as

7 ¶ Awake, "O sword, against "my shepherd, and against "the man that is my fellow, saith the LORD of hosts: "smite the shepherd, "and the sheep shall be scattered: "and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, "two parts therein shall be cut off and die; "but the third shall be left therein.

9 And I will "bring the third part through the fire, and will "refine them as silver is refined, and will try them as gold is tried: "they shall call on my name, and I will hear them: I will say, "It is my people; and they shall say, "The LORD is my God.

1.6-2. Rev. i. 8, 11, 17. ii. 23. xxi. 6. xxi. 13-16. q. Is. liii. 4-10. Dan. ix. 24-26. John i. 13. Col. i. 19, 20. Heb. x. 5-10. 1 Pet. i. 18-20. ii. 24, 25. 1 John ii. 2. iv. 9, 10. Rev. xiii. 8. r. Matt. xxvi. 31. 56. Mark xvi. 27, 50. John xvi. 32. s. xl. 7, 1. Matt. x. 42. xlvii. 10, 11, 14. Luke xli. 32. xlvii. 2. John xviii. 8, 9. t. xl. 6-9. Deut. xxxiii. 40-48. Is. lvi. 12-15. lxxvi. 4-6. 24. Ez. v. 2-4. 12. Dan. ix. 27. Mal. iii. 1, 2. 5. iv. 1, 3. Matt. iii. 19-12. xxi. 43. 44. xxi. 7. xlii. 25-37. xlv. 21. Luke xix. 41-44. xx. 16-18. xxi. 20-24. xlii. 28-30. 1 Thes. ii. 15, 16. Rev. viii. 7-12. xvi. 19. u. xiv. 1, 2. Is. vi. 13. Jer. xxx. 11. Joel ii. 31, 32. Am. ix. 8, 9. Matt. xxv. 22. Mark xvi. 20. Rom. ix. 27-29. xi. 1-5. x. Ps. lxxvi. 10-12. Is. xliii. 2. 1 Cor. ii. 11-13. 1 Pet. i. 12. y. Job xlii. 10. Prov. xlv. 3. Is. xlviii. 10. Mal. iii. 2, 3. Jam. i. 12. 1 Pet. i. 6, 7. 2. x. 6. Luke x. 19. Ps. xxiv. 15-19. 1. 16. xli. 15. Is. lviii. 9. lxx. 23, 24. Jer. xxx. 11, 12. Hos. ii. 21-23. Joel ii. 32. Acts ii. 21. Rom. x. 12-14. a. viii. 8. Lev. xxvi. 12, 14, 45. Deut. xvi. 17-19. Is. xlv. 1-6. Jer. xxx. 22. xxi. 33. xlii. 38. Ez. xi. 20. xxxv. 28. xxxvii. 27. Hos. ii. 23. Matt. xxi. 29-32. Heb. viii. 10. Rev. xxi. 3, 4, 7.

the failure of their predictions, will put them to shame; and they will no longer wear rough garments, like those of the true prophets, in order to deceive the people: but they will disclaim the name, for fear of disgrace and punishment; declaring, that they had been brought up for other occupations, about which they meant to employ themselves: "for man hath taught me," &c; or, "man hath possessed me," that is, as his servant. Some have thought that the abolition of the several orders of the monks and friars was here predicted; who will at length be ashamed of their distinguishing habits, and pretensions to superior sanctity and miraculous powers, and will be glad to betake themselves to other employments. But perhaps it only applies to them, because they resemble the false prophets; who seem to have sat for the picture which the prophet drew of future deceivers.—Among those, who will disavow their being prophets, some will be found "with wounds in their hands;" which may refer to marks imprinted in their hands, as a badge of their being devoted to some idol; to the wounds, that men have sometimes given themselves by voluntary austerities; or to some punishment that had been inflicted on them for their impostures. These they ascribe to other causes, as having been the effect of accident, or correction, when at home with their friends. As a most remarkable prophecy of Christ follows the next verse, some expositors explain this also of him, and the wounds that he received in his hands when crucified. The Jews were professedly the friends of the promised Messiah, and he had acted in the most friendly manner to the nation; but they put him to death by a blind and malevolent perversion of the law enacted against deceivers and false prophets.

V. 7. The prophet here enters on a new subject: he had been prophesying of more remote futurity; but he returns to the death of Christ, and shews what the consequence of that event would be to his people. The sword of divine justice had lain asleep, as it were, during the long season of God's forbearance, but he now commanded it to awake, in order to execute vengeance upon his Shepherd, whom he had appointed to feed his flock: it was commissioned to awake against the man, one in human nature, the Redeemer now considered as incarnate: yet this was no ordinary man, much less an enemy, but the fellow, the companion, equal, compeer of the Lord of hosts, the Son of the Father, "the Word that was with God, and was God." It was to smite this Shepherd without sparing him: which may refer to the whole of Christ's sufferings, in which men and evil spirits were no more than the executioners of that wrath of God, that he suffered for our sins: yet it seems especially to relate to his agonies in the garden and his exclamation on the cross, when he endured unspeakable anguish from the immediate hand of the Father, who "was pleased to bruise him, and to put him to grief," till divine justice was fully satisfied. When the Shepherd should thus be smitten for the sins of the flock, the sheep would be scattered, as the disciples were when Christ was apprehended, (Matt. xxvi. 31, 56,) and then the Lord would "turn his hand upon the little ones;" to take care of the helpless company, that would be exposed like little children to the rage of their persecutors, when their Lord was taken from them.

V. 8, 9. In consequence of the sin of the Jews in rejecting and crucifying Christ, and in opposing his gospel, the Romans would be employed to go through and destroy the greatest part of them, all over the land. But a remnant, a third part, would be preserved: and, after having passed through trials and afflictions, like a fiery furnace, till they were proved and refined; they would at length be converted, and be acknowledged as the people of God. This may refer to the conversion of a remnant of the Jews in the days of the apostles; but it seems also to predict that the remnant of the nation, which should survive the havoc made of them by the Romans, after having been long preserved a distinct people, in the midst of extraordinary trials and oppressions, would at length, when "the Spirit of grace should be poured upon them," call upon the Lord in good earnest; and, being converted to Christianity, be readmitted to the privileges of his people, and taught to acknowledge him to be the Lord their God, as he is revealed to sinners in Jesus Christ.

PRACTICAL OBSERVATIONS.

Blessed be God, he hath prepared a fountain, for the vilest and most polluted; and his gospel invites us to wash in it and be clean. The proud and unbelieving, however, cannot discern its nature, use, or excellency. But when the heart is humbled and set against sin, the fountain is disclosed to view;

A. M. 3417.

B. C. 587.

n. Deut. xxxiii. 41. 42. Is. xxvii. 1. Jer. xlviii. 6. Ez. xxi. 4, 5, 10, 28. o. xl. 4, 7. Is. xl. 11. Ez. xxviii. 23, 24. xxxviii. 24. Mic. v. 2, 4. John x. 10-18. Heb. xlii. 20. 1 Pet. v. 4. p. Is. ix. 6. Jer. xxiii. 5, 6. Hos. xii. 3-5. Matt. i. 23. xi. 27. John i. 1, 2. v. 17, 18. 23. viii. 58. x. 30, 38. xiv. 1. 9-11. 23. xvi. 15. xlvii. 21-23. Phil. ii. 6. Col. i. 15-19. Heb. i. 1-19. Heb. i. 23. xi. 26. John i. 21-26. John i. 32. 2 Cor. v. 21. Gal. iii. 13. Col. i. 19, 20. Heb. x. 5-10. 1 Pet. i. 18-20. ii. 24, 25. 1 John ii. 2. iv. 9, 10. Rev. xiii. 8. r. Matt. xxvi. 31. 56. Mark xvi. 27, 50. John xvi. 32. s. xl. 7, 1. Matt. x. 42. xlvii. 10, 11, 14. Luke xli. 32. xlvii. 2. John xviii. 8, 9. t. xl. 6-9. Deut. xxxiii. 40-48. Is. lvi. 12-15. lxxvi. 4-6. 24. Ez. v. 2-4. 12. Dan. ix. 27. Mal. iii. 1, 2. 5. iv. 1, 3. Matt. iii. 19-12. xxi. 43. 44. xxi. 7. xlii. 25-37. xlv. 21. Luke xix. 41-44. xx. 16-18. xxi. 20-24. xlii. 28-30. 1 Thes. ii. 15, 16. Rev. viii. 7-12. xvi. 19. u. xiv. 1, 2. Is. vi. 13. Jer. xxx. 11. Joel ii. 31, 32. Am. ix. 8, 9. Matt. xxv. 22. Mark xvi. 20. Rom. ix. 27-29. xi. 1-5. x. Ps. lxxvi. 10-12. Is. xliii. 2. 1 Cor. ii. 11-13. 1 Pet. i. 12. y. Job xlii. 10. Prov. xlv. 3. Is. xlviii. 10. Mal. iii. 2, 3. Jam. i. 12. 1 Pet. i. 6, 7. 2. x. 6. Luke x. 19. Ps. xxiv. 15-19. 1. 16. xli. 15. Is. lviii. 9. lxx. 23, 24. Jer. xxx. 11, 12. Hos. ii. 21-23. Joel ii. 32. Acts ii. 21. Rom. x. 12-14. a. viii. 8. Lev. xxvi. 12, 14, 45. Deut. xvi. 17-19. Is. xlv. 1-6. Jer. xxx. 22. xxi. 33. xlii. 38. Ez. xi. 20. xxxv. 28. xxxvii. 27. Hos. ii. 23. Matt. xxi. 29-32. Heb. viii. 10. Rev. xxi. 3, 4, 7.

a. Is. ii. 19. xlii. 6. 42. Is. xxvii. 1. Jer. xlviii. 6. Ez. xxi. 4, 5, 10, 28. b. Deut. xxviii. 49, &c. i. v. 26. Jer. xxvii. 1. Dan. ix. 24. Matt. xlii. 7. Luke ii. 1. c. Deut. xxi. 20. 16. Mark xlii. 14, 19. Luke xix. 43, 44. xxi. 20. -24. d. Is. xlii. 16. Luke x. 10. v. 11, 12. Ann. vii. 17. Matt. xxiv. 19-21. e. Luke xxi. 24. f. xlii. 8, 9. x. 4, 5. lxxvi. 6-9. 18. Matt. xxiv. 22. Rom. ix. 27-29. Gal. iv. 26, 27. g. xl. 8, 9. x. 4, 5. lxxvi. 1-6. 9. Is. lxxvi. 14, 15. Dan. ii. 34, 35. 44, 45. h. Joel ii. 2, 9-17. Zeph. iii. 19. Hag. ii. 21, 22. Rev. vi. 4-17. viii. 7-13. i. Ex. xvi. 1-6. Josh. x. 42. 2 Chr. ix. 15. i. Ez. xi. 23. xlii. 2. Acts i. 11, 12. k. iv. 7. Is. lxxvi. 1, 2. Mic. i. 3, 4. Nah. i. 5, 6. Hab. iii. 6. Mark xi. 23.

CHAP. XIV.

Jerusalem taken and spoiled by many and cruel enemies, 1-3. The conversion of sinners, and the increase of spiritual light, till the whole earth submits to God, 3-9. Jerusalem rebuilt and replenished, 9-11. The plague of all who have fought against her, and the conversion of a remnant, 12-18. The holiness of the church in the latter days, 20, 21.

BEHOLD, "the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will "gather all nations against Jerusalem to battle; "and the city shall be taken, and "the houses rifled, and the women ravished; and half of the city shall go forth into captivity, "and the residue of the people "shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, "and fight against those nations, "as when he fought in the day of battle.

4 And "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall "cleave in the midst thereof toward the east and toward the west,

and the believer daily washes in it, till his robes are made white, and he is prepared to join the glorious company before the throne of God. (*Marg. Ref.*) Pardon of sin is inseparably connected with genuine repentance; so that justifying faith never fails to sanctify. Thus men learn to love the truths, precepts, and ordinances of God, and to hate every false way. They forget, or abhor, their idols and iniquities; they become zealous against all impostures, by which false teachers and unclean spirits corrupt the minds of men; they thenceforth know no man after the flesh; Christ becomes more dear to them than sons or daughters: they will "contend earnestly for the faith once delivered to the saints;" nor will they connive at their nearest relatives who speak lies in the name of the Lord. Indeed the Christian dispensation doth not require those severities, which God commanded by the Mosaic law: yet the prevalence of true religion will bring all delusions into neglect, and expose them to censure; and it will make men ashamed and afraid to publish their false visions, or impostures, by which they lie in wait to deceive.—Even external mortification and apparent deadness to the world may be the cloak of ambition and hypocrisy; and rough garments may be used, as well as more pompous sacerdotal vestments, to awe men's minds into a blind deference to an antichristian deceiver; and it is desirable that false teachers should be driven from that employment to some more useful occupation; but still more that they should "repent, and do works meet for repentance"—It can never be amiss for us to recollect the wounds in the hands and feet of the gracious Saviour. Alas, how often hath he been wounded in the house of his professed friends! Yea, by his real friends, his disciples, when, forgetful of their obligations, they have acted inconsistently with the honour of his gospel! May we then ever remember the price, which it cost him to open for us a fountain of sin and uncleanness: may we not forget the dignity of our Shepherd, as the compeer of the Lord of hosts: nor yet the depth of his humiliation and the intenseness of his sufferings, whilst smitten by the sword of justice, when it awaked against him, that he might be punished for our sins. Thus, whilst we wash in the sacred fountain, we shall reflect with awe and gratitude on him, whose vital blood supplied the purifying stream: we shall learn to hate sin, and love our benefactor; to submit to corrections, and endure persecutions; expecting to be conformed to the Redeemer by suffering in this evil world, as we hope to be in glory, when we arrive at that better world above. For whilst the many neglect this great salvation to their ruin, the remnant that are saved must pass "through much tribulation into the kingdom of God;" that by these fiery trials, (as well as by the purifying fountain,) they may be refined like gold, and made meet for their Master's use, and ready for every good work. But if the sharpest sufferings lead us to call upon the Lord with increasing fervency, he will hear us; and if we be his people, and he be our God, the event of our trials will be "praise and honour, and glory, at the appearing of our Lord Jesus Christ."

NOTES.

CHAP. XIV. V. 1-3. 'The Romans, being lords of the known world, had the strength of all nations united in their forces.' (*Louth.*)—Half. 'The Hebrew word may be rendered a portion.'—'The Romans spared the young and useful part of the Jews. However, these were either condemned to the mines in Egypt, or exposed to the sword and to the wild beasts in the provincial theatres, or sold for slaves.—The forty thousand, who were permitted to go where they pleased, were Idumeans.' (*Bp. Newcombe.*) All these were "cut off from the city."—Some expositors, on this and other grounds, suppose that all the predictions of this chapter relate to events yet future; but probably they begin with the catastrophe of Jerusalem's destruction by the Romans, and so, gradually extend to those events, that shall hereafter take place in respect of the Jews, the church of Christ, and their enemies. The time when the Romans marched their armies, composed of many nations, to besiege Jerusalem, was the day of the Lord Jesus, on which he came to "destroy those that would not have him to reign over them." When the Romans had taken the city, all the outrages were committed, and the miseries endured, which are here predicted. A large proportion of the inhabitants were destroyed, or taken captives, and sold for slaves, &c., and multitudes were driven away to be pursued by various perils and miseries; numbers, having been converted to Christianity, became citizens of the heavenly Jerusalem, and thus were "not cut off from the city of God." But it is probable, that the remnant of Jews, who survived this almost exterminating destruction, and

and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

7 But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening-time it shall be light.

8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, from the corner-gate, and from the tower of Hananeel unto the king's wine-presses.

11 And it shall be in that day, that the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one.

their descendants, who have for so many centuries been preserved a distinct people, in order to their future restoration, are intended. (Note, xiii. 8, 9.) It is also observable, that the Romans, after having been thus made the executioners of divine vengeance on the Jewish nation, never prospered as they had done before: but the Lord evidently fought against them, and all the nations which composed their overgrown empire; till at last it was subverted, and their fairest cities and provinces were ravaged by barbarous invaders.

Day of battle. When God overthrew the Egyptians in the Red Sea; or when the ark of his presence led the armies of Israel in the land of Canaan. (1. *Leviticus*.)

V. 4, 5. The Lord Jesus, who will go forth to fight against the enemies of his people, often stood upon the mount of Olives when on earth; from thence he ascended into heaven; and in consequence of his ascension, and the commission granted to his apostles, the gospel was sent to the different regions of the globe. The ceremonial law, and the whole Mosaic dispensation, which obstructed the admission of the gentiles into the church, as the surrounding mountains did their entrance into Jerusalem, was removed. The peculiar privileges, that Jerusalem had enjoyed, (of which the pleasant and fruitful mount of Olives was an apt emblem,) were taken from her, and divided among the nations on every side; and those Jews, who believed the word of God, fled away from the destruction that was coming on Jerusalem. The valley caused by the removal of this mountain, reached unto Azal. Some suppose this to be a proper name of some place near the mount of Olives, but, being derived from a verb which signifies to separate, it may signify the separate place. Some think that the gentiles are meant, who by the ceremonial law had been separated from the people of God, but were at length admitted into the church: but perhaps the place to which the Jewish converts fled, to separate themselves from their unbelieving countrymen, when the Roman armies were about to encompass Jerusalem, may be intended. Thither they fled, being warned by these convulsions.—On the cleaving of mount Olivet, while part was removed to the north and part to the south, a valley, or chasm is supposed to have been made from east to west, through which they who took the alarm hastened to escape, as the Jews had fled from the earthquake in the days of Uzziah. This seems to have been very terrible, as the traditional memory of it was so common when Zechariah prophesied nearly three hundred years after. Then the Lord God would come, and all the saints with him: that is, Christ would come to destroy Jerusalem and to establish the gospel-church, in which all his saints and angels would joyfully concur. The above seems the most satisfactory interpretation: the language made use of may, with great probability, be considered as figurative; and the rejection of the Jews and establishment of the christian church, chiefly of gentile converts, with only a remnant of God's ancient people, and the total abolition of all the ancient rites, was the most extraordinary religious revolution, that had then, or has yet, taken place.—Some, however, consider the passage as a prediction of events yet unfulfilled; but, as might have been expected, they are not agreed what particular events are intended.

V. 6—9. If we have properly explained the preceding verses, these contain a compendious prophecy of the state of the church, from its establishment in the apostles' days, to those glorious times that are expected. In that day, under the christian dispensation, for a long season, the light would neither be

A. M. 3417.

R. C. 387.

1. 10. Joel iii. 13.
2. 14. Joel iii. 13.
3. 12. Joel iii. 13.
4. Or, my mountain.
5. Or, when he shall touch the valley of the mountains to the place he separated.
6. Num. xvi. 34.
7. Rev. xi. 13, xvi. 18—21.
8. Am. i. 1.
9. Ps. xlviii. 13.
10. Ps. xlviii. 13.
11. Ps. xlviii. 13.
12. Ps. xlviii. 13.
13. Ps. xlviii. 13.
14. Ps. xlviii. 13.
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16. Ps. xlviii. 13.
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36. Ps. xlviii. 13.
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93. Ps. xlviii. 13.
94. Ps. xlviii. 13.
95. Ps. xlviii. 13.
96. Ps. xlviii. 13.
97. Ps. xlviii. 13.
98. Ps. xlviii. 13.
99. Ps. xlviii. 13.
100. Ps. xlviii. 13.

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36. Ps. xlviii. 13.
37. Ps. xlviii. 13.
38. Ps. xlviii. 13.
39. Ps. xlviii. 13.
40. Ps. xlviii. 13.
41. Ps. xlviii. 13.
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93. Ps. xlviii. 13.
94. Ps. xlviii. 13.
95. Ps. xlviii. 13.
96. Ps. xlviii. 13.
97. Ps. xlviii. 13.
98. Ps. xlviii. 13.
99. Ps. xlviii. 13.
100. Ps. xlviii. 13.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 ¶ And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, that every one that is left of all the nations, which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to

clear nor dark: it would be greatly obscured by ignorance, heresy, superstition, and idolatry; yet not wholly extinguished; and the state of the church would be much deformed by sin and calamities; yet some holiness and consolation would be found. This period could neither be called a clear bright day, cheered and illumined by the shining of a summer's sun: nor would it be dark, as if the sun were set or totally eclipsed: but it would contain a great mixture of truth and error, of holiness and sin, of happiness and misery. Yet it would form one day, and never be interrupted by a night of total darkness. It would also be known unto the Lord, as to the degree of its light and the term of its continuance; and he would watch over, and take care of, his cause and people all the time of it. But his people would hardly know, whether to call it day or night, or a compound of both: yet at length, towards the evening of the world, the Sun of righteousness would break forth, and shine with unclouded splendour, dispelling the gloom of ignorance, heresy, idolatry, and superstition; and illuminating the church and the earth with knowledge, righteousness, peace, and consolation. During that whole period, however, the gospel, attended by the influences of the Holy Spirit, having begun its progress from Jerusalem, would continue its course on every side, amidst all those changes of which summer and winter are an emblem: so that nothing should totally impede its progress, till the Lord should become "King over all the earth," not only in right, but in fact, (Notes, &c. Es. xlvii.) till neither idols, false religion, or antichristian powers were left to be his rivals; till all princes should submit to and serve him; and all the earth should agree in one object and way of worship, and unite in submission and obedience to one Lord. No longer would they have deities of different names, according to the regions they inhabited; or trust to the tutelary care of this or the other saint; or be divided into a number of sects and parties: but they would be all of one mind to worship that one "name of the Father, the Son, and the Holy Ghost," into which all Christians are baptized.—This interpretation evidently accords with various other prophecies, both in the Old and New Testament, (Marg. Ref.) and with the history of the christian church, which records the fulfilment of those prophecies: and it shews, that the prophet was inspired to deliver a regular series of predictions, from the death of Christ, (xiii. 7), to the establishment of the millennium. Whereas, according to some eminent expositors, the most distant events are brought together, without the least connection; and the reader cannot tell, whether any part has been fulfilled, and what; or, whether the triumphs of the church on earth, or the glories of heaven, are foretold.

V. 10, 11. About the same time a change will be made in the condition, disposition, and character of the Jews, as great, as if a large district should be entirely levelled to a plain; the mountains being cast down, and the valleys filled up. Every outward or inward obstruction to their conversion, and restoration to their own land, will be effectually removed. Jerusalem, that hath long been trodden under foot of the Gentiles, will be raised up from that debased condition, and rebuilt to the whole of her former extent, and inhabited throughout: and it shall no more be devoted to utter destruction, under the awful curse of God, as it had been after the crucifixion of Christ; but it will become a secure and peaceful habitation for the converted Jews. (Marg. Ref.)

worship the King, the LORD of hosts; "even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, "that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the "punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day "shall there be upon the "bells of

A. M. 3417.

B. C. 587.

u Deut. xi. 17.
xxviii. 23, 24.
1 Kings viii. 35.
xvii. 1. 2 Chr.
vi. 28. vii. 13.
Is. v. 6. Jer.
xiv. 4, 22. Am.
iv. 7. 8 Jan. v.
17. Rev. xi. 6.
† Heb. upon
whom there is
not. Deut. xi.
10, 11.
‡ Or, sin. John
iii. 19.

x Prov. xxi. 3, 4.
Is. xxiii. 18.
Ob. 17. Zeph. iii. 11. Luke xi. 41. Acts x. 15, 28. xi. 9. xv. 9. Rom. xiv. 17, 18. Col.
iii. 17. 22-24. Tit. i. 15, 16. 1 Pet. iv. 11. 9 Or, brides. Ex. xxviii. 33-35.

y Ex. xxviii. 36.
xxxix. 30. Lev.
viii. 9. Ps. cx.
3. 1 Cor. iii. 16.
17. 1 Pet. ii. 5.
9. Rev. i. 6. v.
10. xx. 6.
z Lev. vi. 28.
1 Sam. ii. 14.
Ez. xlii. 20-
24.
a ix. 15. Ex. xxv.
29. xxxvii. 16.
Num. iv. 7, 14.
vii. 13. 19. 84.
85. 2 Chr. iv. 8. Marg.

1 Tim. iv. 3-5. c Is. xxxv. 8. Ez. xli. 9. Hos. xii. 7. Marg. Joel iii. 17. Matt. xxi. 12, 13. Mark xi. 15-17. John ii. 15, 16. Rev. xviii. 11-15. xxi. 27. xxii. 15. d 1 Tim. iii. 15. Heb. iii. 6. 1 Pet. iv. 17.

the horses, "HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like "the bowls before the altar.

21 Yea, "every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be "no more the Canaanite "in the house of the LORD of hosts.

V. 12-15. These verses seem to predict the tremendous judgments, that will be inflicted on those, who shall oppose the settlement of the Jews in their own land: but whether they are to be understood literally or not, the event must determine. (Notes, Ez. xxviii. xxxix.) They will all, however, be subdued by the Jews fighting at Jerusalem, and by their fierce contentions with each other; and all that appertain to them will share in the plague: whilst the Jews, whom they assaulted, will be enriched by their spoil. But it may also be interpreted of the destruction of all antichristian powers, which shall precede the glorious millennium. (Notes, Rev. xix.) "The Lord will save the tents of Judah first; and then they shall join their forces against the common enemy, when he comes against Jerusalem." (xii. 2.) (Louth.) No doubt the same events are predicted as in the verse referred to.

V. 16-19. The feast of tabernacles was typical of Christ's dwelling in our nature as in a tabernacle; and of the Christian's contempt of the world, and joy in the Lord, as a stranger and pilgrim on earth. To keep the feast of tabernacles therefore seems to mean, that the persons intended would be converted to Christ, and join with pleasure in his ordinances, continually and with perseverance. The remnant of the nations, that had just before been fighting against Jerusalem, or the church; the subjects of the eastern and western antichrists, and the gentiles, will in great numbers be converted to pure Christianity, and become the spiritual worshippers and obedient servants of the Lord. But such as persist in idolatry and opposition to true religion, will be visited with drought and famine; which probably implies both temporal and spiritual judgments. And, as Egypt seldom has any rain, and another method must be taken to visit her with famine; so no situation or circumstances shall preserve any people from these judgments, who refuse to worship the Lord alone, because of their attachment to old superstitions and idolatries: they must therefore either be converted or destroyed.—"The Jews have a tradition, that the defeat of Gog and Magog, which seems to be the same discomfiture which is here described, shall fall out on the feast of tabernacles; or as others say, the seven months' cleansing of the land shall be finished at that time." (Louth.) In the upper parts of Egypt they seldom have any rain: but near the Mediterranean sea it sometimes rains plentifully, which is considered as a detriment, and not an advantage.

V. 20, 21. "God's name shall be honoured in every circumstance." (Bp. Newcombe.)—At length the time of the complete peace and purity of the church will arrive. Then the very bells upon the horses, or their brides, will be inscribed with HOLINESS TO THE LORD, according to the inscription on the mitre of the high-priest. Some explain this of the war-horses; supposing it to mean, that these being disused, their ornaments will be consecrated to God. Others understand it of horses employed in common services; and suppose it to imply, that the most secular occupations will then be so conducted, that they will become holy actions performed to the glory of God. Then the pots, (either the earthen or brazen pots that were used in boiling the sacrifices, or the drinking-cups of the priests,) will be as holy as the bowls before the altar had been; which may signify, that the meanest minister or Christian, (who is a spiritual priest,) will be equal to what the most eminent of God's servants formerly were; or that all their pleasures will be regulated with such moderation, and united with so much piety and gratitude, as to render them acceptable even like solemn religious services. And this will be the case with all the pots in Jerusalem: all persons will then be thus devoted to God in their employments and satisfactions. They are likewise represented as using these pots even for sacrifices; which may mean, that the ceremonial distinction between holy and unholy will be abolished; and that men will conduct their ordinary affairs and their sacred services, upon the same holy principles of faith, fear, love, and obedience. And in that day, there will be no more any Canaanite in the house of the Lord: which may mean, that mercenary ministers will no more be allowed to prostitute that sacred function; nor ungodly men to abuse holy ordinances to promote their worldly ends. For the word may be rendered a merchant; and Christ will then drive all buyers and sellers out of the temple. This happy state will continue till the end of the world.—How exactly do all the prophets agree about the final event of the long-continued contest, betwixt the worship of the true God, and idolatry; betwixt piety and impiety, truth and error, holiness and unholiness!—"At the even-tide it shall be light:" and blessed be God, that season cannot be very distant.

PRACTICAL OBSERVATIONS.

V. 1-11. The judgments of God commonly begin at the sanctuary. When his day of retribution comes, he can soon gather the nations together to battle against the objects of his wrath: and he needs only give them power and their own wicked hearts will dispose them to all the enormities, which avarice, cruelty, revenge, or lust can perpetrate. But the residue of his chosen people shall never "be cut off from the city of our God;" and he seldom permits those to prosper, who have imbrued their hands in the blood of his worshippers.—The Lord of glory, by his work on earth in our nature, and by his ascension into heaven, hath removed all obstructions to our entrance into his church, or into the mansions of felicity; and by his gospel, he hath, as it

were, sent Jerusalem's choicest privileges to these distant regions: yet except we "flee for refuge to lay hold on this hope set before us," we shall be no better for these advantages, in that day, when he shall come to judgment and all his saints with him.—Men flee without delay from an earthquake, and leave every thing behind them, "lest the earth swallow them up also;" how should we then flee to the greatest distance from the brink of that tremendous gulf, which continually swallows up such multitudes of the ungodly!—In this world the believer enjoys the light of day; yet it is attended with so many clouds and storms, that it often seems to resemble the night. He sees, but it is "through a glass darkly:" he experiences some hope and consolation, but they are interrupted with a variety of fears, sorrows, and temptations; and his feeble beginnings of holiness are greatly counteracted and obscured by the remains and prevalence of his sinful passions. His life is therefore a strange mixture or interchange of light and darkness, and he often can scarcely tell whether it be day or night with him: yet it is one day that is known to the Lord; his faith and hope may be much enfeebled and clouded; but they are never extinguished: his Sun may be eclipsed, or hidden, but it never goes down: it may be winter with his soul, but it is never total darkness, as with those who are yet unconverted. The Lord also knows all his difficulties, discouragements, and temptations: he can distinguish betwixt his conflicts, failures, errors, and seasons of distrust or slackness, and the total unbelief, the willing slavery and negligence of the children of disobedience: and he knows how to make all needful allowances, and to communicate proportionable supports. It often happens likewise, that towards the evening of life, the believer's light becomes more clear and abiding, and his last days his best days: and indeed his personal experience generally accords to that of the church, whose "light will shine more and more unto the perfect day." Let us then be thankful even for the dawning of "the Sun of righteousness" upon our souls; and let us rejoice in the hope of a clearer and more sanctifying and cheering light, towards the close of our pilgrimage; as ushering in the perfect light of the world above.—The sacred streams of living waters also, that flowed from Zion, have reached our land; may we continually refresh our souls with them, amidst the varying dispensations of providence: and may every revolution and every distress of nations make way for them to flow on, wider and deeper, till the Lord Jesus be acknowledged King over all the earth; and till all men in sincerity and peace unite in the spiritual worship and service of our God and Saviour; and all distinctions are swallowed up in the universal harmony of the nations by the obedience of faith. When the Lord shall begin to work in answer to our prayers, every mountain shall be brought low, and every valley shall be exalted; proud Babylon shall fall, and the ruins of Jerusalem shall be repaired, and her borders enlarged, that men may dwell therein safely, and fear no curse or utter destruction for ever.

V. 12-21. Whilst the grand revolutions predicted in this chapter shall be taking place, (and indeed at all times,) tremendous will be the plagues of all, who fight against the church: and could we see the present condition of those, who have perished in this conflict, we should behold more terrible things, than if we witnessed men's "flesh consuming as they stand upon their feet, their eyes consuming in their holes, or their tongues in their mouths;" and every member of the body that had been an instrument of unrighteousness, enduring the awful vengeance of God. Even that furious rage and malice, which cause men here to plague, torment, and murder each other, are faint shadows of the perfect mutual enmity that reigns universally among the whole multitude of those that have perished in their sins.—But every judgment of God on his enemies will tend to enrich and profit his believing people: his all-powerful grace speedily converts, and his plenteous mercy pardons and reconciles, even those who have just before been fighting against him; and they learn to rejoice in his worship and service.—But how distinguishing is that grace, which thus saves some of his enemies, at the moment when he consigns others to destruction! Yet no unbelievers can escape, how long soever they be borne with: every sinner must either be reconciled to God, or fall before him; for "his hand will find out all his enemies, and he will make them as a fiery oven in the day of his wrath;" nor can any man evade his vengeance, who doth not come to him, worship him, and rejoice before him.—The more the church is weaned from the beggarly elements of external distinctions and relative sanctity, the more will she be replenished with real holiness. Every action and every enjoyment of the believer ought to be so regulated according to the truth and will of God, and directed to his glory, that it may be holiness to him. Our whole lives ought to be as one constant sacrifice or act of devotion: no selfish or mercenary motive should prevail in any of our actions, any more than a Canaanite should enter into the house of the Lord. Alas, how far are we from this perfection! How far is the christian church from this state of purity! How are her sacred functions made subservient to the avarice, ambition, and lusts of men! How are her ordinances profaned to secular and mercenary purposes! How are our lives defiled by low and selfish pursuits, and our duties tainted by wrong motives! But times of greater purity are at hand, and the Lord will come speedily to reform, and enlarge his church; as he hath promised. Yet in heaven alone will perfect knowledge, holiness, and felicity be found.

THE BOOK OF MALACHI

The name of this prophet signifies, *My angel*, or *My messenger*; and is the same word that he used concerning the forerunner of Christ, and nearly the same that he used about Christ himself, (iii. 1.)—Perhaps he was called Malachi with reference to these predictions, as well as to his prophetic office; and probably he had another name. He seems to have been the last in order of the prophets whose writings were transmitted to posterity; and to have been contemporary with Nehemiah, or to have lived after his time. The scope of his prophecy was to reprove and reform many abuses and enormities, that prevailed among the Jews, and especially the priests; to announce the near approach of the Messiah; to declare the effects of his coming to men of different characters, and to teach the people in what manner they ought to wait and prepare for that event. But it also contains predictions of the calling of the Gentiles and the extensive propagation of the gospel. Probably with Malachi the prophetic office ceased, or was suspended till the coming of the Messiah, which was about four hundred years. As this prophet particularly foretold the ministry of John Baptist and the speedy coming of Christ, he is very frequently quoted or referred to, in the New Testament. (Com. iii. 1. with Matt. xi. 10. Mark i. 2. Luke vii. 27.—and iv. 5, 6. with Matt. xvii. 10—12. Mark ix. 11, 12. Luke i. 16, 17.)

CHAP. I.

The love of God to Israel contrasted with his hatred of Edom, 1—5. God reproveth the Jews, especially the priests, for ingratitude, and contempt of him and his ordinances; and foretells the calling of the Gentiles, 6—14.

THE burden of the word of the LORD to Israel, *by Malachi.

2 ^bI have loved you, saith the LORD. Yet ye say, ^cWherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: ^dyet I loved Jacob,

3 And I ^ehated Esau, and ^flaid his mountains and his heritage waste for ^gthe dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, ^hbut we will return and build the desolate places; thus saith the LORD of hosts, ⁱThey shall build, but I will throw down; and they shall call them, ^kThe border of wickedness, and ^lThe people against whom the LORD hath indignation for ever.

5 And ^myour eyes shall see, and ye shall say, ⁿThe LORD will be magnified ^ofrom the border of Israel.

6 ¶ A ^pson honoureth his father, and ^qa servant his master: ^rif then I ^sbe a father, where ^tis mine

11. h. 37. i. I ix. 9, 10. Jam. ix. 13—16. i. Job ix. 4. xli. 14. xxxiv. 29. Ps. cxxvii. 1. Prov. xli. 30. Is. x. 4, 15, 16. Lam. iii. 37. Matt. xii. 30. k. Jer. xxxi. 17. Ez. xi. 10. Am. vi. 2. l. 3. Ps. cxxxvii. 7. Is. xl. 14. xxxiv. 5, 10. lxiii. 1—6. Lam. iv. 21, 22. Ez. xxv. 14, xxxv. 9. m. Deut. iv. 3. xi. 7. Josh. xxiv. 7. 1 Sam. xii. 16. 2 Chr. xxix. 8. Luke x. 23, 24. n. Ps. xxxv. 26, 27. lvi. 10, 11. lxxxiii. 17, 18. Ez. xxxviii. 16, 23. xxxix. 21, 22. o. Or. upon. Heb. from upon. o. Ex. x. 12. Lev. xix. 3. Deut. v. 16. Prov. xxx. 11, 17. Matt. xv. 4, 6. xix. 19. Luke xviii. 20. Eph. vi. 2. p. 1 Tim. vi. 1, 2. Tit. ii. 9, 10. 1 Pet. ii. 17—19. q. Ex. iv. 22, 23. Is. i. 2, xlv. 8. Jer. xxxi. 9. Matt. vi. 9, 14, 15. Luke vi. 36. 1 Pet. i. 17.

A. M. 3607.

B. C. 397.

a Is. xlii. 1. Hab. i. 1. Zech. ix. 1. xii. 1.

* Heb. by the hand of. Hag. i. 1. ii. 1. Marg. b. Deut. vii. 6—8. x. 15. xxxii. 8—14. Is. xli. 8, 9. xliii. 4. Jer. xxxi. 3. Rom. xi. 28, 29.

c 6, 7. h. 17. iii. 7, 8, 13, 14. Jer. ii. 5, 31. Luke x. 29.

d Gen. xxv. 23. xxvii. 27—30. 33. xxviii. 3, 4. 13, 14. xxxii. 30. 31. xlviii. 14. Rom. ix. 10—13.

e Gen. xxix. 30. 31. Deut. xxi. 15, 16. Luke xiv. 26.

f Is. xxxiv. 9—12. Jer. xlix. 16—18. Ez. xxv. 13, 14. xxxv. 3, 4. 7, 9, 14, 15. Joel ii. 19. Ob. 15, 19.

g Is. xlii. 21, 22. xxxiv. 13, 14. xxxv. 7. Jer. ix. 11.

h I ix. 9, 10. Jam. ix. 13—16. i. Job ix. 4. xli. 14. xxxiv. 29. Ps. cxxvii. 1. Prov. xli. 30. Is. x. 4, 15, 16. Lam. iii. 37. Matt. xii. 30. k. Jer. xxxi. 17. Ez. xi. 10. Am. vi. 2. l. 3. Ps. cxxxvii. 7. Is. xl. 14. xxxiv. 5, 10. lxiii. 1—6. Lam. iv. 21, 22. Ez. xxv. 14, xxxv. 9. m. Deut. iv. 3. xi. 7. Josh. xxiv. 7. 1 Sam. xii. 16. 2 Chr. xxix. 8. Luke x. 23, 24. n. Ps. xxxv. 26, 27. lvi. 10, 11. lxxxiii. 17, 18. Ez. xxxviii. 16, 23. xxxix. 21, 22. o. Or. upon. Heb. from upon. o. Ex. x. 12. Lev. xix. 3. Deut. v. 16. Prov. xxx. 11, 17. Matt. xv. 4, 6. xix. 19. Luke xviii. 20. Eph. vi. 2. p. 1 Tim. vi. 1, 2. Tit. ii. 9, 10. 1 Pet. ii. 17—19. q. Ex. iv. 22, 23. Is. i. 2, xlv. 8. Jer. xxxi. 9. Matt. vi. 9, 14, 15. Luke vi. 36. 1 Pet. i. 17.

r Matt. vii. 21. Luke vi. 46. John xiii. 13—17.

s ii. 8. 1 Sam. ii. 28—30. Jer. v. 30, 31. xlii. 11. Ez. xli. 26. Hos. iv. 6. v. 1. t. ii. 14, 17. iii. 7. 8, 13, 14. Jer. ii. 21, 22. Hos. xii. 8. Luke x. 29.

* Or. Bring unto my. &c. u Lev. iii. 11. xxi. 6.

x 12. 1 Sam. ii. 15—17. 1 Cor. x. 21. xi. 21, 22. 27—32.

y 14. Lev. xxii. 18—25. Deut. xv. 21.

z 10. 13. Job xlii. 8. Ps. xx. 3. Jer. xiv. 10. Hos. vii. 13.

a 2 Chr. xxx. 27. Jer. xxvii. 18. Joel i. 13, 14. ii. 17. Zech. iii. 1—5. John ix. 31. Heb. vii. 26, 27.

¶ Heb. the face of God. Ex. xxxii. 11. Jer. xxvi. 19. Margins. Lam. ii. 19.

b Acts xix. 15, 16. c Job i. 9—11. Is. lvi. 11, 12. Jer. vi. 13. viii. 10. Mic. ii. 11. John x. 12. Phil. ii. 21. 1 Pet. v. 2. d Is. i. 11—15. Jer. vi. 20. Am. v. 21—24. Heb. x. 38.

honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, ^sO priests, that despise my name. And ye say, Wherein have we despised thy name?

7 ^tYe offer ^upolluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, ^vThe table of the LORD *is* contemptible.

8 And ^wif ye offer the blind ^xfor sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor: will he be pleased with thee, ^yor accept thy person? saith the LORD of hosts.

9 And now, I pray ^zyou, ^abeseech God that he will be gracious unto us: this hath been ^bby your means: ^cwill he regard your persons? saith the LORD of hosts.

10 Who *is there* ^deven among you that would shut the doors ^efor nought? neither do ye kindle ^ffire on mine altar for nought. ^gI have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

NOTES.

CHAP. I. V. 2—5. (*Marg. Ref.*) The prophet was directed to open his message of sharp rebukes, by reminding the people of the Lord's peculiar love to them, as it had been manifested in all his dealings with the nation. Yet he knew, that they would enquire, wherein he had loved them? They had endured grievous hardships during the Babylonish captivity; and, though now restored to their own land, they still continued subject to the kings of Persia; so that they could not discern any special fruits of such peculiar love to them. Perhaps they supposed, that they were entitled to the Divine favour, as the descendants of Abraham, the friend of God, and from Isaac the promised seed. But Esau likewise was descended from Abraham and Isaac; and was twin-brother to Jacob, and elder than he: yet the Lord had loved and chosen Jacob, and rejected Esau as the object of his aversion. Esau indeed prospered in the world; but he lost the birthright and the blessing, and lived and died, as far as it is known, profane and unbelieving: whilst Jacob was made the heir of the promises; walked with God as a believer, and died happy. They knew the history of Jacob's posterity, and they could not deny that the Lord had always remarkably appeared for them: but the mountains of the heritage, allotted to Esau's descendants, had, by wars and various means, been rendered so waste and barren, that they were only fit to harbour those monstrous serpents that frequent sandy deserts. The impoverished Edomites indeed were projecting to return to their land and rebuild their cities, as the Jews had done: but the Lord purposed to defeat their efforts, and to make it appear that his indignation against them was perpetual; because of their other sins, and because they had unjustly enlarged their borders, by seizing the lands allotted to Israel. Thus the Jews would see, and be com-

pelled to own, that the Lord had magnified himself in maintaining their lot, and punishing those who endeavoured to intrench upon them.—Edom was the type of the enemies of God, as Israel was of his chosen people. Judas Maccabeus and other Jewish leaders shortly after entirely subdued the Edomites.

From, &c. Or, "Beyond the border of Israel." 'God sheweth his great power in other countries besides Israel.' (*Bp. Newcombe.*)

V. 6—8. It was allowed by all, that a son ought to honour the person, and respect the reputation and authority, of his father. A servant also was used to fear the displeasure, and reverence the will and commands, of his master; and men would condemn him that neglected the duty of this relation. But God had always been as a father to Israel, not only as the author and preserver of their natural lives, or their benefactor in temporal things; but in respect of their religious advantages and the typical adoption that belonged to them: yet where were the honour, reverence, submission, and regard to his will and glory, which that relation required? They also called him their Lord and Master; but they neither aimed to please nor feared to offend him; they neither respected his authority nor obeyed his commands.—This was especially the case with the priests, who were more highly privileged than the people, and more expressly consecrated to his service: yet they had despised his name. They would indeed enquire wherein they had despised his name? as disdaining the charge, and offended with the messenger that brought it. But in answer to this, they were accused of offering polluted bread on his altar. This may refer either to the meat-offerings which were burned upon the altar, and which they made of the refuse of the wheat; or to the sacrifices that fed the sacred flame, and were the *bread* or *food* of the altar. If they further enquired how this polluted the Lord? It was answered, that they had

11 For 'from the rising of the sun even unto the going down of the same, 'my name *shall be great* among the Gentiles: 'and in every place *incense shall be offered* unto my name, and a pure offering: for my name *shall be great* among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, 'The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, 'Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was 'torn, and the lame,

Rev. xi. 15, xv. 4. g Is. xxiv. 14-16. xlii. 10-12. Zeph. ii. 11. John iv. 21-23. Acts x. 30-35. Rom. xv. 9-11. 16. 1 Tim. ii. 8. h Ps. cxlii. 2. Is. lx. 6. Luke i. 10. Rom. xii. 1. Phil. iv. 18. Heb. xiii. 15, 16. Rev. v. 8. viii. 3, 4. i 6-8. ii. 8. 2 Sam. xii. 14. Ez. xxxvi. 21-23. Am. ii. 7. Rom. ii. 24. k 7. 13. Num. xi. 4-6. Dan. v. 3, 4. l 1 Sam. ii. 29. Is. xliii. 22. Am. viii. 5. Mic. vi. 3. Mark xiv. 4. 5. 37. 38. m Or, whereas ye might have blown it away. n 7, 8. Lev. xxii. 8. 19-25. Deut. xv. 21. Ez. iv. 14. xlv. 51.

said, "The table of the LORD is contemptible." They thought that any thing was good enough to be consumed upon the altar, or to supply, as it were, the table of the Lord: so that, provided the people did but bring the best of their increase to their tables, they let them offer the refuse of their flocks and herds in sacrifice. Thus the blind, the lame, and sick, that were good for nothing else, were consumed on God's altar, from contempt of him, and expressly contrary to his law; and was not this evidently evil? Would their civil governors be satisfied with such worthless animals for tribute or for presents? Nay, would they not think themselves grossly affronted, if any thing vile and refuse were offered them? And could they expect, that the God of heaven would accept either them or their services, seeing they so despised him?—It is evident that these priests understood nothing of the typical meaning of the sacrifices, as shadowing forth the unblemished Lamb of God; that they were equally ignorant of the law, which required that the Lord should be served with the first and best of every thing; and that they grudged the expense, thinking all those oblations thrown away that did not turn to their own emolument.

V. 9-11. The Jews seem to have been at this time under divine rebukes; and the priests were appointed to burn incense and make intercession for the people in behalf of the nation. Let them, therefore, beseech the Lord to be gracious to Israel, according to the duty of their office: but as these judgments came upon the nation for their sins, or those into which they led the people, could they expect, that God would regard their persons, or answer their prayers? For they had no love to the Lord or his service, but merely to the emoluments of the sacerdotal office: so that none of them would open the doors of the temple, or keep up the fire on the altar, or do any thing that they could help, except some extra emolument were annexed to it. God had provided sufficiently for their maintenance; but their love of filthy lucre was insatiable, and he had no pleasure in such mercenary services. He would therefore, soon terminate that dispensation, and the priesthood which they so profaned, and deprive the nation of their idolized and abused privileges: but he would cause his name to be adored among the Gentiles all over the earth; and in every place their spiritual worship should ascend as incense and a pure offering into his presence, through the intercession of the great high-priest whom he had appointed. So that whilst the Jews, especially the priests, had despised, and would more despise, his name, it should be rendered great and honoured among the heathen, it all parts of the earth. (*Marg. Ref.*) "Surely the doors shall be closed against you, neither shall ye kindle the fire of my altar in vain." (10.) (*Bp. Newcombe.*) Thus the verse may be considered as a prophecy of the abolition of the Levitical priesthood; and an introduction to a prediction concerning the conversion of the nations, and the spiritual priesthood, in the subsequent verse. But then the text must be altered on slender authority, and without necessity: for our version gives an important and instructive view of the subject.—'We have here a prophecy of the conversion of the gentiles; and, as usual, under Jewish images.' (*Bp. Newcombe.*)

V. 12-14. None of the Jews so much profaned the great name of the Lord, as the priests did, who ought to have most hallowed it. They treated his sacrifices and oblations as polluted, and all the gains that regularly accrued from his service contemptible. Perhaps they thought any thing was good enough to set upon the table of shewbread; and scorned to eat that, which was removed from it, as if it had been polluted: they complained and shewed by their very looks, that the services to which they were continually called were intolerably wearisome, and they snuffed with contempt at the portion of the sacrifices allotted to them by the law. They therefore allowed the people to bring blemished sacrifices; who, being also weary of these expensive institutions, readily brought such as God could not consistently accept at their hands. Indeed, if any were in reality so poor, that they could not procure the appointed sacrifices for the payment of their vows, they might be borne with: but that man would surely incur the awful curse of God, who attempted to impose on him by vain pretences, when he had a proper sacrifice, and yet paid his vow with one that was corrupt and worthless.—Even the heathens had heard so much of the power and majesty of Israel's King, that they trembled at his name, and could Israelites expect to despise it with impunity?—Animals, which must not be sacrificed in payment of a vow, might be presented as a free-will offering. (*Note, Lev. xxii. 18-25.*)

PRACTICAL OBSERVATIONS.

V. 1-5. Every difference that subsists betwixt one man and another, in outward circumstances, religious advantages, or the state of his soul, originates from the free love of God; who alone maketh one to differ from another, whatever instruments or means are employed for that purpose.—All the evil

A.M. 3607.

B. 397.

Ps. l. i. cxiii. 3. Is. xlv. 6. lxx. 19. Zech. viii. 7.

f Is. Ps. xxii. 27 -13. lxxvii. 2. lxxviii. 1-3. Is. xi. 10. xlv. 22. 23. xlix. 6.

g 7, 22, 23. liv. 1 -3. 5. lx. i. -11. 16. &c. lxxvi. 19, 20. Am. ix. 12. Mic. v. 4.

h Zeph. iii. 9. Zech. viii. 20-23. Matt. vi. 9, 10. xxviii. 19.

i Acts xv. 17, 18. Acts x. 30-35.

j Rom. xii. 1. Phil. iv. 18. Heb. xiii. 15, 16.

k 7, 13. Num. xi. 4-6. Dan. v. 3, 4. l 1 Sam. ii. 29. Is. xliii. 22. Am. viii. 5. Mic. vi. 3. Mark xiv. 4. 5. 37. 38.

m 7, 8. Lev. xxii. 8. 19-25. Deut. xv. 21. Ez. iv. 14. xlv. 51.

n li. 13. Is. i. 12. lvi. 6. Jer. vii. 9-11. 21-24. Am. v. 21-23. Zech. vii. 5-6. Matt. vi. 1, 2. 5, 16.

o iii. 9. Gen. xxvii. 12. Josh. vii. 11, 12. Jer. xlviii. 10. Matt. xxiv. 51. Luke xii. 1, 2. 46.

p Acts v. 1-10. Rev. xxi. 8.

q Or, in whose flock is.

r Ec. vi. 4, 5. Mark xii. 41.

s 44 xiv. 8. 2 Cor. viii. 12.

t q 8. 11. Deut. xxviii. 58. Ps. xlviii. 9. xlviii. 2. xcv. 3. Is. lvii. 15. Jer. x. 10. Dan. iv. 37. Zech. xiv. 9. Matt. v. 35. 1 Tim. vi. 15. r Ps. lxviii. 35. lxxvii. 12. Dan. ix. 4. Heb. xii. 29. Rev. xv. 4.

and the sick; thus ye brought an offering: "should I accept this of your hand? saith the LORD.

14 But 'cursed be the deceiver, 'which 'hath in his flock a male, and voweth and sacrificeth unto the LORD a corrupt thing: 'for I am a great King, saith the LORD of hosts, and 'my name is dreadful among the heathen.

CHAP. II.

The priests are sharply reprov'd for profaning the covenant made with their fathers, and neglecting their duty, 1-9; and both the priests and people for marrying strange wives, 10-12; and treacherously divorcing their former wives, 13-16; and for impiety and presumption, 17.

AND now, 'O ye priests, this commandment is for you.

that sinners feel or fear, is the just recompense of their crimes; but all their hopes and comforts flow from the Lord's unmerited mercy. He did not choose his people *because they had done good*; but *that they might be holy*; nor did he pass others by, because they were worse by nature, or because he foresaw they would be worse; but for reasons best known to himself, and because every one of our fallen race is a vessel of wrath in himself, fitted to destruction. If then "we love him, it is because he first loved us."—We all are too prone to undervalue God's mercies, and to palliate our own offences; yet if men habitually derogate from the value of the favours shewn them, and excuse their inconsistent and ungrateful conduct; they give clear evidence that they want humility, faith, or love.—In vain do ungodly men expect to remedy their own misfortunes, when the anger of the Lord lays their heritages waste; they may build and plant, but he will throw down and root up; if they persist in their wickedness, they will be called a people against whom he hath indignation for ever; and when the redeemed shall witness the final destruction of the wicked, they will see and acknowledge the glory of God, as displayed in their punishment, as well as in their own most free salvation.

V. 6-14. Whilst we are encouraged to call God our Father; let us not forget that we must evidence this relation by the temper and conduct of children. "The Spirit of adoption witnesseth that we are the sons of God," when he influences us to love, honour, call on, trust, and obey him as our Father. And when we do the things that he commands, simply and without reserve, in reverence and godly fear, we may cheerfully expect, that as our Lord and Master, he will at last receive us with "Well done, good and faithful servants." But if men confide in names, forms, and notions, and think themselves the children and servants of God, when they neither honour him as a Father, obey him as a Master, nor pay him honour and tribute as a King; they only render their guilt the more conspicuous. The nearer they approach to the Lord in profession or in any sacred function, the more inexcusable is their contempt of his name: yet the most guilty are most ready to justify themselves, and disain the charge. Our services indeed are so defective and defiled, that we cannot be accepted, save of God's free mercy in Christ Jesus: yet surely we should not willingly present him any thing, except the prime of our affections, time, and talents! For if we spend our best on ourselves and the world, and only reserve the dregs for devotion, do we not offer polluted bread upon his altar? Do we not offer the lame, the sick, the blind in sacrifice? Do we not count the table of the Lord, the throne of grace, or the sacred Scriptures, contemptible? And indeed do we not frequently worship him in such an unprepared and irreverent manner, and with such worthless heartless services; that it would fire the indignation of an earthly prince, if we approached him in the same manner? We are indeed under a dispensation of mercy: but "shall we sin on, that grace may abound? God forbid." We may rely on his mercy for pardon as to the past; but not for an indulgence to sin in future. If there be a willing mind, it will be accepted, though the service be defective: but if any man be a deceiver, and wilfully puts the Lord off with the refuse, and expects him to accept a corrupt thing, whilst his best has been devoted to Satan and his lusts; let that man know, that he is under a curse, and that the wrath of the great King abideth on him.—Alas, how greatly do avarice and selfishness prevail among professing Christians! Few, even of those that are called the ministers of Christ, will do any thing in his service, out of pure love to him, to their work, and to the souls of men. Enquiry is almost universally made about the value of the living, or the cure, or the salary annexed to the additional labour, and not about the good of souls or the interests of true godliness; and few are found prompt to those labours, however useful, where there is no prospect of either profit or credit, even though they be sufficiently provided for by other means. But the Lord hath no pleasure in such ministers, and he refuses to accept of their mercenary oblations. And whilst the sins of covetous, sensual, and ungodly men, appearing in the sacerdotal character, are bringing down judgments on the land; how can it be expected that their official prayers will induce him to be gracious to us? Though he hath superseded the Jewish priesthood, and sent his gospel among the gentiles; and prayers, praises, and thanksgivings, when offered through the merits and by the Spirit of Christ, in any place, are more acceptable to him, than the incense and oblations at Jerusalem were of old, yet human nature appears still the same. Men continue, as formerly, though in a different way, to profane the name of the Lord and to pollute his table; to despise his work and his recompense as contemptible; to count his service wearisome, and to express their contempt of him, in their behaviour towards every thing connected with his worship. And none are at this day more apt thus to despise the Lord, and to offer the lame and blind in sacrifice, than those who enter and continue in the ministry, not "of a willing mind, but for filthy lucre's sake." But let all, that love the Lord, pray that he would

2 If ye will not hear, and if ye will not lay *it* to heart, ⁴to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, ⁵and I will curse your blessings: yea, ⁶I have cursed them already, because ye do not lay *it* to heart.

3 Behold, *I will *corrupt your seed, *and †spread dung upon your faces, *even* the dung of your solemn feasts : and *one* shall †take you away with it.

4 And ye shall know that I have sent this commandment unto you, ^bthat my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and ^mI gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The "law of truth was in his mouth, and iniquity was not found in his lips: "he walked with me in peace and equity, "and did turn many away from iniquity.

7 For the priest's lips should keep knowledge,
and they should seek the law at his mouth: for he is
the messenger of the Lord of hosts.

8 But ¹ye are departed out of the way: ²ye have caused many to ³stumble at the law: ⁴ye have

xvi Kings xxi. 23. xxi. 11. Jer. xxviii. 9. Ez. xxxviii. 28. xxxviii. 1. Luke x. 43.
 xxi. 9. Ez. xx. 38-41. xli. v. 1-6. Matt. iii. 12. John x. 2. 1 Num. iii. 45.
 xxi. 8. 24. xxv. 12. 13. s. cvi. evi. 30. 31. m Ez. xlii. 28-29. Dn.
 n Ps. xxxviii. 30. Ez. xlii. 24. Hos. iv. 6. Matt. xxii. 16. Mark xii. 14. Lul.
 xxii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 79

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b Lev. xxvi. 1
 &c. Deut. xxvii.
 18. &c. xxx. 1
 18. Ps. lxxxv. 1
 12. Is. xxx. 5
 18. Jer. vi. 18
 20. xlii. 17. xx
 4—9. xxxiv. 1
 Ez. iii. 7. Zec.
 i. 3—6. vii. 14
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e Iz. xlii. 25. xlv.
7. lvi. 11.
d Josh. vii. 1.
Jer. xlii. 1.
Luke xvii. 1.
1 Pet. iv. 1.
Rev. xiv. 7. xv.
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e Deut. xxviii.

—18, 38—37. E
lix. 22. cix. 7
15. Hos. iv. 7
10. ix. 11—1
Hsz. i. 6. 9
16. 17. Lel

xxiii. 25-30.
* iii. 9.
* Joeli. 17.
* Or, reprove.
ti 9. 1 Sam.
29, 30. 1 Kin

xiv. 10. 2 Km
ix. 27. 27. J
xx. 7. Ps. lxxxv
10. Jer. viii.
Nah. iii.
Luké xiv. 8

† Or, scatter.
* Or. if she
take you away
to it.
K Is. i. 24—

p Jer. xxiii. 2
 q Lev. x. 1
 r Jer. xv. 1
 s Jer. i. 18. Jer.

102. Is. xxx. 1
1 Sam. ii. 17. 2
§ Or, *and*

x S. 1 Sam. 1
30. Prov. x
Dan. xii. 2.
Mic. iii. 6, 7.
y 1 Kings xxvii
28. Jer. xxvii
15, 16. xxix. 1
—32, 31, 32. 8.
xiii. 12—15. 2
Mark vii. 15. 1
Luke xx. 45.

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Act. vii.
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e Lev. xviii.
xx 26. Deus.
ought: to live.
xiii, 28-26.
ii. 31-34.
Neh. xiii, 26.

Rev. xix. 20.
xv. 22, 23.
xiii. 19, 20. E
Jer. vi. 20.

corrupted the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also *made you contemptible and base [†]before all the people, according as ye have not kept my ways, [‡]but [§]have been partial in the law.

10 ¶ Have we not ^aall one father; ^bhath not one God created us? ^cwhy do we deal treacherously every man against his brother, ^dby profaning the covenant of our fathers?

On 11 Judah hath dealt treacherously, *and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the LORD, which *he loved, *and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, ¹the ²master and the scholar, ³out of the tabernacles of Jacob, ⁴and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, "covering the altar of the LORD with tears, with weeping, and with crying out, "insomuch that he regardeth not the offering any more, or receiveth *it* with good-will at your

hand.

vi. 2.	Matt. x. 21.	xxii. 16.	Acts vii. 26.	1 Cor. vi. 6-8.	Eph. iv. 30.	1 Thes.
xi. 11.	Ex. xxv. 10-16.	Josh. xiii. 12-16.	Rom. iv. 11-14.	x. 5.	Neh. xiii. 15.	
xii. 1.	Ex. x. 26.	1 Sam. x. 1.	1 Cor. x. 1.	1 Cor. x. 8.	1 Cor. x. 8.	1 Cor.
xiii. 2.	xiv. 2.	xxviii. 26-29.	Ps. cxi. 28.	34-38.	Jer. li. 7, 8, 21, 22.	* Or,
xiv. 5.	Gen. vi. 1, 2.	Judg. iii. 6.	1 Kings xi. 1.	8.	Kings i. 1, 2.	12.
xv. 1.	2 Cor. vi. 14-18.		1 Cor. x. 21.	29.	x. 3.	Nam. xv. 34, 31.
xvi. 1.	1 Cor. x. 21.		1 Cor. x. 21.	8.	1 Cor. x. 21.	8.
xvii. 1.	Is. ix. 14-16.	xvii. 1, 2.	Rom. ix. 4, 5.	Matt. xv. 14.	2 Thes. iii. 18.	
xviii. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
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xx. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
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xxvi. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
xxvii. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
xxviii. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
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liiii. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
lv. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
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lviii. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
lix. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
lx. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
lxi. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
lxii. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	2.
lxiii. 1.	1 Tim. x. 1.	xxv. 1.	1 Tim. x. 1.	2.	1 Tim. x. 1.	

send disinterested, active, and diligent labourers into his harvest; such as will at present be content with food and raiment, and cheerfully wait till their Master returns, expecting at that season "to receive a crown of glory that fadeth not away."

NOTES.

CHAP. II. V. 1—8. The prophet had before reproved both the priests and the people : but this message was immediately directed to the priests as a commandment from the Lord ; and if they did not carefully and seriously attend to it, to glorify him by repentance, and a conduct more consistent with their profession, he would send his curse on them, and even curse their temporal possessions and all their peculiar advantages ; that is, he would render them uncomfortable, distressing, ensnaring, and ruinous. Nay, he had in a measure done this already. But he meant to corrupt their seed-corn, that it should yield no crop ; he would not prosper any of their labours ; or he would render their posterity and the priestly family contemptible, and bring it to decay : yea, he would render them vile ; as if the dung that was taken from the entrails of the sacrifices should be spread over their faces, and they covered over and taken away to the dung-hill along with it, as refuse and loathsome. ' The maw was the priests,' (*Deut. xviii. 3.*) but such priests deserved only the dung which it contained. (*Rp. Newcombe.*)

V. 4-9. The Lord made a covenant with the tribe of Levi and the family of Aaron about the priesthood, as well as one with the nation of Israel, about the land of Canaan, &c.; and afterwards one with David about the kingdom. And the Levites would know at length that God had sent these orders, that this covenant might be confirmed to them by means of their repentance and reformation. The whole tribe of Levi and family of Aaron was here spoken of as a single person, with whom the covenant of life and peace had been made: which would be enjoyed in the favour of God and the comfort of his service. This appointment was a gracious recompense of their piety and reverential fear of God: for when this trust was committed to them, many of them were well acquainted with the law given by Moses, and ready to speak of it to the people; their worship and conversation were sincere and faithful, and free from iniquity or hypocrisy. they walked before God, as at peace with him, and as following after equity and peace with men; and they were instrumental in converting numbers from their sins to the worship and service of God. They were not *mere* sacrificers, as their posterity had become: but they were sensible that the priest ought ever to be ready to speak upon any part of sacred knowledge, and, as the messenger of God, to instruct the people from his word. But their posterity had departed from this good way: they had violated the law by their conduct, and perverted it by their explications; and thus they stumbled, prejudiced, and misled the people: they had abused, and broken the covenant made with their fathers; and therefore they were rendered vile among the people, and exposed to contempt as a worthless mercenary set of men. This was a divine judgment upon them for their sins; especially for being partial in the law, and leaving out such parts as did not suit their interest, convenience, or inclination, or interpreting it by private regards and affections.

Fear wherewith, &c. 'As the zeal of the Levites against the worshippers of the golden calf, and that zealous act of Phinehas, mentioned Num. xxv.—The Levites had forty-eight cities allotted them among the several tribes, that the people might more easily consult them.' (*Lowth.*)—'It is required of the priests of God's sanctuary, that they should be men of knowledge and

heavenly wisdom; so as their breasts should keep, and their lips should express to the people, the right understanding of divine things. (Bp. Hall.)

V. 10—12. The prophet next addressed himself to both the priests and the people. They were all descended from Adam and Noah, as men; and from Abraham, Isaac, and Jacob, as Israelites. They were formed, by the Creator, of one nature and of one nation; yet they dealt treacherously with each other, and this they did in many respects, so as to profane that holiness, which God had put upon Israel, by separating and consecrating them to be a holy people to himself. This holiness the Lord loved; yet they despised and profaned it, by their intercourse with idolaters in preference to their brethren. For even Judah, in Jerusalem, in the holy city, had committed an abomination, in marrying the daughters of idolaters, which were the children of an idol, and of Sathan who was worshipped in the idol; so that they became as it were sons-in-law to the idol and to Sathan, in contempt of their consecration to JEHOVAH. But he would certainly cut off by some terrible judgment every man who did this wickedness, whether he were a teacher of the people, or one of the disciples of such an instructor, or a priest that officiated at the altar. (*Marg. Ref.*)—"The master and the scholar." "He that persuades and instructs others, that such marriages are lawful; and he that follows such advice. The Hebrew reads, "He that wakes, and he that answers."—It seems to be a proverbial expression, denoting a master and a scholar." *Louth.*)

V. 13-16. The clause, "This have ye done again," may be rendered, "This second thing have ye done." To make way for the strangers whom they married, the people divorced their Jewish wives. 'This injurious treatment has made them fill the courts of the temple, even as far as the altar itself, with their lamentations, and importuning heaven for relief against your oppressions; so that God will no more accept the sacrifices there offered, but those who shew so little regard for common justice and humanity.' (*Louth*).— 'The passage refers to the tears and groans of wives, divorced by priests, or referring to them for decisions.' (*Bp. Newcombe*).—Perhaps the persons concerned disliked their Jewish wives, on account to their religion. When, however, the women resorted to the temple to worship, instead of rejoicing in God, they wept bitterly around the altar, and poured out their souls in complaints of the injuries which they sustained: so that God could have no pleasure in the sacrifices, priests, and people, when such heavy charges were exhibited against them: nor could he delight in the oblations of such disconsolate worshippers, as they made their wives to be. They would indeed endeavour to deny the charge: but the Lord had been witness of their engagements to the wives, which they married in their youth, and with whom they had lived as their companions during the prime of their lives, and to whom they had covenanted to be faithful and affectionate; but of whom they grew weary, and, in violation of the most solemn engagements, at length divorced on frivolous pretences, that they might take heathen wives instead of them. For though divorces were connived at by the judicial law, yet they evidently formed a deviation from the original institution of marriage. 'The prophet puts the Jews in mind of the first institution of marriage, (as Christ did afterwards on a like occasion) and tells them, that God made but one man at first,' (the word rendered *one* is masculine,) 'and made the woman out of him; when he could have created more women, if he had pleased: to instruct men, that this was the true pattern of marriage, ordained for true love and individual affection, and best serving the chief end of matrimony, namely, the religious education of children.' (*Louth*).—"The Lord God breathed into his nostrils the breath, (or spirit) of life, and man became a living

14 Yet ye say, "Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant."

15 And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith, "that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously."

xxvii. 46. xxviii. 2-4. Deut. vii. 4. Ezra ix. 2. Neh. xiii. 24. Jer. ii. 21. I Cor. vii. 14. Eph. i. 4. Tit. iii. 4, 5, 11, 12. Tit. i. 6. Heb. x. 19. 1 Tim. iii. 4, 5, 11, 12. Tit. i. 6. 2 Cor. vi. 18. x. 14. Prov. iv. 23. vi. 25. vii. 25. Matt. v. 28, 29. xv. 19. Jam. i. 14, 15. || Or, unfaithfully. y Deut. xxiv. 1-4. Is. i. 1. Matt. v. 31, 32. xix. 3-9. Mark x. 2-12. Luke xvi. 18. * Or, if he hate her, put her away. † Heb. to put away. ‡ Prov. xxviii. 13. Is. xxviii. 20. ix. 6. Mic. vii. 2, 3.

soul." But had he not "the residue of the spirit?" Was his life-giving power exhausted? And could he not have created many women for this one man, had he seen good? But he meant that a godly posterity should be trained up, which would best be done by the joint care of both parents, living together in love, and uniting their instructions, examples, and prayers to that end; to which polygamy and divorces would have been alike unfavourable. The people were therefore called on to watch over their own spirits, that such sensual and selfish passions might not influence them to behave treacherously to the wives of their youth. For it was evident by the Lord's dealings with their nation, notwithstanding their provocations, that he "hated putting away:" and could they expect, that he would connive at their putting away their wives without cause, when he had not put them away, though they had given him such abundant cause?—"He allowed the Jews the liberty of divorces, only "for the hardness of their hearts;" not that it was a thing pleasing to him.—Some render the words, "If he hate her, let him put her away," that is, rather than use her ill. But the former sense is more agreeable to the scope of the place." (Louth.)—May it not be added, that the latter sense is evidently contrary to the design of the passage, and agrees with no part of Scripture; but is the substance of those glosses and traditions, by which the scribes at length "rendered the commandment of God of no effect?"—The points of the original must be entirely altered, to make it capable of this sense; and these generally shew how the passages were understood in ancient times. "For I hate him that putteth away." (Bp. Newcombe.) The Jews indeed endeavoured to cover this oppression with frivolous pretences; as one who by costly oblations attempted to cloak, or atone for, his unrepented crimes: or as if a man should cast a garment over the body of one whom he had violently slain, or the plunder that he had taken; but the Lord would not be thus imposed on. (Marg. Ref.)

V. 17. The profane language of the people was as offensive to the Lord, as their impieties and injustice: for they pretended, that he was most pleased with bad men. They did not prosper in their outward circumstances, as they expected; they proudly thought themselves good and entitled to God's favour; they envied the prosperity of the wicked; and they argued that if the Lord were a God of judgment, he would not let matters go on in this manner: so that unless he punished their enemies and prospered them, they should be ready to deny his being, providence, or perfections. (Marg. Ref.) "The prosperity of the wicked implied, as they thought, either that their works were pleasing to God; or else that he disregarded human affairs, and would never call men to account for their actions." (Louth.)

PRACTICAL OBSERVATIONS.

V. 1-9. They, who will not lay the commandments of God to heart, to glorify him by repentance and obedience, must be exposed to his curse; and their abused temporal blessings will be mingled with bitterness, and be made an occasion of falling to them: and often men are under severe rebukes in their persons, connections, undertakings, and possessions, and yet do not see the hand of God lifted up against them.—It is a peculiar favour to be employed in the sacred ministry, and in making known to sinners the covenant of life and peace; when they who are thus engaged are themselves interested in that covenant, and when the Lord hath put his fear into their hearts, and made them eminent for faith and holiness. Such ministers will be able and ready to teach the truths and precepts of God's word with gravity and sincerity; and iniquity will not be found in their lips: they will walk with God in peace and righteousness, and turn many from iniquity, who will be their joy and crown of rejoicing in the day of Jesus Christ. But all, who sustain or desire to enter into this sacred function, must remember that the lips of a minister should be fraught with divine knowledge, brought forth from the good treasure of heavenly wisdom, stored up in the heart; that men may be induced to inquire the truth and will of God from his mouth, as the messenger of the Lord to their souls. Ministers who answer this description, honour God, and he will honour them, and make them honourable before men in due time and measure.—Alas, how many of those, who fill the holy office, entirely depart from this good old way! How many pervert and corrupt the precept of the law and the doctrine of the covenant, by their partial, superficial, and erroneous instructions; and cause men to stumble by their wicked examples! Such ministers therefore soon fall into contempt: the people disregard their instructions, and do not scruple to defraud them of their incomes; and sometimes

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o i. 6, 7. iii. 8. Prov. xxx. 20. Is. lviii. 3. Jer. vii. 12. p. iii. 5. Gen. xxxi. 50. Judg. xi. 30. 1 Sam. xii. 5. Jer. xlii. 5. Mic. i. 2. q. 15. Prov. v. 18. 19. Eccl. ix. 1. Is. liv. 6. r. Gen. ii. 18. Prov. ii. 17. Cant. i. 15. Marg. Ez. xvi. 8. s. Gen. i. 27. h. 20. —24. Matt. xix. 4-6. Mark x. 6-8. 1 Cor. vii. 2.

† Or, excellency. ‡ Gen. ii. 7. Job xxvii. 3. Eccl. ii. 7. John xx. 22. u. Gen. xxi. 37. 44. xxiv. 34, 35. Cor. vii. 14. Eph. i. 10. Acts iii. 23.

CHAP. III. a. Ps. xcv. 9, 10. Is. i. 14. vii. 13. xliii. 24. Jer. xv. 6. Ez. xvi. 43. Am. ii. 13. b. 14. i. 6, 7. iii. 8. c. iii. 13-15. Job xxxiv. 5-9. 17. 36. xxxvi. 17. Ps. lxxiii. 15. Matt. xi. 18, 19. d. Deut. xxxii. 4. 1 Sam. ii. 3. Ps. x. 11-13. Eccl. viii. 11. Is. v. 18, 19. xxx. 18. Ez. viii. 12. ix. 2. Zeph. i. 12. 2 Pet. iii. 3, 4.

CHAP. III. a. ii. 7. iv. 5. Matt. x. 10, 11. Mark i. 2, 3. Luke i. 76. vii. 26-28. John i. 6, 7. b. Is. xl. 3-5. 6. Matt. iii. 1-3. xvii. 10-13. Luke i. 16, 17. iii. 3-6. John i. 15-23. 29, 34. iii. 28-30. Acts xiii. 24, 25. xix. 4. c. Ps. cx. 1. Is. vii. 14. ix. 6. Hag. ii. 7-9. Luke ii. 11, 21-32. 38, 46. vii. 19, 20. xix. 47. John ii. 14-16. d. Gen. xlviii. 15, 16. Ex. xxiii. 21. Is. lxiii. 9. Hos. xi. 3-5. Acts vii. 38.

17 ¶ Ye have wearied the LORD with your words: yet ye say, "Wherein have we wearied him? When ye say, 'Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, 'Where is the God of judgment?'

CHAP. III.

A prediction of the Messiah's forerunner: and of the Messiah himself, to cleanse his church and judge the wicked, 1-6. The people are urged to repent, especially of their sacrilege and proud blasphemy, 7-15. A blessing is promised to such as feared God, and spake together of him, when the righteous are separated from the wicked, 16-18.

BEHOLD, "I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

even alienate that provision, which they have done so little to deserve, and so much to forfeit: and, however unjust man may be in these transactions, the Lord is evidently righteous, for "they that despise him shall be lightly esteemed."

V. 10-23. The selfishness and depravity of the human heart are continually striking out new channels of iniquity. Forgetful that one God hath created them, and that they are sprung from one common father, men multiply frauds and oppressions against their brethren; nay, professed Christians against their fellow-Christians, profaning that sacred character to the vilest of purposes. Among other evidences of men's comparative disregard to piety, that is peculiarly worthy of notice, which arises from the marriages of professors of godliness with those who are openly irreligious. Men, who value their distinctions of rank or family, will not degrade themselves by alliances with those beneath them: yet they, who profess themselves to be of Israel, and "holiness to the Lord," set so little value on this distinction, as to ally themselves with the children of his avowed enemy! This is no light matter: for he, who of old determined to "cut off from the tabernacles of Jacob, the master or scholar" who did this, will never connive at it in Christians. The Lord also notices men's behaviour in the different relations of life: he witnesses the unfaithfulness, imperiousness, and unkindness of numbers to their wives, and their violation of the vow and covenant, which they made to them before him and the congregation. He hears the prayers and complaints, and sees the tears, of those who have been thus injured; and, as he would have his children joyful in his service, he will call those to account who cause them to weep before him.—The depravity of men hath rendered it necessary in civil society, to connive at deviations from the original institution of marriage: but in all our reasonings on that subject we must revert to it. Did not he, who "had the residue of the spirit," create one woman, and no more, for man in paradise? and was not this designed, that with united attention both parents might bring up their posterity in the fear and service of God? Can therefore polygamy or divorces on frivolous pretences, be reconcilable with this appointment? And doth not the imperious and unfaithful conduct of many professed Christians, to the wives of their youth, form a perfect contrast to the love of Christ to his espoused church? If men would take heed to their spirits, they would find, that their behaviour in relative life springs from base selfishness, which disregards the welfare of society and the happiness of individuals, when put in competition with the indulgence of their vile passions and unreasonable caprices; however they may cloak their violence by other pretences. Yet we may the less wonder at their cruelty to their inferiors, when they weary God himself with their impiety and infidelity; and when they take occasion from his righteous rebukes to blaspheme his name, and charge him with partiality and injustice! But they who enquire in this daring manner, "Where is the God of judgment?" will soon be answered, by his appearing to judge the world in righteousness, and to inflict vengeance on all his enemies.

NOTES.

V. 1-4. It is evident that the Lord himself here speaks; and he promises that he "will send his messenger to prepare the way before him." Now John the Baptist, who beyond doubt was intended, prepared the way before Christ. (Notes, Is. xl. 2-8. Marg. Ref.) Then the Lord, (the same whom David called "his Lord," Ps. cx. 1;) whom they sought and expected, would come to his temple, or his own temple, which could not be fulfilled in Christ, unless he were the lord and proprietor of the temple. (Note, Hag. ii. 7-9.) He would come suddenly, or immediately after his forerunner had announced his approach: and this he did when he repeatedly cast out the buyers and sellers from it, and there daily preached to the people. He would be the Angel, or Messenger, of the covenant, even the new covenant of mercy and grace, which he came to mediate. In the prospect of his coming, the Jews seemed to delight.—"He is the person ye delight in, whose coming is so much desired, the time of it being the subject of your search and enquiry, and the expectation of it your comfort." (Louth.) But who among the people would be able to abide his coming, and stand the test of his doctrine, and the trying dispensations which would attend the setting up of his kingdom? For he would resemble the refiner's fire and the fuller's soap, and no hypocrite or wicked man could abide the test. He would sit as a refiner of gold and silver, to purify his church and the hearts of his people from all dross; and thus he would prepare a pure race of ministers and a spiritual priesthood, (instead of the corrupt and rejected tribe of Levi,) who might present before him a holy

xv. Is. i. 26, 27, lvi. Jer. xxx. 18—20, xxxii. 23, 24. Ez. xx. 40, 41. xlvii. 26, 27.
Is. ii. 1. m I Chr. xv. 26, xvi. 1—3. xxi. 26. xxix. 20, 22. 2 Chr. i. xlii. 26.
xii. 12—14. xxix. 31—36. xxxi. 27—29. xl. 30. Is. i. 2, 3. * Or, exultant. n il
xxviii. 13, xxviii. 9. Ez. xxxviii. 20. Heb. x. 30, 31. Jam. v. 8, 9. Gen. vi. 14, 15.
q Ex. xii. 21. Ez. xii. 21. Matt. x. 23. Rom. xiv. 14, 15.
q Ex. xii. 21. Ez. xlii. 6—12. Zech. v. 3, 4. 1 Cor. vi. 9, 10. Gal. v. 19—21. Rev.
q Ex. xii. 21—24. Lev. xiii. 13. Deut. xlvii. 14, 16, 17. xviii. 19. Prov. xxi. 22.
q Ex. xlii. 13—17. Jam. v. 4. + Or, defraud. i Thes. iv. 6. = Gen. xxi. 4. Rom. i.
xviii. 21. Neh. v. 15. Ps. xxxviii. 1. Prov. vii. 13, xvi. 6. Luke xlviii. 40. Rm. ix.
xviii. 21. Neh. v. 15. Ps. cxlvi. 14, 15. New Test. xlviii. 40. Rm. ix. 18.
q Ex. xlii. 27. Hos. xi. 3. t Num. xxviii. 19. 1 Sam. xv. 2. Ps. cii. 26. He
Jam. i. 17. Rev. i. 8. xxiii. 13. u Ps. ciii. 17. ev. 7—10. Is. xl. 28—31.
Hab. iii. 6. Rom. v. 10. viii. 28—32. xi. 28, 29. Phil. i. 6. 2 Thes. ii. 13, 14. x
Rom. 20, 27—29. Neh. ix. 16, 17, 26, 28—30. Ps. lxxxviii. 40. Ez. xx. 8, 13, 21, 28.
Ex. xlii. 51, 52. q Ex. xlii. 51, 52. Neh. ix. 28, 29. 1 Chr. xxi. 31. 2 Chr. xxi. 1. K
n. 9. s Is. lv. 6. 7. Jer. iii. 12—14, 22. Ez. vii. 30—32. Hos. xiv. 1. Zech. i.
z 13. i. Is. lxv. 2. Luke xv. 16. Rom. vii. 9. x. 2, 31. a Ps. xxi. 2.
Matt. xxi. 21. Mark xii. 17. Luke xx. 45. Rom. xiii. 7. b i. 8, 13. Lev. V. 15.
Num. xviii. 21—32. Josh. vii. 11. Neh. xxi. 4—14. Rom. 12. c i. 2. 2. d
Josh. vii. 12. 13. 14. Is. xliii. 98, 99. 2 Chr. xxi. 31. e i. 2. f i. 2. g
Prov. iii. 9, 10. h Chr. xxvi. 20. 2 Chr. xxxi. 11—13. Neh. xlii. 44. f
i Kings xviii. 13—16. Ps. xxxviii. 3. Hag. ii. 19. Matt. vi. 33. 2 Cor. ix. 6—8.

V. 7—12. The prophet here addressed the Jews in his own times: they copied the sins of their fathers, and proudly excused their conduct, instead of repenting and returning unto God that he might return to them. It must be allowed to be the height of wickedness for a man to rob God: yet they had been guilty of this daring injustice; for they had not paid him their tithes and oblations, but had sacrilegiously appropriated his portion to their own use; and the whole nation was involved in this guilt, and lay under his curse for it. But let them render him that which he demanded as his portion, that the priests and Levites might have no excuse for their secularity, and thus put his truth to the trial; and their consequent prosperity should cause all the nations to admire their felicity, and the beauty and fertility of their land. (*Marg. Ref.*)

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g Gen. vii. 11.
Deut. xxviii.
12. 2 Kings vii.
2. 19.
† Heb. *empty*
out. Ec. xi. 3.
h Lev. xxvi. 10.
2 Chr. xxxi. 10.
Luke v. 6, 7.
xii. 16, 17. John
xii. 6—11.
i Joel i. 20. Am.
iv. 9. vii. 1—3.
Hag. ii. 17.
§ Heb. *corrupt*.
k Deut. xi. 14.
Jer. viii. 13. Joel
i. 7. 12. ii. 22.
Hab. iii. 17.
Zech. viii. 12.

l Deut. iv. 6, 7.
2 Chr. xxxii. 23.
Ps. lxxii. 17.
Is. lxi. 9. Jer.
xxxiii. 9. Zeph
iii. 19, 20. Zech.
viii. 23. Luke i.
48.
m Deut. viii. 7
—10. xi. 12.
Dan. viii. 9. xi.
41.
n ii. 17. Ex. v. 2.
2 Chr. xxxii. 14
—19. Job xxxiv.
7, 8. Ps. x. 11.
Is. v. 19. xxxviii
14, 15. xxxviii
23. 2 Thes. ii.

o 8. i. 6—8. ii.
14. 17. Job xl.
8. Jer. viii. 12.
Rom. ix. 20.
p Job xxi. 14.
xxii. 7. xxxiv.
9. xxxv. 3. Ps.
lxxiii. 8—11. Is.
lviii. 3. Zeph. i.
12.
|| Heb. *observa-
tion*.
q Is. lviii. 3. Joel
ii. 12. Zech. vii.
3—6. Jam. iv.
9.
* Heb. *in black*.
r iv. 1. Esth v.
10—14. Ps. x. 3.
4. xlix. 18, 19.

Dan. iv. 30, 31.
 17. v. 20—28.
 Ec. ix. 1, 2. Je.
 Deut. vi. 16.
 Heb. iii. 9.
 cxi. 10. cxii. 1.
 1 Sam. xxiii. 16—
 Ex. ix. 4. Dan.
 ii. 1, &c. iv. 23.
 2 Chr. vi. 7, 8.
 xix. 23—25. Ps.
 xx. 7. xciv. 19.
 xxxi. 33. xxxii.
 1 Cor. iii. 22, 23.
treasure. Ex.
 ii. 14. 1 Pet.
 Zeph. ii. 3. M.
 i. 13—16.
 f Gen. xviii. 25.
 2 Thes. i. 5—10.
 Rom. i. 9. vi.

18 Then ^eshall ye return, and ^discern between the righteous and the wicked, ^gbetween him that serveth God, and him that serveth him not.

Dan. iv. 30, 31.
 17. v. 20—28.
 Ec. ix. 1, 2. Je.
 Deut. vi. 16.
 Heb. iii. 9.
 cxi. 10. cxii. 1.
 1 Sam. xxiii. 16—
 Ex. ix. 4. Dan.
 ii. 1, &c. iv. 23.
 2 Chr. vi. 7, 8.
 xix. 23—25. Ps.
 xx. 7. xciv. 19.
 xxxi. 33. xxxii.
 1 Cor. iii. 22, 23.
treasure. Ex.
 ii. 14. 1 Pet.
 Zeph. ii. 3. M.
 i. 13—16.
 f Gen. xviii. 25.
 2 Thes. i. 5—10.
 Rom. i. 9. vi.

Acts xii. 21—23. 1 Pet. v. 5. s. ii. 17. Job xii. 6. xxi. 7—15. 30. Prov. xii. 12.
Prov. xiii. 1. 2. Hab. i. 13—17. f Heb. built. Job xxix. 2. Num. xv. 22, 23.
Ps. lxxviii. 18. 41. b. Rev. 9. c vii. 14. Matt. 11. 6. Acts v. 9. 1 Cor. x. 18.
xvi. 1. 2. Gen. xlii. 12. 1 Kings xviii. 4, 12, 13. Job xxxviii. 28. Ps. xlviii. 18.
xcviii. 11. Is. i. 10. Acts ix. xi. 3. x. 2. Rev. xv. 4. x Druet. vi. 6—9.
—18. Esth. iv. 5—17. Ps. act. p. 3. lxvi. 16. lxxiii. 16, 17. cxix. 63. Prov. xlii. 20.
n. ii. 17, 18. Luke ii. 38. xiv. 14—31. John i. 40—47. xii. 20—22. Acts i. 13, &c.
—30. 1 Thes. v. 11, 14. Heb. iii. 13. x. 24, 25. xii. 15. v 2 Sam. vii. 1—4.
Ps. cxxxix. 4. Matt. xviii. 19, 20. Acts xli. 31—33. v Rest. ii. 23. vi. 1. Job
i. lvi. 8. Is. lxx. 6. Dan. vii. 10. Matt. xli. 35—37. Rev. xxi. 12. a Ps. x. 4.
c vi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. Cant. ii. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

PRACTICAL OBSERVATIONS.

The Lord Jesus prepares the sinner's heart to be his temple, by the ministry of his word, and the humiliating convictions of his Spirit : and then he speedily enters it as the precious messenger of peace and consolation. — But no hypocrite can endure his doctrine, or stand before his tribunal ; and no idol or lust can maintain its ground, when he takes possession of the believer's heart. He refines his people as a purifier of silver ; that he may render them zealous of good works, and make them a spiritual priesthood, to offer up spiritual sacrifices, acceptable and pleasant to the Father through him. Yet the upright Christian needs not fear the fiery trial of afflictions and temptations, in which the Saviour refines his gold : for he will take care that it shall not be more intense or durable, than is needful for his good ; and this trial will terminate far otherwise, than that which he will make of the wicked at the last day.

CHAP. IV.

The judgments on the wicked Jews, and the benefits to be enjoyed by believers, at the coming of Christ, the Sun of righteousness, 1-3. The people charged to regard the law of Moses; and John Baptist predicted under the name of Elijah, 4-6.

FOR, behold, ^athe day cometh that shall ^bburn as an oven ; ^cand all the proud, yea, and all that do wickedly, shall be stubble : and the day that cometh shall burn them up, saith the LORD of hosts, ^dthat it shall leave them neither root nor branch.

2 ¶ But unto you ^ethat fear my name shall ^tthe
Sun of righteousness arise with ^ehealing in his
^hwings; and ⁱye shall go forth, and grow up as calves
of the stall.

Acts xiii, 26. Rev. xli, 1. f 2 Sam. xxiii, 4. 1. lxviii, 1. lxxviii, 11. Prov. iv, 18. 1. l. Luke 1, 30.
26. xlix, 6. 1. x. 19, 20. Hos. vi, 3. Matt. iv, 15, 16. Luke i, 78. ii, 32. John i, 4, 8, 14. ii, 1.
ix, 4. xii, 35, 36, 48. Acts xiii, 47. xxvi, 18. Eph. v, 8—14. 2 Pet. i, 19. 1 John ii, 8. Rev. ii, 28.
xiii, 16. g Ps. ciii, 3. cxlvii, 3. 1. liii, 5. lviii, 18, 19. Jer. xvii, 14. xxxiii, 6. Ez. xlviii, 12. Hos.
vi, 1. xiv, 4. Matt. xii, 5. Rev. xxii, 2. h Ruth ii, 12. Matt. xxiii, 37. i Ps. ciii, 12—14. [s. xlix,
9, 10, 12, 13. Jer. xxxi, 9—14. Hos. vi, 7. John xv, 2—5. 2 Thes. i, 3. 2 Pet. iii, 18.

Then he will be a swift witness to convict them of impiety and iniquity ; and their destruction will result from his unchangeable justice, even as the salvation of the righteous from his unchangeable love.—We have all departed from God, and robbed him of his glory and worship ; and have been guilty of inexcusable sacrilege in spending his talents on ourselves ; and grosser sacrilege often brings whole nations under a curse. But let us return to God, and he will return to us : and he who makes trial, will soon find, that nothing is lost by honouring the Lord with his substance, and expending liberally in supporting his cause. Infidels and Pharisees will not believe this : but speak stout words in justifying themselves, and objecting to the Divine dispensations : yet they will soon be silenced and confuted. The Lord notes the pious words of those that fear his name and seek his glory. He is graciously present when they meet to converse and pray together. He will preserve them as his jewels, when the earth shall be burned up as dross : yea, he will acknowledge them as his beloved children, who served him in the midst of a crooked and perverse world. And at the day of judgment, the different appearance of the righteous and the wicked ; their different reception by the Judge, and their different feelings respecting him ; the different discoveries made of them, and the different places allotted to them, will make all the world retract their foolish censures, and confess that they alone were wise, honourable, and happy, who served the Lord and trusted in him.

NOTES.

CHAP. IV. V. 1. In the day before-mentioned, the wrath of God would burn as an oven, or furnace, against the proud Pharisees and Sadducees, and all others who should reject Christ; and it would destroy all the wicked Jews, with their city and temple; so that no remains of them would be left in the land, or acknowledged as the people of God.—The history of the siege and destruction of Jerusalem and the temple, and the unspeakable miseries of the Jews, and the unparalleled slaughter made of them by the Romans; with all the sufferings of the scattered remnant to this day, forms the best comment on this verse.—*Leave them, &c.* A proverbial expression for entire destruction.

V. 2, 3. Christ is "the Sun of Righteousness." By his doctrine he discovers God, and his perfections, law, and truth to mankind; he shews the eternal world: he brings men acquainted with themselves, their sins, dangers, wants, enemies, and refuge. He is the source of all man's righteousness for justification and sanctification: his influences render the sinner wise, holy, fruitful, and joyful. (*Marg. Ref.*) All the light in the church, before his coming, was derived from the dawning of the day which his rising was to perfect.—He arose at his birth, became more conspicuous in his ministry, was eclipsed at his death, shone forth brighter after his resurrection and ascension, and attained his meridian splendour, when the Jewish dispensation terminated in the destruction of Jerusalem, and the christian dispensation was completely established. Then he shone on all the pious Jews, (iii. 16,) "and on all believers with healing in his wings, or beams;" wings metaphorically for beams' (*Bp. Newcombe*;) to heal their wounded consciences, their broken hearts, their spiritual maladies; and they went forth from the bondage of Satan, or the yoke of the ceremonial law, to grow up in knowledge and holiness, as calves

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a. 5.iii.2. Ez.vii.
10. Joel ii. 1. 31.
Zeph. i. 14—16.
Zech. xiv. 1. 2.
Luke xix. 43.
44. xxi. 20—24.
2 Pet. iii. 7—12.
b. Ps. xxi. 9. 10.
Nah. i. 3. 16.
Zeph. i. 18.
2 Thes. i. 8.
c. iii. 15. 18. Ex.
xv. 7. Ps. cxix.
119. Is. ii. 12—
17. v. 24. xl. 24.
xli. 2. xlviii. 14.
Ob. 18. Nah. i.
10.
d. Job xviii. 16.
Am. ii. 9.
e. iii. 16. Ps. lxxxv.
9. Is. i. 10. lxxvi.
1. Luke i. 50.
8. Is. ix. 2. xxx.
4. 8. 14. viii. 12.
8. 8. Rev. ii. 28.
f. Ez. xlvii. 12. Hos.
ii. 12—14. Is. xlix.
iii. 18.

k Gen. iii. 15
Josh. x. 24, 25
2 Sam. xxii. 43
Job xl. 12, Ps.
xci. 13. Is. xxv.
10. xxvi. 6
lxxiii. 3-6, Dan.
vii. 18, 27, Mic.
v. 8. vii. 10.
Zech. x. 5. Rom.
xvi. 20. Rev. xi.
15. xiv. 20.
1 Ex. xx. 3, &c.
Deut. iv. 5, 6
Ps. cxlviii. 19, 20
Is. viii. 20, xlii.
21. Matt. v. 16
—20. xix. 16—
22. xxii. 36—40
Mark xli. 28—
34. Luke x. 13
Jam. ii. 9—13
13. 14. xvii. 11
p. 1. Joel ii. 31
Zech. xi. 6. xli.
41—44. xxi. 22
Mark xi. 21.

3 And ye shall ^ktread down the wicked ; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye ¹the law of Moses my servant, which I commanded unto him ^min Horeb for all Israel, ⁿwith the statutes and judgments.

5 ¶ Behold, °I will send you Elijah the prophet, before the coming of the °great and dreadful day of the LORD.

6 And he shall ⁹turn the heart of the fathers to the children, and the heart of the children to their fathers, ¹lest I come ^sand smite the earth with a curse.

grow strong and vigorous that are fed at the stall ; and then they were made victorious and triumphant over all their wicked persecutors.—The beams of this Sun have enlightened the nations, and the souls of all that fear God, ever since.

V. 4.—‘Because the time was come, that the Jews should be destitute of prophets, till the time of Christ; that they might with more fervent mind desire his coming; the prophet exhorteth them to exercise themselves diligently in studying the law of Moses in the mean season, whereby they might continue in the true religion, and also be armed against all temptations.’—These verses intimate that the Jews were to expect no more prophets till the forerunner of Christ appeared among them. They were therefore to attend to the law of Moses, and wait the Messiah’s coming by the light of that dispensation. At length Elijah would come, (that is, John Baptist,) to introduce that glorious and terrible day of Christ. (*Marg. Ref.*) And his ministry would tend to turn the hearts of the fathers *with* the children to the Lord, to reconcile their discordant parties, by directing them all to Christ; or restore the degenerate children to the temper of their pious forefathers, that they might be owned as their posterity. And except this change took place, the Lord would come and smite the land with a curse. With this awful sentence the Old Testament concludes.—‘He sheweth, wherein John Baptist’s office should stand; in the turning of men to God, and joining of the father and children in one unity of faith; so that the father shall turn to the religion of his son that is converted to Christ, and the son shall embrace the faith of the true fathers, Abraham, Isaac, and Jacob.’—John Baptist, in many things, resembled Elijah, the intrepid, self-denying, and zealous reformer of Israel, in the day of Ahab.—He came “in the spirit and power of Elijah,” who was considered as the chief of the prophets, after Moses.—‘The utter destruction of the Jewish nation is here threatened, upon their rejecting the preaching of John Baptist, and refusing to hearken to his testimony concerning the Messias.’ (*Louth.*)

PRACTICAL OBSERVATIONS.

Behold another day is coming, far more dreadful than any that hath gone before, to all the proud and those that work wickedness! But the Sun of Righteousness now shines, to enlighten and bless all that fear the Lord; and the more we walk in his light and bask in his beams, the sooner will our souls be healed, and the more speedily shall we grow holy, fruitful, and happy. What then will be our felicity, when we go forth from the dungeon of this world, to rejoice and grow up in his immediate presence for evermore! Then all enemies will be put under our feet, and peace and joy unutterable will be our portion. Let others then boast in the darkness of their proud reasonings, and call it illumination: but let us keep near to that sacred word, through which this Sun of Righteousness shines upon the souls of his people; and in the way of his ordinances and commandments, let us wait with patience the hour of our release, and cheerfully expect the great and dreadful, yet delightful day, when he shall come the second time to complete our salvation. But let all men observe, that without their hearts are turned from sin and the world to Christ, to God, to peace, and holiness, they cannot escape the curse of his broken law, or enjoy the felicity of his chosen and redeemed people.

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